

SEG
SUPPLEMENTUM
EPIGRAPHICUM
GRAECUM

BRILL

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SUPPLEMENTUM
EPIGRAPHICUM GRAECUM

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PREFACE

This volume covers the publications of the year 2005, with some additions from previous years that we missed in earlier volumes (especially from Attica and the Peloponnesos) and from studies published after 2005 but pertaining to material from 2005.

Responding to enquiries from our colleagues, the editors of *SEG* would like to stress the fact that the online publication of *SEG* by Brill, of which they are not in charge, will not affect the publication of *SEG* in book form.

This year Christina Kuhn (Lady Margaret Hall, Oxford) has joined the editorial board as an assistant editor. For the present volume, Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Richardson and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus). Corsten, assisted by Kuhn and Richardson, wrote the lemmata on Asia Minor. Tybout contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG XIV* (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, and especially from Harry Pleket, whose contribution to *SEG* goes far beyond his services as an advisory editor. The four editors have compiled indices I-IV for their respective sections, which were then consolidated by Corsten (Index I) and Chaniotis (II-IV). Chaniotis compiled the rest of the Index (V-VIII), with the assistance of Dimosthenis Papamarkou and Irene Salvo. The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Pleket has submitted a large number of lemmata, primarily concerning inscriptions from Asia Minor and also for other regions and for the 'Varia' section; he has also carefully read and commented on large parts of the manuscript. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, offering many valuable comments. Hallof has read lemmata nos. 594-625 and 885-1000, making several corrections and providing the numbering of Koan inscriptions in the forthcoming *IG XII.4.1*. Lazzarini and Martin, with characteristic precision read the sections pertaining to *IG XIV* and the Near East (from Cyprus to Kyrenaika), respectively. They saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Papazarkadas and Stroud thank Noah Kaye (Berkeley), Ben Millis, Angelos Matthaiou, and Elena Zavvou (Athens), and in particular Randall Souza (Berkeley) for his valuable technical and editorial assistance, which was funded with a generous research grant awarded to Papazarkadas by the Committee on Research (UCB). Chaniotis would like to express his gratitude to G.Kantor (Oxford), who has helped him with publications in Russian and other Slavic languages. Corsten would like to thank P.Özlem Aytacilar (Izmir) for making available several otherwise inaccessible Turkish publications. Tybout would like to express his gratitude to María Paz de Hoz (Salamanca) and Leah di Segni (Jerusalem) for their continued support in

collecting and interpreting the inscriptions from the Iberian peninsula and Palaestina, respectively, and for sending xeroxes of publications that were either inaccessible or unknown to him. W.Günther (Munich), C.Habicht (Princeton), C.Kritzas (Athens), P.Pilhofer (Erlangen), G.Renberg, and H.Solin (Helsinki) have provided information and publications concerning inscriptions in various sections of *SEG*.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant the publication of *SEG* would have been impossible. For the preparation of *SEG* LV, Corsten's position in Heidelberg and Tybout's position in Leiden were funded by the Packard Humanities Institute. Our publisher, Brill, covers part of our operating expenses. The Fédération Internationale des Associations d'Études Classiques (FIEC) has also made a contribution to costs of publication. We are also indebted to Dr Hendrik Muller's Vaderlandsch Fonds for shouldering the costs of copy-editing and publication. We thank Michiel Klein Swormink, who has succeeded Irene van Rossum, as Brill's acquisition editor responsible for Classical Studies, and Caroline van Erp, who maintains direct contacts with the editors, for their pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. XXI-XXXVI.

A serious obstacle in our work is the fact that journals of local museums, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can guarantee that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or Xeroxes of their epigraphical publications, particularly those that appear in *Festschriften*, *Acta of Conferences and Symposia*, occasional collections of papers, and other obscure media. Xeroxes and offprints should be sent to A. Chaniotis, All Souls College, Oxford OX1 4 AL, United Kingdom; T.Corsten, Lexicon of Greek Personal Names, Ioannou Centre for Classical and Byzantine Studies, 66 St Giles, Oxford OX1 3LU; N.Papazarkadas or R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley CA 94720, USA; and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

July 2009

A.Chaniotis
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CONTENTS

	Nos.	pp.
PREFACE		
CONTENTS		V-VI
ABBREVIATIONS		VII-XXI
NOTE ON TRANSCRIPTION		XXII-XXXVI
		XXXVII
ATTICA	1-374	1-95
PELOPONNESOS	375	95
AIGINA	376-378	95-96
CORINTHIA	379-404	96-102
	Corinth	379-402
	Isthmia	403
	Lechaion	404
KLEONAI	405-407	101-102
	Nemea	405
	Kleonai	406
	Phlious	407
ARGEIA	Argos	408-412 ter
KYNOYRIA	Eua	413
HERMIONIA	Hermione	414
TROIZENIA		415-421
	Kalaureia	416-417
	Troizen	418-421
EPIDAURIA	Epidauros	422-430
LAKONIA		430 bis-496
	Akriai	431-463
	Amyklai	464-465
	Geraki	466-468
	Gytheion	468 bis-469
	Kotyrtia	470
	Sparta	471-494
	Tainaron	495-496
MESSENIA		497-530
	Andania	498
	Korone	499-505
	Messene	506-523
	Phoinikous	524
	Prote	525-527
	Thouria	528
	Vasiliko	529

	Volimos	530	132
ARKADIA		531-543	132-135
		531-533	132-133
	Asea	534	133
	Kyparissia	535	133
	Lykouria	536	133
	Mantineia	537-539	134
	Megalopolis	540-541	134
	Pheneos	542	134
	Phigaleia	543	135
	Unknown provenance	544	135
TRIPHYLIA	Makistos	545-549 bis	135-138
ELIS	Olympia	546-549 bis	136-138
	Kalavryta	550	138
ACHAIA		551-564 bis	139-145
BOIOTIA		553	139-141
	Akraiphia	554	141
	Anthedon	555	141
	Lebadeia	556-558	142
	Orchomenos	558 bis-559	142
	Oropos	560	142
	Plataiai	560 bis/ter	142-143
	Tanagra	561	143
	Thebes	562-564	143
	Thespiiai	564 bis	143-145
	Unknown provenance	565-579	145-149
DELPHI		580-587	149-152
PHOKIS		580-581	149-150
	Ambryssos	582-584	150-151
	Antikyra	585	151
	Elateia	587	151-152
WESTERN LOKRIS	Hyampolis	588-590	152
	Chaleion	588	152
	Naupaktos	589-590	152
AITOLIA		591-592	152-153
	Kryoneri	592	153
AKARNANIA		593-596	153-154
	Alyzeia	593-594	153
	Oiniadai	595	153-154
	Thyrreion	596	154
THESSALY		597-625	154-165
	Doliche	599-601	155-156
	Gonnoi	602-603	156

	Volimos	530	132
ARKADIA		531-543	132-135
		531-533	132-133
	Asea	534	133
	Kyparissia	535	133
	Lykouria	536	133
	Mantineia	537-539	134
	Megalopolis	540-541	134
	Pheneos	542	134
	Phigaleia	543	135
	Unknown provenance	544	135
TRIPHYLIA	Makistos	545-549 bis	135-138
ELIS	Olympia	546-549 bis	136-138
	Kalavryta	550	138
ACHAIA		551-564 bis	139-145
BOIOTIA		553	139-141
	Akraiphia	554	141
	Anthedon	555	141
	Lebadeia	556-558	142
	Orchomenos	558 bis-559	142
	Oropos	560	142
	Plataiai	560 bis/ter	142-143
	Tanagra	561	143
	Thebes	562-564	143
	Thespiiai	564 bis	143-145
	Unknown provenance	565-579	145-149
DELPHI		580-587	149-152
PHOKIS		580-581	149-150
	Ambryssos	582-584	150-151
	Antikyra	585	151
	Elateia	587	151-152
WESTERN LOKRIS	Hyampolis	588-590	152
	Chaleion	588	152
	Naupaktos	589-590	152
AITOLIA		591-592	152-153
	Kryoneri	592	153
AKARNANIA		593-596	153-154
	Alyzeia	593-594	153
	Oiniadai	595	153-154
	Thyrreion	596	154
THESSALY		597-625	154-165
	Doliche	599-601	155-156
	Gonnoi	602-603	156

	Larisa	604-609	156-160
	Malloia	610	160
	Pelinnia	611	161
	Pherai	612	161-162
	Phthiotic Thebes	613-615	162-163
	Pythion	616-624	163-165
	Unknown provenance	625	165
EPEIROS		626-630	166-168
	Dodona	627-629	166-167
	Nikopolis	630-631	167-168
ILLYRIA		631-649 bis	168-173
	Bouthrotos	633-635	168-169
	Byllis	635 bis-637	169-170
	Grammata	638	170
	Korkyra Melaine	639-640	170-171
	Orikos	641	171
	Phoinike	642-648	171-172
	Tragyrion	649	172-173
	Unknown provenance	649 bis	173
DALMATIA		650-660	173-176
	Issa	650-651	173-174
	Narona	652-653	174-175
	Nesactium	654	175
	Pharos	655-657	175
	Punta Planka	658	176
	Salona	659	176
	Spalatum	660	176
MACEDONIA		661-723	177-197
	Agios Athanasios	668	180
	Agios Nikolaos	669	180
	Akontisma	670	180
	Amphipolis	670 bis-673	180-181
	Anastasia Serron	674	182
	Apollonia (Mygdonia)	675	182
	Berge	676	182
	Beroia	677-678	182-183
	Cholomon, Mt.	678 bis	183-184
	Dion	678 ter-680	184-185
	Drama	681	185
	Florina	682	185
	Galepsos	683	185
	Gerani	684	186
	Herakleia Lynkestis	685-686	186

	Herakleia Mygdonias	687	187
	Herakleia Sintike	688-690	187-188
	Idomene	691-692	188
	Kalindoia	693-695	188-189
	Kepia	696	189
	Kolchis (Kilkis)	697	189
	Leukopetra	698	189-190
	Nea Philadelphia (Klitai?)	699	190
	Neapolis	700	190-191
	Olynthos	701	191
	Orphani	702	191
	Pella	703-706	191-192
	Pergamos	707	192
	Philippi	708	192
	Platania, Nea Triglia	709	192-193
	Rendina	710-711	193
	Sindos	712	193
	Thessalonike	713-718	193-195
	Tiberiopolis	719	195
	Torone	720	195-196
	Vardarski Rod (Amphaxitis)	721-722	196
	Unknown provenance	723	196-197
THRACE		724-780 bis	197-226
	Abdera	730	203-204
	Apollonia Pontica	731-732	204
	Augusta Traiana	732 bis	204
	Beroe	733	204
	Constantinople	734-736	204-205
	Cylae	737	205-206
	Diospolis	738	206
	Drys	738 bis	206
	Ispirih	739-740	206
	Kabyle	741	206
	Kazanlak	742	206-207
	Maroneia	743-746	207-212
	Maximianoupolis	746 bis	212
	Mesambria	747	212-213
	Pautalia	748-749	213
	Perinthos	750	213-214
	Philippopolis	751-771	214-221
	Pistiros	772-773	221-222
	Plotinopolis	664	222
	Sandansk	775	222-223

	Seuthopolis	776	223
	Stryme	777	223-224
	Tepeköy	777 bis	224
	Topeiros	778	224
	Traianoupolis	779	224-225
	Zone	780-780 bis	225-226
		780 ter-822	226-238
MOESIA	Dlázko	787	228
	Halmyris	788-788 bis	229
	Histria	789-811	229-235
	Kallatis	812	235
	Margum	813	235-236
	Nikopolis ad Istrum	814	236
	Odessos	815-816	236
	Orgame	817-818	236-237
	Šapine	819	237
	Telerig	820-820 bis	237
	Tomis	821	238
	Tulcea	822	238
DACIA		823-825 bis	238-240
	Porolissum	825	239
	Romula	825 bis	240
NORTH SHORE OF THE BLACK SEA		826-884	240-261
	Artezian	830	241
	Belinskoe	831	241
	Berezan	832	241
	Bosporan Kingdom	833-835	241-242
	Chersonesos in Tauris	836-843	242-245
	Gorgippia	844-847	245-246
	Hermonassa	848	247
	Kyta	849	247
	Neapolis Scythia	849 bis-850	247-248
	Nymphaion	851-852	248
	Olbia	853-857	248-250
	Olonesti	858	250
	Panskoye	859-860	250-251
	Pantikapaion	861-868	251-256
	Patraeus	869-860	256
	Phanagoreia	871-876	256-258
	Pustynnyi Bereg	877	258-259
	Tanais	878-882	259-260
DELOS	Tyritake	884	260-261
		885-900	261-265

	Delos	885-897	261-264
	Rhenaia	898-900	264-265
RHODES		901-909 bis	265-268
	Ialysos	904	266
	Lindos	904 bis-906	266-268
	Rhodes	907-909 bis	268
LESBOS		910-910 ter	268-269
	Mytilene	910-010 ter	268-269
Thera		911-915	270-273
MELOS	Thera	911-915	270-273
KOS		916	274
		917-938	274-288
	Isthmos	920	275
	Kos	921-938	275-288
KALYMNA		939	288
IOS		940	289
PAROS		941-943	289
SIPHNOS		944-951	290-291
KEOS		952	291-292
		952	291-292
SYROS	Karthaia	953-954	292-293
TENOS		955	293
CHIOS		956-961	295-296
SAMOS		961 bis-963	295-296
AMORGOS		964-967	296-297
		965-966	296-297
	Arkesine	967	297
	Nikouria	968	297
HERAKLEIA		969	298
LEMNOS		969	298
	Hephaisteia	969 bis-975	298-299
THASOS		976-983	299-302
EUBOIA		976-977	299
	Dokos	978-980	300-302
	Eretria	981	302
	Oreoi	982-983	302
	Zarex	984-1000	302-311
CRETE		988 bis-993	306-308
	Gortyn	994	308
	Hierapytna	995	308-309
	Itanos	996-997 bis	309
	Knossos	998	309-310
	Kommos	998 bis	310
	Kydonia		

		998 ter-999	310-311
	Lytto	1000	311
	Palaikastro	1001-1003	312
SICILY		1004-1005	312-314
	Akrai	1006	314
	Apollonia	1007	314-315
	Entella	1008-1009	315-316
	Gela	1010-1011	316
	Iaitas	1012	316-317
	Kamarina	1012 bis	317
	Leontinoi	1013-1013 bis	317
	Messana	1014	317-318
	Modica	1015	318
	Neaiton	1016	318
	Piazza Armerina	1017	318
	Ragusa	1018-1028	318-323
	Selinous	1029-1030	318-326
	Syracuse	1031	326
	Tauromenion	1032-1035	326-327
	Unknown provenance	1036	327
CORSICA	Aleria	1037	328
SARDINIA	Cornus	1038	328
	Karales	1039	328
	S. Nicolò Gerrei	1039 bis	329
ITALY	Ancona	1040	329-330
	Angera	1041	330
	Arco	1044	330
	Canusium	1045	330
	Capua	1047	331
	Gabies	1047 bis	331
	Herakleia	1047 ter-1048	331
	Lokroi Epizephyrioi	1049	331-332
	Magna Graecia	1050	333
	Palaestrina	1051	333
	Picentia	1052	333-334
	Pompeii	1053	334-335
	Puteoli	1054-1057	335-337
	Rhegion	1058-1070	337-342
	Rome	1070 bis-1072	342
	Tarentum	1073	342-343
	Terina	1073 bis	343
	Velia	1074	343
	Venetia	1075	344
	Unknown provenance		

GAUL	Atuatuca Tungrorum	1076	344
	Grand	1077	344
SPAIN		1078-1079	345
	Andelo	1080	345-346
	Cabezón de Pisuerga	1081	346
	Carthago Nova	1082	346
	Emporion	1083	346-437
	Hispalis	1084	347
	Illici	1084 bis-1085	347
	Tarraco	1086	347-348
	Toledo	1087	348
LUSITANIA	Olisipo	1087 bis	348
BRITANNIA	Isurium	1088	348-349
GERMANIA	Augusta Treverorum	1089-1091	349-350
RAETIA	Veldidena	1092	350
ALPES POENINAE	Forum Claudii Vallensium	1093-1094	350-351
PANNONIA	Aquincum	1095-1096	351
	Carnuntum	1097	351-352
	Romula	1097 bis	352
	Sirmium	1098	352
	Solva	1098 bis	352-353
AFRICA			
PROCONSULARIS	Babar	1099	353
	Carthago	1099 bis	353-354
	Hadrumetum	1099 ter	354
CARIA		1099 quater-1147	355-373
	Alabanda	1100	355
	Aphrodisias	1101-1108	355-358
	Apollonia Salbake	1109	358-359
	Barglyia	1110-1111	359
	Herakleia Salbake	1112	359
	Hyllarima	1113	359-362
	Iasos	1114-1117	362-363
	Kaunos	1118-1119	363
	Knidos	1120-1128	363-366
	Kodopa	1129	366
	Mylasa	1130-1131	366-367
	Rhodian Peraia	1132	367-368
	Stratonikeia	1133-1145	368-372
	Sebastopolis	1146	372
	Tabai	1147	372-373
IONIA		1148-1284	373-406
	Didyma	1148-1152	373-375

		1152 bis-1245	375-390
	Ephesos	1246	390
	Erythrai	1247-1250	390-391
	Klaros	1251	391-392
	Kolophon	1251 bis	392
	Latmos	1251 ter-1255	392-394
	Magnesia	1256-1263	394-396
	Metropolis	1264-1268	396-400
	Miletos	1269	401
	Notion	1270	401
	Oroanna	1271	401
	Panionion	1272-1277	401-403
	Priene	1278-1282	403-405
	Smyrna	1283-1284	405-406
	Teos	1285-1311	406-415
LYDIA		1285-1286	406-407
	Northeastern Lydia	1287	407
	Charakipolis	1288	407-408
	Hypaipa	1289	408-409
	Hyrkanis	1290	409
	Maionia	1291-1298	409-411
	Philadelphia	1299	411
	Saïttai	1300-1301	411-412
	Sardis	1302	412
	Thyateira	1303-1311	412-415
	Unknown provenance	1312-1314	415
AIOLIS		1313-1314	415
	Kyme	1315-1322	415-418
TROAS		1316	416
	Abydos	1317	416
	Alexandria Troas	1318	417
	Çavuşköy	1318 bis-1320	417-418
	Ilion	1321-1322	418
	Smintheion	1323-1334	418-423
MYSIA		1323	418
	Gambreion	1323 bis	419
	Hadrianoi	1324-1331	419-422
	Kyzikos	1331 bis	422-423
	Miletoupolis	1332-1334	423
	Pergamon	1335-1389	423-445
BITHYNIA		1336	424
	Adapazarı	1337-1364 bis	424-432
	Nikaia	1365-1389	432-445
	Nikomedeia		

PONTUS		1390-1392	446
	Amaseia	1390	446
	Amisos	1391	446
	Laçin	1392	446
PAPHLAGONIA		1393-1397	447-448
	Kaisareia	1393	447
	Sebaste	1394-1397	447-448
GALATIA		1398-1403	448-455
	Ankyra	1398	448-449
	Pessinous	1399-1403	449-455
PHRYGIA		1404-1433	455-466
	Southern Phrygia	1405-1406	455-456
	Aizanoi	1407	456
	Attouda	1408-1412	456-458
	Eumeneia	1413	458-459
	Hierapolis	1414-1417	459-461
	Kotiaion	1418-1424	461-462
	Laodikeia on the Lykos	1425-1426	462-463
	Synnada	1427	463
	Toriaion	1428	463-464
	Unknown provenance	1430-1433	464-466
PISIDIA		1433 bis-1449	466-471
	Adada	1435	466
	Antiochia	1436-1438	467
	Kağılcık	1439	467
	Keretapa	1440	467-468
	Parlais-Prostanna	1441-1443	468-469
	Sagalassos	1444-1446	469
	Tymbriada	1447-1449	469-471
PAMPHYLIA		1449 bis-1451	471-472
	Perge	1450-1450 bis	471-472
	Side	1451	472
LYCIA		1452-1503	472-497
	Akalissos	1454	479
	Aperlai	1455	479
	Arykanda	1456	480
	Dereköy	1457	480
	Kibyrtis	1458	480
	Kibyra	1459-1462	480-481
	Limyra	1463-1464	481-482
	Oinoanda	1465	482
	Phaselis	1466-1480	482-487
	Phellos	1481-1491	487-492

	Rhodiapolis	1492	492
	Sidyra	1493	492-493
	Trebenna	1494-1499	493-494
	Xanthos	1500-1503	494-497
		1504-1512 bis	497-500
LYKAONIA		1504-1512	497-500
	Konya	1512 bis	500
	Laodikeia Combusta	1513-1520	500-502
CILICIA		1514	500
	Central Rough Cilicia	1515	501
	Elaioussa Sebaste	1516	501
	Flavioupolis	1517	501
	Kelenderis	1518	501-502
	Lamos	1519-1520	502
	Olba	1521-1525	502-504
CAPPADOCIA		1521 bis	502-503
	Archelais	1522-1525	503-504
	Matiane	1526	505
CYPRUS	Chytroi	1527	505
	Geronisos	1528	505
	Kition	1529	505-506
	Kourion	1530	506
	Kythrea	1531	506
	Larnaka	1532-1533	506
	Limassol	1534-1538	506-509
KOMMAGENE	Paphos	1539	509-510
		1540-1542	510-511
	Doliche	1543	511
	Gaziantep	1544-1545	511
	Nemrud Dağ		
	Seleukia-on-the Euphrates/		
	Zeugma	1546-1581	511-519
	Sofraz Köy	1582	519
COLCHIS	Pichvnari	1583	520
MESOPOTAMIA	Edessa	1584	520
	Europos	1585-1588	520-521
BABYLONIA	Babylon	1589	521
	Ikaro	1590	522
SUSIANA	Susa	1591	522-523
SYRIA		1592-1596	523-525
	Antiochia	1597-1620	525-532
	Apamea	1621-1624	532-533
	Beroia	1625	533
	Berytos	1626-1635	534-536

	Epiphania	1636	536-537
	Hierapolis	1637	537
	Jebel Khalid	1638-1639	537
	Kiliza	1640	537-538
	Laodikeia-on-the-sea	1641	538
	Palmyra	1642-1648	538-546
	Paneas	1649	546
	Poseideion	1649 bis	546
	Sidon	1650-1684	546-554
	Tyre	1685-1696	554-558
	Unknown provenance	1697-1698	558-560
		1699-1700	561
PALAESTINA			
	Akre	1701	561
	Beersheba	1702	561
	Eboda	1703	561-562
	Eleutheropolis	1704-1705	562
	Flavia Neapolis	1706-1714	562-565
	Gadara	1715	565
	Golan	1716-1719	565-566
	Jerusalem	1720-1725	566-567
	Krokodileonpolis	1726	568
	Masada	1727	568
	Nahariya	1728	568
	Porphyreon	1729-1730	569
	Raqit	1731-1732	569
	Sepphoris	1733-1744	570-573
	Skythopolis	1745-1746	573-574
	Tel Yoqne'am	1746 bis	574
ARABIA			
		1747-1748	574-575
	al-Masar	1749-1750	575
	Bethany-beyond-the-Jordan	1751	575-576
	Gerasa	1752	576
	Hauran	1753-1753 ter	576-577
	Khirbet Qazone	1754	577
	Madaba	1755-1756	577-578
	Mugheir al-Serhan	1757	578
	Petra	1758-1760	578-579
	Phaeno	1761	579
	Philadelphia	1762	579-580
	Philippopolis	1762 bis	580
	Samad	1763	580
	Zoora	1764	580-583

EGYPT	1765-1775	583-589
Abydos	1776	589-590
Akoris	1777	590
Alexandria	1778-1805	590-595
Antinooupolis	1806-1807	595-596
Apollinopolis Magna	1808-1810	596
Aswan	1811	596-597
Berenike	1812-1815	597-598
Boubastis	1816	598-603
Didymoi	1817	603
el-Hosh	1818	603-604
Fayum	1819-1822	604-606
Gebel Silsileh	1823	606
Hermouthis	1824	606
Koptos	1825-1827	606-608
Leontopolis	1828-1829	608
Marina/el-Alamein	1830-1833	608-610
Memphis	1834	610
Mons Claudianus	1835	610
Oxyrhynchos	1836	610
Panopolis	1837-1839	610-611
Philai	1840	611
Setis	1841	611-612
Sohag	1842	612
Terenouthis	1843-1845	612
Thebai	1846	613
Unknown provenance	1847-1860	613-617
KYRENAIKA	1861	617-618
Euhesperides/Berenike	1862	618
Kyrene	1863-1867	618-620
UNKNOWN PROVENANCE	1868-1966	620-647
VARIA	1967-2124	648-711
ADDENDA ET CORRIGENDA	2125	712-714
INDICES		715
I. A. Names of Men and Women		715-749
Mythological names		749-752
I. B. Names of ships, animals, and mines		752
I. C. Latin names		753-755
I. D. Patronymic adjectives		756
II. Kings, Dynasts and their Families		756-757
III. Roman Emperors and their Families		757-759

IV. A. Geographical Names (except Attica)	760-765
B. Attic Tribes, Demes etc.	765-766
C. Tribes, Demes outside Attica	766
D. Latin Geographical Names	767
V. Religious Terms	767-793
VI. Military (and para-military) Terms	794-798
A. Greek World	794-795
B. Roman World	795-798
VII. Selected Greek Words	798-837
Latin Words	838-839
VIII. Selected Topics	839-876
CONCORDANCE	877-926

ABBREVIATIONS

(see p. vi of the Preface)

- AAAS = *Annales Archéologiques Arabes Syriennes*
- ACSS = *Ancient Civilizations from Scythia to Siberia*
- ADAJ = *Annual of the Department of Antiquities of Jordan*
- AEMΘ = *Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
- Ager, *Arbitrations* = S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
- Agora XXIX = S.I.Rotroff, *Hellenistic Pottery: Athenian and Imported Wheelmade Table Ware and Related Material* (The Athenian Agora 29; Princeton 1997)
- ala 2004 = C.Roueché, second edition of ALA on the internet: <http://www.insaph.kcl.ac.uk/ala2004> (see SEG LIV 1018)
- AMS = *Asia Minor Studien* (Münster)
- Aneziri, *Techniten* = S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
- AO = R.Develin, *Athenian Officials, 684-321 B.C.* (Cambridge 1989)
- AP = *Anthologia Palatina*
- APF = J.K.Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)
- Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia vol. I-V* (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I² and II², appeared in 1996 and 2002, respectively
- Argosaronikos = E.Konsolaki-Giannopoulou (ed.), *Αργοσαρωνικός: Πρακτικά*

- λου Διεθνούς Συνεδρίου Ιστορίας και Αρχαιολογίας του Αργοσαρωνικού, Πόρος 26-29 Ιουνίου 1998 (Athens 2003)
- AST = *Araştırma Sonuçları Toplantısı* (Ankara)
- Αττική 2004 = V.Vasilopoulou (ed.), *Αττική 2004. Ανασκαφές, Ευρήματα, Νέα Μουσεία* (Athens 2005)
- AvP VIII.3 = C.Habicht, *Altertümer von Pergamon. VIII 3. Die Inschriften des Asklepieions* (Berlin 1969)
- BAAH = *Βιβλιοθήκη της ἐν Ἀθήναις Αρχαιολογικῆς Ἑταιρείας*
- Bean, *JNLyc* = G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften, phil.-hist. Klasse*, 104) (Vienna 1971)
- Bresson, *Recueil Pérée* = A.Bresson, *Recueil des inscriptions de la Pérée Rhodienne (Pérée Intégrée)* (Paris 1991)
- Brixhe, *Essai*² = C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987²)
- Cabanes, *L'Épire* = P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
- Canali De Rossi, *Selezione* = F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; cf. SEG L 1685]
- Chronologies of the Black Sea Area* = L. Hannestad, V.Stolba (edd.), *Chronologies of the Black Sea Area* (Rome 2005)
- CIGD = L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
- CIPG², CIPG³ = P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum (Editio maior)* (Debrecen 2001) (cf. SEG LI 1478); *Corpus Inscriptionum Graecarum Pannonicarum Editio III. Aucta* (Budapest 2007)

- Citoyenneté* = P.Fröhlich, C.Müller (edd.), *Citoyenneté et participation à la basse époque hellénistique. Actes de la table ronde des 22 et 23 mai 2004, Paris* (Geneva 2005)
- Culasso Gastaldi, *Prossenie* = E.Culasso Gastaldi, *Le prossenie ateniesi del IV secolo a.C.: Gli onorati asiatici* (Alessandria 2004)
- The Culture of Thracians* = J.Bouzek, L.Domaradzka (edd.), *The Culture of Thracians and their Neighbours. Proceedings of the International Symposium in Memory of Prof. Mieczyslaw Domaradzki, with a Round Table "Archaeological Map of Bulgaria"* (Oxford 2005)
- Delemen, *Rider-Gods* = I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (AMS 35; Bonn 1999)
- Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
- Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)
- EAH = Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας
- EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion in Kernos*
- L'écriture publique* = A.Bresson, A.-M.Cocula, C.Pébarthe, *L'écriture publique du pouvoir. Table ronde, Bordeaux, 14-15 mars, 2002* (Paris 2005)
- EGH = M.P.de Hoz, 'Epigrafía griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see SEG XLVII 1533)
- Ἐπιτύμβιον Neumann = Ἐπιτύμβιον Gerhard Neumann. Mouseio Benaki, Suppl. 2 (Athens 2003)
- Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du III^e au VI^e siècle* (Paris 1983)
- FHN = T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century B.C. and the sixth century A.D.*, vol. I-IV (Bergen 1994-2000; cf. SEG XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)

- Foreign Residents* = M.J.Osborne, S.G.Byrne (edd.), *Foreign Residents of Athens* (Leuven 1996)
- Forsdyke, *Exile* = S.Forsdyke, *Exile, Ostracism, and Democracy: The Politics of Expulsion in Ancient Greece* (Princeton 2005)
- Gignac, *Grammar* = F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (Milano 1976-1981)
- Greek Art in View* = S.Keay, S.Moser (edd.), *Greek Art in View. Essays in Honour of Brian Sparkes* (Oxford 2004)
- Greek Romans and Roman Greeks* = E.N.Ostenfeld (ed.), *Greek Romans and Roman Greeks: Studies in Cultural Interaction* (Aarhus 2002)
- Hagel-Tomaschitz, *Repertorium* = S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (ETAM 22; Vienna 1998)
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- L'hellénisme* = S. Follet (ed.), *L' hellénisme d' époque romain. Nouveaux documents, nouvelles approches* (1^{er} s.a. C-III^e s.p.C.). Actes du colloque international à la mémoire de Louis Robert, Paris 7-8 juillet 2000 Nouveaux (Paris 2004)
- HTC = A.Bresson, P.Brun, E.Varinlioglu in P.Debord, E.Varinlioglu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241
- Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)
- I.Alexandreia Troas* = M.Riel, *The Inscriptions of Alexandreia Troas* (IGSK 53; Bonn 1997)
- I.Alex.Imp.* = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^e s. apr. J.-C.)* (Cairo 1994)

- I.Alex.Ptol.* = E. Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
- I.Apollonia* = P. Cabanes, N. Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
- I.Apulum* = I. Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
- I.Aquileia* = J. Brusin, *Inscriptiones Aquileiae I-III* (Udine 1991-1993)
- I.Arykanda* = S. Şahin, *Die Inschriften von Arykanda (IGSK 48; Bonn 1994)*
- I.Beroia* = L. Gounaropoulou, M. B. Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεύχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)
- I.BurdurMus* = G. H. R. Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum (RECAM vol. V; The British Institute at Ankara Monograph 34; London 2007)*
- I.Byzantion* = A. Łajtar, *Die Inschriften von Byzantion. Teil I. Die Inschriften* (IGSK 58; Bonn 2000)
- I.Caesarea Maritima* = C. M. Lehmann, K. G. Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)
- I.Catania* = K. Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)
- I.Col.Memnon* = E. Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)
- Ἰδία καὶ δημοσίαι* = V. Dasen, M. Piérart (edd.), *Ἰδία καὶ δημοσίαι. Les cadres 'privés' et 'publics' de la religion grecque antique* (Liège 2005)
- I.Dor.Ins.* = W. Peek, *Inschriften von den dorisches Inseln* (Berlin 1969)
- IDR I-III.4* = I. I. Russu, *Inscriptiile Daciei Romane I-III.4* (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

- IDR III.6* = C. L. Băluță, *Inscriptiile Daciei Romane III. Dacia Superior 6. Apulum. Instrumentum domesticum* (Bucharest 1999)
- IDRE II:* = C. C. Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (I^{re}-III^e siècles): tome II* (Bucharest 2000)
- I.Eleusis* = K. Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme. Volume I A: Text. Volume I B: Plates* (BAAH vol. 236; Athens 2005)
- I.Épidamne* = P. Cabanes, F. Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire I. Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia. I. Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
- I.Estremo Oriente* = F. Canali De Rossi, *Iscrizioni delle Estremo Oriente Greco. Un repertorio* (IGSK 65; Bonn 2004)
- I.Éthiopie* = E. Bernand, A. J. Drewes, R. Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. SEG XLII 1637-1656; L 1625)
- IGDGG I, II* = L. Dubois, *Inscriptions grecques dialectales de Grande Grèce; vol. I: Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)
- IGDOP* = L. Dubois, *Inscriptions grecques dialectales d'Ombrie du Pont* (Genève 1996)
- I.Gerasa* = C. B. Welles in C. H. Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)
- IGF* = J.-C. Decourt, *Inscriptions grecques de la France* (Lyon 2004)
- IGLN* = V. Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)
- I.Hermoupolis* = E. Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)

- I.Ikaria* = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφές Ἰκαρίας* (Athens 2003)
- I.IO* = D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004);
W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004);
D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)
- I.Kallatis* = A.Avrar, *Inscriptions antiques de Dacie et de Scythie Mineure*.
Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*. Vol. III. *Callatis et son territoire* (Buckarest–Paris 1999)
- I.Kaunos* = C.Marek, *Die Inschriften von Kaunos* (Vestigia, vol. 53; München 2006)
- I.Khartoum* = A.Lajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)
- I.Kibyra* = T.Corsten, *Die Inschriften von Kibyra*. Teil I: *Die Inschriften der Stadt und ihrer näheren Umgebung* (IGSK 60; Bonn 2002)
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- I.Leukopetra* = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis,
Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopetra (Macédoine) (Athens 2000)
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- I.Messina* = I.Bitto, *Le iscrizioni greche e latine di Messina I* (Messina 2001)
- I.Napoli* = E.Miranda, *Iscrizioni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)
- Inscr.Ital.* = *Inscriptiones Italiae* (Rome 1931→)
- Inv.Palm.* = *Inventaire des inscriptions de Palmyre* I–IX (ed. J.Cantineau; Beirut 1930–1933); X (ed. J.Starcky; Damascus 1949); XI (ed.

- J.Teixidor; Beirut 1965); XII (edd. A.Bounni, J.Teixidor; Damascus 1975)
- I.Oropos* = B.C.Petrakos, *Οἱ ἐπιγραφές τοῦ Ὀρωποῦ* (Athens 1997)
- I.Pal. Tertia Ia/Ib* = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia*, vol. Ia. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (Μελετήματα 41; Athens-Paris 2005);
Inscriptions from Palaestina Tertia, vol Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement)*, *Khirbeth Qazone and Feinan* (Μελετήματα 57; Athens-Paris 2008)
- I.Parion* = P.Frisch, *Die Inschriften von Parion* (IGSK 25; Bonn 1983)
- IPark* = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPark)* (SB Akad. Wien 607; Vienna 1994)
- I.Perge* = S.Şahin, *Die Inschriften von Perge* (IGSK 54, Bonn 1999; IGSK 61, Bonn 2004)
- I.Perinthos* = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung*. *Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)
- I.Pessinous* = J.Strubbe, *The Inscriptions of Pessinous* (IGSK Band 66; Bonn 2005)
- I.Pisid.Cen.* = G.H.R.Horsley, S.Mitchell, *The Inscriptions of Central Pisidia* (IGSK 57; Bonn 2000)
- I.Reggio Calabria* = L.D'Amore, *Iscrizioni greche d'Italia. Reggio Calabria* (Rome 2007)
- I.Salamis* = T.B.Mitford, I.Nicolaou, *The Greek and Latin Inscriptions of Salamis* (Nicosia 1974)
- ISE III* = F.Canali De Rossi, *Iscrizioni storiche ellenistiche. Decreti per ambasciatori greci al senato* (Rome 2002)
- I.Sinope* = D.H.French, *The Inscriptions of Sinope*. Part I (IGSK 64; Bonn 2004)

- I.Sultan Dağı I* = L.Jonnes, *The Inscriptions of the Sultan Dağı I (Philomelion, Thymbriion/Hadrianopolis, Tyraion)* (IGSK 62; Bonn 2002)
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- I.Thespiai* = P.Roesch, *Les inscriptions de Thespies*, édition électronique mise en forme par G.Argoud, A.Schachter, et G.Vottéro (Lyon 2007)
- I.ThessEnipeus* = J.-C.Decourt, *Inscriptions de Thessalie. I. Les cités de la vallée de l'Enipeus* (Paris 1995)
- I.Thrac.Aeg.* = L.D.Loukopoulou et alii, *Επιγραφές τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἑβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἑβρου)* (Athens 2005)
- I.Tyr I/II* = J.-P.Rey-Coquais, *Inscriptions grecques et latines découvertes dans les fouilles de Tyr (1963-1974)*, I, *Inscription de la Nécropole* (Beirut 1977; cf. SEG XXVII 995) [= *I.Tyr I*]; id., *Inscriptions grecques et latines de Tyr* (Bulletin d'Archéologie et d'Architecture Libanaïses, Hors-Série III; Beirut 2006) [= *I.Tyr II*]
- I.Varsovie* = A.Łajtar, A.Twardecki, *Catalogue des inscriptions grecques du Musée National de Varsovie* (Warsaw 2003)
- I.Velia* = L.Vecchio, *Le iscrizioni greche di Velia* (Österr. Akad. Wiss., philos. hist. Kl., Denkschr. 316; Vienna 2003)
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- Zgusta, *KP* = L. Zgusta, *Kleinasiatische Personennamen* (Prague 1964)
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NOTE ON TRANSCRIPTIONS

- [αβ] = letters restored by the editors as once having been inscribed but now lost
- {αβ} = superfluous letters added in error by the inscriber of the text and excised by the editor
- <αβ> = letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
- (αβ) = letters which complete words left in abbreviation in the text
- [αβ]
[.] = letters or spaces deliberately erased in antiquity
- αβ̄ = letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
- = ligature
- [. . 5. . .] = lost or illegible letters equal to the number of dots for which no restoration is proposed
- [----] = lost or illegible letters of an uncertain number
- v = one uninscribed letter-space
- vacat = the remainder of the line has been left uninscribed
- ed.pr. = the first editor of the inscription under discussion
- ph. = photograph
- dr. = drawing
- | = denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
- ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

1. Athens. Athenian inscriptions examined in 1687. L. Beschi, *RAL* 13 (2002) 323-372 (ph., dr.), publishes a critical text with archaeological and historical commentary of an anonymous Venetian description of the antiquities of Athens in December of the year of Morosini's bombardment of the Acropolis. The manuscript is in the Gennadeion Library in Athens (Mss. No. 247). The author acknowledges his debt to George Wheler, *A Journey into Greece in company of Dr. Spon* (London 1682), but apparently examined some of the following inscriptions at first hand. He discusses dates and identities of some of the individuals named in the inscriptions and their historical significance, without copying the texts.

We give a list of the inscriptions discussed in this manuscript with page references to Beschi's text, which is printed on 336-372.

<i>IG</i> II ²	Beschi	<i>IG</i> II ²	Beschi	<i>IG</i> II ²	Beschi
3042	371	3451	359	6419	352
3056	349	3597	356	<i>IG</i> VII	
3083	349	4217	344	88	356
3163	351	4222	344	<i>CIL</i> III	
3175	366	5185	352	552	359
3251	366, 368	5206	337		

Texts are printed for the following inscriptions: *IG* II² 1100, Hadrian's law on olive oil, translated into Italian (366-368); *CIG* I 518 (*SEG* XXXIII 199; not in *IG*), the names of the winds on the Tower of the Winds (369/370); *CIL* III 549, Hadrianic aqueduct at the base of Lykabettos (353).

2. Athens. Ludwig Ross. The contribution of L. Ross to Attic epigraphy is examined by A. P. Matthaiou, in *Ross und Griechenland* 97-112, who notes that Ross published ca. 350 Attic texts in 12 years, starting with *IG* II² 3270 (in 1832) and finishing with *IG* II² 1072 (in 1844). The Attic output of Ross is exemplified by reference to *IG* I² 52B, 515, 847, and *IG* I³ 1952; cf. our lemmata nos. 77, 86. Matthaiou adds a brief analysis of Ross's involvement in the publication of the naval catalogues *IG* II² 1604-1632 by Böckh: this caused a huge rift with Pittakys which in the long run damaged the field of Epigraphy [for this dispute see *SEG* LII 143.]

In *Ross und Griechenland* 219-231, H.R.Goette surveys Ross's archaeological and topographical investigations in Attica, including the shrine of Poseidon at Sounion, Porto Raphti, and Rhamnous (see our lemma no. 297). On 227, he reprints a page from Ross' 'Tagebuch', which shows that Ross was the first to identify Thera as the place of origin of Ἀρχεδαμος of IG I³ 977/978 of the Vari cave [SEG LIV 17].

For Ross elsewhere see our lemmata nos. 375/376, 914, 918, 2013.

3. **Laureotike. Silver mines and inscriptions.** E.Kakavoyiannis, *Μετάλλα*, is an important new monograph on the history and archaeology of the mining region in SE Attica [briefly mentioned in SEG LIV 246]. Of particular interest for the epigraphist is a chapter entitled 'Inscribed boundary stones of mines and mining installations in Laureotike' (39-85), which includes a list of such documents with Greek text, mostly excellent photos, bibliography, and commentary. Kakavoyiannis distinguishes the following three categories:

1) Boundary stones of mines (30 entries: IG II² 2634-2638. SEG XXVIII 203-206; XXIX 155; XXXII 233; XXXIV 171; XL 174; LIV 244, 246, 248/249, 251; our lemmata nos. 269-285).

2) Boundary stones of workshops for processing and cleaning ore: IG II² 2747/2748; SEG XXXII 236; LIV 245; our lemma no. 76.

3) Boundary stones of furnaces: IG II² 2750.

Several inscriptions are unpublished, have never been included in any major corpus, or are re-edited by Kakavoyiannis: we report them in individual lemmata.

In chapters 3 (111-144) and 4 (147-214), Kakavoyiannis makes extensive use of literary and epigraphical sources (mainly horoi and the poletai-records, for which see *Agora* XIX), discussing the terms *καίνωτομία*, *κατατομή*, *ἐπικατατομή*, *συντομή*, the mines *ἐργάσιμα*, *ἀνασάξιμα*, *παλαιὰ ἀνασάξιμα*, the expression *μέταλλον στήλην ἔχον/οὐκ ἔχον*.

English summary (331-339), excellent color photos of archaeological material.

4. **Athens. Kerameikos. Inscribed grave offerings.** With considerable delay we hereby cover *Kerameikos* VII.2. We note that some texts have long been known to the academic community. The authors have not printed one single epigraphical text in Greek, but often provide descriptions or transliterations of names, and more importantly excellent ph. and dr., which we have used to compose our lemmata. [We apologize in advance for any duplications, SEG.]

5. **Athens. Inscribed objects from Bau Z in the Kerameikos.** In *Kerameikos* XVII, U.Knigge, presents the final publication of her excavations for the German Archaeological Institute (1978-1982) in this building framed by the Themistoklean Wall, the Sacred Gate, and modern Hermes Street. Preserved were five superimposed buildings (Z1-Z5) extending in date from ca. 430 B.C. to the end of the 5th cent. A.D. Knigge identifies Z1 and Z2 as domestic houses, replaced ca. 350 B.C. by Z3 a 'Wirtshaus,' probably devoted to weaving. Z4 and Z5

contained banquetting rooms, the latter surviving until the Sullan sack of 86 B.C. Soon thereafter a bronzeworking establishment was built over these earlier structures. Her excavations produced numerous inscribed objects such as pottery, stamped amphora handles, a security horos stone, and other miscellaneous inscriptions, which we cover in separate lemmata.

6. **Athens. Inscriptions and the Panathenaic Stadium.** In a pictorial record of the history of this structure, ancient and modern, A.Papanicolaou-Christensen, *The Panathenaic Stadium. Its history over the centuries* (Athens 2003), quotes and illustrates a number of inscriptions found in the region, in the excavations of E.Ziller in 1869/70, and otherwise connected with its history. Among these are IG II² 351 (21-23); 674 (24); Christian gravestone (64-66); 2934 (24, 63-65; ph.); 6791 (117/118 ph.); 11329 (118); 12794 (118).

7. **Athens. Finding-places of relief sculpture and inscriptions in the National Museum.** In *Ἐπιτύμβιον* Neumann 177-182, M.Salta announces a new project to locate the finding-places of dedicatory reliefs from Athens in the National Museum and to provide a concordance with the catalogues of sculpture in the National Museum and IG. This undertaking parallels her invaluable previous projects on the finding-places of Attic gravestones, *To Μουσείον* 1 (2000) 67-72 (SEG L 212); 2 (2001) 81-92 (SEG LI 247); 3 (2002/2003) 111-114. On 182 note 80, she briefly notes progress already in locating and identifying IG II² 4371, 4429, and 4506. On 182 note 78, she provides a list of relief sculpture from the Asklepieion with inventory numbers of the National Museum. On 181/182 note 77, Salta lists the inventory numbers in the National Museum for the following inscriptions of unknown provenance in B.Forsén, *Griechische Gliederweihungen* (Helsinki 1996) [SEG XLVI 2359] IG II² 4503, 4506, 4429. [Epigraphists should be doubly grateful to this scholar, for she usually takes care to add references to epigraphic corpora and publications, even when her main focus is on the sculpture. Stroud]

7 bis. **Eleusis. Corpus of inscriptions.** SEG LIII 43. K.Clinton has now produced *I.Eleusis*, a comprehensive well-illustrated corpus of Eleusinian inscriptions. We were waiting for the third and final volume (Vol. II: Commentary) of this opus before presenting it in SEG. Its late publication (2008) did not allow us to make use of it in this volume, but we have already started citing *I.Eleusis*, which we will fully present in 2006; in the meantime see A.Chaniotis, *EBGR* (2005) [2008] 232-236 no. 30.

8. **Athens. Jewish inscriptions.** SEG LIV 1888. IJO I 144-167 nos. Ach26-Ach41 and 335-339 nos. App12-App17 (ph.; translation), presents the Jewish inscriptions from Athens and Peiraieus (Ach26-Ach41) as well as inscriptions, the Jewish character of which is regarded as doubtful by the edd. (App12-App17). Almost all the texts are epitaphs (Ach26-Ach37, Ach40,

App12-17). They include an ineditum (Ach36 bis), a Greek/Hebrew bilingual epitaph, of which only a few letters survive (to be published by Jonathan Price). The collection also includes two honorary inscriptions for Herodes the Great (Ach38/Ach39) and an honorary inscription of a thiasos, which mentions a Σαμαρίτης (Ach41). We provide a comparatio numerorum with corpora and SEG.

IG II ²	IJO 1	IG III.2	IJO 1	OGIS	IJO 1
2943	Ach41	1882	App12	414	Ach38
3440	Ach38	3496	Ach29	427	Ach39
3441	Ach39	3545	Ach28	<i>CIJ IV²</i>	
8231	Ach31	3546	Ach30	712	Ach28
8232	App13	3547	Ach34	713	Ach30
8358	Ach32	<i>SEG</i>		715	Ach34
8934	Ach26	XIV 241	Ach27	715a	Ach26
8938	App16	XVI 228	Ach33	715b	Ach27
9756	App14	XXV 275	App15	715c	Ach33
10219	Ach35	<i>CIG</i>		715d	Ach31
10220	Ach36	889	Ach35	715e	App13
10221	Ach37	9313	Ach28	715f	Ach32
10222	App17	9315	App12	715g	App14
10949	Ach27	9900	Ach34	715h	Ach29
12609	Ach33			715i	Ach40

9. Athens. Inscriptions and political regimes. C.Pébarthe, in *L'écriture publique* 169-182, rejects the widespread view that the overwhelming numerical superiority of Athens in surviving ancient inscriptions is a direct reflection of its participatory democratic constitution and the need to inform citizens of public decisions, regulations, financial transactions, etc. He subscribes to the modern theory that the stoichedon style, lack of punctuation and word-division, the bright Greek sunlight [sic], and the multiplication of stelai in the city made reading inscriptions difficult. 'Rien ne permet donc de conclure à une lecture systématique des inscriptions.' (178) 'Le documentation en lui-même est donc pensé en fonction de sa monumentalité et non de son contenu. Il paraît difficile d'en déduire que la stèle érigée pour être lue' (179).

10. Athens. The axones and kyrbeis of Drakon and Solon. SEG LI 2.* For a brief summary discussion of the form, contents, and location of these objects in the Archaic and Classical periods, see C.Pébarthe, *L'écriture publique* 172-175.

11. Athens. The Εὐπατρίδαι. After examination of literary and epigraphical sources, A.Duplouy, *CCG* 14 (2003) 7-22, submits that the εὐπατρίδαι were neither a *genos* nor the Archaic nobility of Athens in its totality, but the anti-Peisistratean faction of the aristocracy. Only later, in the Classical period, did re-contextualization of the term lead to its identification with the generic nobility. We note Duplouy's citation, translation and discussion of *IG* I² 502 (epigram for the tyrannicides), 590 (dedication of Chairion), 618 (dedication of Alkimachos), 1234 (funerary epigram for Alkimachos), 1516 (gravestone of Chairion; the earliest attestation of the term εὐπατρίδης), and *SEG* XVII 392 (Chian inscription referring to the tyrannicides).

12. Athens. Acropolis. Patrons, sculptors, and the introduction of the Ionic script to Athens. C.M.Keesling, *Hesperia* 74 (2005) 408-414, contrasts the evidence for the existence of a considerable East Greek clientele for grave monuments in the 6th and 5th cent. B.C. with that for sanctuary dedications of the same period. She finds rather that an Athenian clientele exerted strong influence over the inscribing practices of non-Athenian letter cutters thereby pointing 'toward an awareness of script on the part of both the letter cutters who carved inscriptions on stone and their patrons.'

13. Athens. Archers in pre-Euclidean inscriptions. Primarily via study of literary sources, P.A.Tuci, *Aevum* 78 (2004) 3-18, examines the role of the Skythian archers in 5th cent. B.C. Athens, suggesting for these public slaves a high degree of social integration and democratic sympathies. On 5-8, Tuci points out the occurrence of τοχσῶται βάρβαροι and/or ἡπυποτοχσῶτες in the casualty lists *IG* I² 1172, 1180, 1190, 1192 [Tuci only cites *IG* I² and *Agora* XVII. Papazarkadas]. The status of these archers, however, remains controversial; similar problems arise in relation to *IG* I² 138, L. 3 (τὸς τοχσῶτας τὸς τε ἀστ[ῆ]δος καὶ τὸς χσένο[ς]), and the four τοχσῶται of the casualty list of Erechtheis *IG* I² 1147 (Meiggs-Lewis, *GHI* 33).

On 'Skythian' archers on Archaic Attic vases, see A.I.Ivanchik, in *Scythians and Greeks* 100-113, who notes the ethnic and 'speaking' names of such figures, offering some translations but no Greek text (on 106-110). See also our lemma no. 79.

14. Marathon. The Athenian trophy for the battle of Marathon and others. L.Beschi, *RAL* 13 (2002) 52-67 (ph., dr.), illustrates and reviews the ancient literary and archaeological evidence for the tall marble Ionic column and capital that marked the site of this famous trophy. He provides bibliography, phs. and drs. of previous research on this monument, primarily by Vanderpool, Travlos, and Petrakos. To this evidence Beschi now adds an unpublished scale drawing by L.S.Fauvel in the Cabinet des Estampes: Bibliothèque Nationale in Paris, Gb 15, f. 23, of the Ionic capital, labeled 'Arc d'un trophée des Athéniens au milieu de la plaine de Marathon, en marbre blanc de Pentelique.' Below, in Fauvel's own hand, we read 'Restes du trophée des Athéniens au milieu de la plaine de Marathon/en marbre blanc de pentelique, la pierre des tetes du trophée est de marbre gris decouvert par Petro Revelaki et

mesuré par Fauvel le 30 8br 1819.' After prosopographic notes on Petros Prevelakis, a monk in the Monastery of Kareia on Hymettos, Beschi focuses on the representation of a rectangular block to the right of the capital, shown in three-quarter frontal view, bearing near the top of the front surface between two lightly drawn lines the inscription ΤΡΟΠΑΙΟΥ. Fauvel also refers to this inscribed block in a letter of October 2, 1820 sent to Lebrun. Beschi postulates two phases for the trophy, (1) ca. 460 B.C. corresponding to the date of the Ionic column, and (2) a later rebuilding which incorporated the inscribed block with its characteristic letterforms and use of -ου for the genitive. The position of the trophy is recorded on another unpublished plan of Marathon by Fauvel illustrated by Beschi. It is uncertain whether the inscribed block stood alone or was part of a larger structure possibly also inscribed. [With regard to the now lost block inscribed ΤΡΟΠΑΙΟΥ, cf. R.Parker, *Polytheism* 400 note 49: 'There was a trophy at Marathon (E.Vanderpool, *Hesperia* 35, 1966, 93-106), but no reliable trace of a cult of Zeus Tropaios there (S.D.Lambert plausibly proposes [Ἄν]οτροπαῖος for the received [Δι] τροπαῖος in *IG* I² 255 A 11: *ZPE* 130, 2000, 71-2).' (*SEG* L 54; see however our lemma no. 57) Stroud].

In a second part of this study (68-94), Beschi examines the ancient literary and archaeological evidence, together with more unpublished drawings of Fauvel, for columnar trophy-monuments on Kynosoura on Salamis, on Psytaleia, at the 'Tomb of Themistokles' in Peiraeus, and on the promontory of Cape Krakari [To Beschi's bibliography on the Kynosoura monument on Salamis, add R.Stefanini, *CSCA* 10 (1978) 160, Stroud].

In her report on the refurbishment of the Museum of Marathon, O. Kakavoyianni, in *Αττική* 2004, 111, briefly refers to the Marathon trophy as 'the most significant find from the area' and provides a good colored ph.

15. Athens. French translations of Athenian inscriptions, ca. 500-317 B.C. P.Brun has published a collection of some 160 Athenian inscriptions translated into French; no Greek texts, brief individual commentaries and bibliography; concordance, indices: *Impérialisme et démocratie à Athènes: Inscriptions de l'époque classique* (Paris 2005), divided into 11 chapters, 'Les guerres médiques, Les débuts de la ligue de Délos (478-431), La guerre du Péloponnèse (431-403), Le redressement d'Athènes (403-378), La seconde confédération (377-338), Les athéniens sous la domination macédonienne (338-317), La vie politique, Finances, comptes et inventaires, La vie religieuse, Phratrises, genè, tribus et demes, Citoyens, mètèques et esclaves.'

P.Gauthier, *BE* (2007) no. 184, briefly raises some criticisms.

16. Athens. Inscriptions and the language of Athenian imperialism. Using as a foil the blunt and aggressive tone in which Athenian imperial power and dominance are expressed in Thucydides, P.Low, *JHS* 125 (2005) 93-111 (ph.), finds in two groups of 5th cent. B.C. Attic inscriptions, examined in an epigraphic context, 'a more subtle, nuanced and diplomatic approach to imperial politics.' These are (1) documents which contain the formulation πόλεις ἕσων Ἀθηναῖοι κρατοῦσι or some variation and (2) Athenian official documents imposing

regulations on subject allies for which the latter pay the publication costs. She ranges over a large number of individual inscriptions from both these groups, quoting and translating pertinent passages and illustrating some with ph. Among the documents on which she comments in significant detail are *IG* I² 37-40, 71, 101, 118, 179 (= *IG* II² 73). She suggests that the choice of the Ionic alphabet for some of these inscriptions is a conscious, Athenian choice aimed at 'a more subtle, homogenizing approach to the construction of power, in which Athens is not so much the enforcer of an Athenian way of life as a facilitator of some wider, perhaps Panhellenic, relationship.'

16 bis. Athens. Archives and archival procedure. See our lemmata nos. 1972 and 1998.

17. Athens. Decrees: enactment- and motion-formulas. Starting from the seminal work of Rhodes, *Boule*, B.Guagliumi, in *La prassi* 27-52, surveys a multitude of Attic decrees in order to investigate apparent irregularities in enactment and motion formulas. First, she adds to Rhodes' list of the 92 unproblematic decrees displaying an enactment-formula εἰς (ἐδοξε τῷ δήμῳ) followed by a motion-formula ψδ (δεδοχθαι/ἐψηφισθαι τῷ δήμῳ) the following two texts: *SEG* XXXVI 164; LIV 170. Second, she expands Rhodes' list of 80 decrees containing an εἰς (ἐδοξε τῷ δήμῳ) followed by a motion-formula followed by a P(roboulematic) F(ormula), with the inclusion of the following texts: *SEG* XXVI 98; XXVIII 60, 115; XXIX 116; XXXII 50, 110; XLIX 621. *Agora* XVI 52, 217. *I.Délos* 1497 bis; 1507.

Guagliumi pays particular attention to 'crossbreeds' in which the enactment-formula εἰς is followed by the motion-formula ψδ: *IG* II² 10, 19, 43, 70, 111/112, 114, 116, 134, 138, 213, 672; *Agora* XV 115. Each text is summarized and briefly discussed. In an appendix (46-48), she collects instances of inexplicable hybrids where the enactment formula εἰς is followed by a PF: *IG* II² 661, 735, 772, 781, 798 + *Hesperia* 4 (1935) 583, 1011, 1028. *IG* VII 4253. *SEG* XV 104; XVI 52. *Agora* XVI 213, 310.

18. Athens. Laws and νομοθεσία in the 4th cent. B.C. J.Atkinson, *AClass* 46 (2003) 21-47, investigates the topic above, especially in the light of Aristotle's complaint about the deterioration of legislative procedures in contemporary Athens (Aristotle, *Ath. Pol.* 41.2) To that effect some epigraphically attested laws are briefly analyzed (*SEG* XXVI 72, law on silver coinage, our lemma no. 134; *SEG* XLVIII 96, grain-tax law, our lemma no. 135; *SEG* XII 87, Eukrates' anti-tyranny law). Atkinson goes on to discuss decrees and their riders, mostly 'innocuous extensions', but sometimes 'contentious clauses', adducing the evidence of *IG* II² 29, 107, 218, 226. Various other inscriptions discussed in passing (*IG* II² 140, 222, 230, 244, 334 + *SEG* XVIII 13) suggest to Atkinson that probouleusis shrank over time and that νομοθεσία was trivialized.

19. Athens. State decrees, 352/1-322/1 B.C. *SEG* LIV 6. We here continue our coverage of the series of papers by S.D. Lambert on this topic, as outlined in *SEG* LIV 6, inserting relevant lemmata now rather than holding them back to correspond to the year of publication. Again, however, because of the great mass of material covered and our own constraints of space, we have had to limit the lemmata in the current volume of *SEG* to those inscriptions treated by Lambert in the third of his papers, 'III. B. Decrees Honouring Foreigners: Other Awards.' *ZPE* 159 (2007) 101-154, reserving 'IV. Treaties and Other Texts,' *ZPE* 161 (2007) 67-100, for *SEG* LVI, where we shall also include all addenda and corrigenda. As noted in *SEG* LIV 6, we have chosen not to follow Lambert's new serial numbers for these documents, preferring to use the numbering of *IG*, *SEG*, *Agora* XV and XVI, etc. For honorific decrees related to the theater and the Dionysia, see our lemma no. 20.

On 129/130 Lambert provides a list of all the sculptured reliefs listed by Lawton in *ADR* (17 items) on which no inscribed letter has been preserved, 'but where it can be inferred from physical features and the design of the relief that they are or may be from Athenian state decrees. Most but not all (cf. e.g. Rhodes-Osborne, *GHI* 79), state decrees with relief were honorific. No decree with relief at this period certainly honored an Athenian.' See also our lemma no. 231.

20. Athens. Polis and theater in Lykourgan Athens: the honorific decrees. Under this title, S.D. Lambert in *Μικρὸς Ἱερομνήμων: Μελέτες* Jameson 53-85 (ph.), assembles a group of ten previously published Athenian decrees honoring foreigners for their services relating to Attic drama under Lykourgos. On 53-62 he discusses the date, venue, and agenda of the meetings of the *ekklesia* (in the theater of Dionysos) on the days following the Dionysia, the motivation for the honorific decrees, the status and/or profession of the honorands, the awards granted (none bestowing citizenship), erection clauses (acropolis and near the theater), the proposers (Lykourgos 2 and Demades 2), and interaction of culture and international politics latent in some of these documents. On 63-85 he presents a catalogue of these inscriptions including for each a text based on autopsy, translation, photograph, bibliography, brief commentaries on readings, prosopography, chronology, etc. We have integrated this material into the relevant individual lemmata in the current volume of *SEG*, again rather than holding it back until 2008, the date of publication of *Μικρὸς Ἱερομνήμων*. The inscriptions in question are:

- IG* II² 345+Add. p. 659. *Μικρὸς Ἱερομνήμων* 70-73 no. 4 (our lemma no. 166).
IG II² 346. *Μικρὸς Ἱερομνήμων* 68-70 no. 3 (our lemma no. 167).
IG II² 347. *Μικρὸς Ἱερομνήμων* 64-68 no. 2. (our lemma no. 168).
IG II² 348. *Μικρὸς Ἱερομνήμων* 81-83 no. 9 (our lemma no. 189).
IG II² 351+624. *Μικρὸς Ἱερομνήμων* 73-77 no. 5 (our lemma no. 173).
IG II² 372+Add. p. 660. *Μικρὸς Ἱερομνήμων* 78/79 no. 7 (our lemma no. 196).
IG II² 429. *Μικρὸς Ἱερομνήμων* 79-81 no. 8. (our lemma no. 202).
IG II² 551. *Μικρὸς Ἱερομνήμων* 83-85 no. 10 (our lemma no. 195).
SEG XXXV 71. *Μικρὸς Ἱερομνήμων* 63-64 no. 1 (our lemma no. 169).
SEG XXXVI 149. *Μικρὸς Ἱερομνήμων* 77/78 no. 6 (our lemma no. 171).

21. Athens. Intercultural exchanges in 4th cent. B.C. Attic decrees. On this topic see K. Hagemajer-Allen, *CIAni* 22 (2003) 199-246, who aims at a wide-ranging investigation of Athens' diplomatic relations, as attested mainly in the preserved decrees. Of the 263 official foreign-policy documents dating to the period from 403-336 B.C., 125 concern Greeks and only 19 non-Greeks; the rest are too fragmentary to classify. Hagemajer-Allen studies: i) decree types, i.e. honorific decrees and alliances; ii) types of honors, e.g. προξενία, εὐεργεσία, ἀτέλεια, πρόσδοδος, ἔγκτησις, and many others; iii) honorands, e.g. individuals, groups of individuals, communities, etc. Statistical analysis, illustrated by numerous graphs, shows Athenian foreign-policy making no real distinction between Greeks and non-Greeks. After a brief examination of honorific decrees as symbolic, sacred, and visual monuments, the author focuses on specific examples: *IG* II² 31 (honors for Hebryzelmis, king of the Odrysioi), 141 (honors for Straton, king of Sidon; see our lemma no. 136), 212 (honors for the Spartokids of Bosphoros; cf. our lemma no. 22), and 226 (honors for Arybbas, king of the Molossians). She concludes (on 242/243): 'Athenian honorific grants for, and alliances with, non-Greek dynasts . . . can be viewed as communications about [Athens' foreign] relationships'; '[t]hese communications are consistently positive'; '[t]he decrees convey a set of attitudes to the "barbarian other" that are diametrically opposite those prevalent in extant literature'.

22. Athens. Diplomatic relations with the Spartokids. G.A. Koshelenko, *Drevnosti Bospora* 5 (2002) 133-138 (in Russian; English summary), discusses the role of Androtion (*Syll.*³ 206) and Polyeyktos, son of Timokrates (*IG* II² 212; *Dem.* 21.139; [*Dem.*] 42.11), in shaping the relations between Athens and the Spartokids and the opposition of Demosthenes; see also our lemma no. 21.

23. Athens. Antipatros and the demise of the Athenian democracy, 323/2-319/8 B.C. E. Poddighe, *Antipatro*, has produced an informative monograph on the oligarchical regime imposed on Athens by Antipatros after the end of the Lamian War. The book unfolds through scrutiny of both literary and epigraphical sources. Some of the topics investigated by Poddighe include: the Lamian War, Antipatros' decree restricting Athenian citizenship, exile of the disenfranchised, magistracies (ἀστυνόμοι, ἀναγραφεὺς, νομοφύλακες etc.), τίμημα and εἰσφορά. On 141-169, Poddighe appends an epigraphical section, 'Parte I: 322/1-320/19 a.C.', consisting of 14 documents: *IG* II² 372, 380, 383b, 392-396, 398a-b + 438, 399, 400, 448 (our lemma no. 211), 545; *Agora* XVI 100. Each text is accompanied by up-to-date bibliographical references, Italian translation, and concise commentary. On 191-196, Poddighe offers a shorter epigraphical appendix, 'Parte II: 318/7 a.C.', consisting of *IG* II² 350 and *Agora* XVI 104 [the latter was treated in more detail by Poddighe herself on a later occasion in an article already reported in *SEG* LIV 184].

24. Athens. The ephebeia from the Mithridatic wars to Hadrian. *SEG* LIV 30; 1849. A conspectus of this topic is offered by É.Perrin-Saminadayer, in *L'hellénisme* 87-103, as a means of reflecting on contemporary Athenian society. In the process, the author detects the following major developments and trends:

a) A quantitative reduction of ephebic decrees following the sack of Athens by Sulla. Of the six such decrees only two, *IG* II² 1039 and 1043, have been preserved intact, with the latter being the last sample of the genre (38/7 B.C.).

b) A reappearance of ephebic documents in the form of lists of names, starting with *IG* II² 1963 (13/2 B.C.); such lists proliferate only after the death of Caligula, and reach their peak in the reign of Hadrian.

c) A particularly strong and long-lasting link between certain aristocratic families and ephebeia. Unsurprisingly, members of these families are overrepresented in lists of prytaneis, magistrates etc. In that, Roman ephebeia was hardly different from its Hellenistic predecessor. d) An elitist transformation of the institution, as evinced in the categorization of ephebes into *πρωτέγγραφοι*, *ἐπένγραφοι* etc. Similar conclusions may be drawn from the fact that certain well-established offices (e.g. *κοσμητής*, *παιδοτρίβης*) become more conspicuous or even permanent.

Perrin-Saminadayer concludes that the local elites almost expropriated the institution, which was only saved by Hadrian's intervention: 'Signe des temps sans doute' (102). The discussion is heavily based on numerous epigraphical documents, too many to single out here.

25. Athens. Polytheism and society at Athens. Inscriptions naturally form a large part of the source material, along with literary texts, and archaeological remains, in R.Parker's book under this title (Oxford 2005). Among many other topics, too numerous to list here, he throws his focus on Athenian festivals in Part II (155-383) with a tabulation of aitiological myths of Attic festivals (380-383) and 'Attic Festivals. A Check List' in Appendix I (456-487); extended discussion of the Skira (173-177), Dipolieia/Bouphonia (187-191), Oschophoria (211-217), Brauronia (228-249), Panathenaia (253-269), Thesmophoria and Adonia (270-289), Anthesteria 290-316), Dionysia (316-326), Eleusinian festivals 326-368). Part I (9-152) is devoted to different contexts and personnel involved in cult activity and Part III (387-451) is concerned with gods and heroes. We cover different aspects of the book, in which epigraphic evidence is prominent, in individual lemmata.

26. Athens. Dedications by family groups. In a chapter entitled 'Those with whom I sacrifice,' R.Parker, *Polytheism* 37-49, 419-421, compiles a catalogue of reliefs, inscribed and otherwise, depicting family groups sacrificing to an assortment of deities, especially Pankrates, Asklepios, Brauronian Artemis, Demeter, Nymphs, Herakles, Zeus Melichios, banqueting hero, et al. Discussion of the *ὑπέρ*-formula; extension of the family group to include kin and friends. Dedications with more than one named dedicator.

27. Athens. Priestly families in Hellenistic Athens. E.Perrin-Saminadayer, in M.-F.Baslez and F.Prévot (edd.), *Prosopographie et histoire religieuse* 51-67, studies the vicissitudes of a number of priestly families: those of Lysandros, Medeios and Glaukos from the Peiraieus, Sarapion of Melite, Theophrastos and Themistokles of Hagnous, and Leontios of Acharnai. The family-members held both priesthoods (and other religious functions, also in Delphi and on Delos) and magistracies and developed matrimonial strategies in order to secure the continuity of their families in the realm of religion and politics ('une certaine endogamie sociale' (62)). In an Appendix on 401-404 P.-S. presents a list, organized according to demes, of the members of these families recorded in literary sources and, above all, in inscriptions, and a comprehensive stemma illustrating the connections between the various families. The latter strongly adhered to the cults of the traditional gods rather than to those of oriental deities.

28. Delphi. Athenian Pythais. After summarizing the political and religious function of the Pythais in late Hellenistic Athens, K.Karila-Cohen, in *Prosopographie et histoire religieuse*, 69-83, studies the origins of the *Πυθαῖσται*, arguing that the prosopographical evidence allows us to recognize local and family traditions, which explain the participation of members of certain demes (Tetrapolis, Ikarion, Erchia) and families (the *genos* of the *Πυρρακίδαι*, the family of *Ἀρχίππος Λεοντίχου Ἀχαρνέως*) in the Pythais; in these cases the participation was determined by a religious motivation.

In *Kernos* 18 (2005) 219-239, K.Karila-Cohen employs a wide range of epigraphic and literary sources in her exploration of 'le discours "mythique"' surrounding the Pythais. Central, of course, are the two hymns to Apollo inscribed on the Treasury of the Athenians at Delphi, *F.Delphes* III.2.137/8; *CID* III 1/2; *SEG* LI 611; * discussion of their dates and contents. Also adduced briefly are Athens, *SEG* XXI 464 (*Agora* XV 9); XXI 469. Delphi, *F.Delphes* III.2.13, 32, 33, 48, 49; *CID* IV.117.

See also R.Parker, *Polytheism* 82-86; K.Karila-Cohen, in J.Couvenhes – S.Milanezi (edd.), *Individus, groupes et politique à Athènes de Solon à Mithridate* (Tours 2007) 365-383 [we will cover this volume in a future *SEG*]: cf. *BE* (2007) no. 205.

29. Athens. Associations in Roman Athens. M.-F.Baslez, in *L'hellénisme* 105-120, deals with this topic, on the basis of the following documents: *SEG* XXXI 122 (synodos of the *Ἡρακλειασταί*, late 1st/early 2nd cent. A.D.); *IG* II² 1339 (eranos of *Ἡρώισται*, 57/6 B.C.); 1343 (eranos of *Σωτηριασταί*, 37/6 B.C.); 1346 (religious association of women); 1351 (orgeones of a goddess, after 170 A.D.); 1368 (our lemma no. 259); 1369 (same synodos as in *SEG* XXXI 122 above); 2361 (orgeones of *Εὐπορία*; our lemma no. 265); 2963 (*Πατνιασταί* of *Μουνίχιος Ἀσκληπιός*, 212 A.D.); *I.Delos* 1522 (synodos of *Ἀμεινιχίται*, early 2nd cent. A.D.). Baslez discusses the composition of these associations, their titles (e.g. *σύνδοκος*, *ἐρανος*), and their legal status.

30. Athens. Elites and religious change in Roman Athens. This topic is investigated by E. Muñiz Grijalvo, *Numen* 52 (2005) 255-282, who by way of a preamble states (257) that 'for Athens we have to rely almost exclusively on epigraphy, probably not the best place to look for change' [since] 'inscriptions show a strongly conservative Athens', and that 'as any history change' (since) 'inscriptions show a strongly conservative Athens is a history of elites' (259). Using based mainly on epigraphy, the history of Roman Athens is a history of elites' (259). Using sundry inscriptions (e.g. *IG* II² 337, 1076, 1092, 3678, 3738, 4193, 4692, 4771, 5059; our lemma no. 299), she discusses, amongst others, priesthoods, 'pauperization', Egyptian cults in Attica, and the cults of Asclepios and Zeus Hypsistos. Her basic contention is that religious phenomena, being largely determined by the local elites, were conservative.

31. Athens. Cult and shrines of Aphrodite. The cult of Aphrodite and associated art is the subject-matter of R. Rosenzweig, *Worshipping Aphrodite: Art and Cult in Classical Athens* (Ann Arbor 2004), who investigates several topics making reasonable use of epigraphic testimonia: Aphrodite Pandemos and Πειθώ (*IG* II² 2798, 4583, 4596, 5149); Aphrodite ἐν Κήποις, 'in the Gardens,' (*IG* I³ 876; II² 4585; *SEG* X 27); Aphrodite Ourania (*IG* I³ 1064; II³ 5149; *SEG* XLI 182); other aspects of Aphrodite (*IG* I³ 369, 383; II² 1261, 1290, 4318). [The epigraphical texts are not devoid of mistakes; the author seems to be unaware of *IG* I³. Papazarkadas].

N. Robertson, in *Teseo e Romolo* 43-112, offers a lengthy account of the topic. In the process he discusses several inscriptions:

(a) Aphrodite Οὐρανία/ἐν Κήποις in SE Athens: *IG* I³ 381, 948, 964, 1049; *IG* II² 17, 5185. *SEG* XXI 469C.

(b) Aphrodite Οὐρανία/ἐν Κήποις on the N slope of the Acropolis: *IG* I³ 950, 1382. *IG* II² 2639. *SEG* XLI 182.

(c) Aphrodite Πάνδημος below the Acropolis entrance: *IG* I³ 832. *IG* II² 659, 4596, 5131.

(d) Aphrodite ἐπ' Ἰππολύτῳ on the southern slope of the Acropolis. *IG* I³ 255, 369, 389. *IG* II² 1534, 4545, 4371, 4771, 4994, 5098, 5103, 5129-5131. *SEG* LII 48.

(e) Aphrodite Οὐρανία/ἐπ' Ἰππολύτῳ at Kolonos Agoraios. *SEG* I 52; XXXIV 95.

We are unable to do justice here to the numerous topographical, iconographical and historical issues he raises, but for individual inscriptions see lemmata nos. 57, 60, 73.

For personifications of females accompanying Aphrodite on Attic vases identified by dipinti, see our lemma no. 2046.

32. Athens. Agrai and the temple of Artemis Agrotera. *SEG* LIII 14. For a study of the topography, cults, excavation history, and particularly a suggestion that the sculptured frieze blocks usually associated with the Ionic temple on the Ilissos famously recorded by Stuart and Revett, belong rather to an unidentified building associated with Theseus, and that the Ionic temple is not that of Ἀρτεμῖς Ἀγροτέρα, see A. Pautasso, *RAL* 13 (2002) 773-820. No mention of any of the epigraphic evidence cited in *SEG* LIII 14. For the format of the Lesser Mysteries celebrated here and the administration of the sanctuary of the Mother at Agrai (*IG* I³ 6 B and C; 383 L. 50; 386 LL. 144-146), see R. Parker, *Polytheism* 344-346.

33. Athens. The cult of Athena Ergane on the Acropolis. After an analysis of Pausanias 1.24.3 and a review of previous topographic and architectural research on the date, location, and character of the shrine of this deity (including arguments that there was no such place), V. Consoli, *ASAA* 82 (2004) [2006] 31-60, endorses the theory of M. Korres that Athena in this aspect was accommodated in a small naiskos fronted by a cylindrical altar originally located immediately north of the Pre-Parthenon and near the rock-cut inscription of Ge (*IG* II² 4758) and then incorporated within the north peristyle of the Parthenon between the fifth and the eighth exterior columns from the front. On 42-47 she examines the following acropolis dedications of κεραμεῖς, whom she regards as firmly identified as potters, *IG* I³ 620, 628, 633, 824; brief prosopographical notes. The rest of the paper is devoted to the iconography of Ἀθηνᾶ Ἐργάνη and the possibility of associating the seated female marble statue Akr. 625 with a hypothetical cult statue created by the sculptor Endoios and the support given to this cult on the Acropolis by the Peisistratidai.

34. Athens. Kouroutrophos in the Attic sacrificial calendars, 5th/4th cent. B.C. In the course of a discussion of the deities involved in child nurturing at Athens, R. Parker, *Polytheism* 426-433, observing at the beginning that 'Erichthonius . . . established the custom that those sacrificing to any god should first make an offering to Kouroutrophos' (Suda κ 2193), provides a table illustrating this point as demonstrated in the sacrificial calendars from Erchia (*LSCG* 18; *SEG* XXI 542; LIV 216*); Thorikos (*IG* I³ 256 bis; *SEG* XXXIII 147; see our lemma no. 58), Marathonian Tetrapolis (*IG* II² 1358; *SEG* L 138; LIV 216*) and the genos of the Salaminioi (*LSS* 19, LL. 84-85; *SEG* XXI 527; *Agora* XIX L 4a and 4b; see our lemma no. 257). In each case of a sacrifice to Kouroutrophos, he lists the associated deities. 'The tendency of the Greeks to appeal to a plurality of gods, to recruit a team, appears in this area of life more clearly than in any other' (428).

35. Athens. The cult of Poseidon Erechtheus. In his analysis of the exact connection of Poseidon with the legendary king Erechtheus, J.-M. Luce, in *Teseo e Romolo* 143-164, adduces several literary and epigraphical testimonia. On 147-149, he offers majuscule texts and French translations of *IG* I³ 873; II² 1146, 3538, 4071, 5058 (see also our lemma no. 309). Such evidence and linguistic analysis lead Luce to the conclusion that Ἐρεχθεύς was originally an epithet of Poseidon, which later gave rise to the homonymous heroic figure.

36. Athens. Attic verse epitaphs and the after-life. R. Parker, *Polytheism* 366-368, in a coda to his discussion of the Eleusinian Mysteries, engages in a moving meditation on the almost total 'panhellenic silence of tombstones' mentioning the promise of a better life to come after death. 'Allusions to the cheerful message received in the *telesterion* are all but unknown in epitaphs, whether from Attica or elsewhere . . . the *Mysteries* derive from things shown and taught by Demeter herself and thus constitute the one great exception to the general truth that Greek religion was not based on revelation.'

37. Athens. Athletic contests and athletes in southeastern Attica. This topic is succinctly treated by O.Kakavoyianni in *Αττική* 2004 107-110, who provides a useful catalogue of victors from the Olympeia and the Great Panathenaia originating from the demes of the area, as well as a compendium of local athletic contests: i) at Brauron; ii) at Sounion in honor of Ποσειδῶν (*SEG* XLVI 802); iii) torch-race at Laureotike in honor of the Thracian goddess Βενδής (*SEG* XXXIX 210); iv) contests at Oa (*SEG* XIII 31). For the aristocrat participant Stesagoras see our lemma no. 102.

38. Athens. Religion in the Attic demes. *SEG* LIV 19. R.Parker, *Polytheism* 50-78, presents here a reworking of his earlier investigation, 'Festivals of the Attic Demes' [see *SEG* XXXVII 105], relying heavily, of necessity, on deme decrees (e.g. *IG* II² 1356+*SEG* LIV 214; *IG* II² 1183 = Rhodes-Osborne, *GHI* 63), and the sacrificial calendars particularly of Erchia (*SEG* XXI 542) and Thorikos (*IG* I² 256 bis, see our lemma no. 58).

39. Athens. Honorific decrees of the Attic demes. This is the subject matter of C.Lasagni, in *La Prassi* 91-128, who has divided her material applying the typological criterion of the identity of the honorands:

(I) Deme officials: *IG* II² 949, 1173, 1178/1179, 1199, 1203, 1207/1208, 1220. *SEG* XXII 117; XXXIX 148; XLII 116; XLIII 26; XLVI 149, 154; XLIX 141. *AD* 11 (1927/8) 40/41 no. 4.

(II) Non-deme officials: *IG* II² 1156 (LL. 52-63), 1187/1188, 1191, 1201, 1209/1210, 1280, 1313. *SEG* XLII 116. *Agora* XV 45. Petrakos, *Δῆμος τοῦ Παμνοῦντος* II 2-4, 7, 9, 14-18, 28, 39, 54, 59, 73. *MDAI* (A) 67 (1942) 21/22 no 24; 265-274 no. 51.

(III) Liturgists and ad hoc (αἰρεθέντες) dignitaries: *IG* II² 1178, 1186, 1191, 1197/1198, 1200, 1202, 1205, 1215. *SEG* II 7; XV 112; XXV 155; XXXIV 103; XLI 76; XLVI 153. Petrakos, *Δῆμος τοῦ Παμνοῦντος* II 6, 28, 31. *MDAI* (A) 66 (1941) 218/219 no. 1; 67 (1942) 8/9 no. 6. *AD* 11 (1927/8) 40/41 no. 4. Exempted are *IG* II² 1191 and *SEG* XV 112, which honor city-rather than deme-choregoi.

(IV) Individuals acting in a private capacity: *IG* II² 1184/1185, 1192, 1204, 1214. *SEG* XXII 116; XXIV 151; XXVIII 103; XXXII 147; XLVII 155. See also our lemma no. 252.

Each section contains concise analysis of the respective decrees, with some singled out as paradigms. See also our individual lemmata nos. 253-255.

40. The deme Athmonon. In a richly illustrated monograph, *Το Μαρούσι της Αττικής* (Marousi 2004), G.Palles describes the topography, geography, history, cults, festivals, political institutions, cemeteries of this ancient deme with treatment of its later history down to the present day. For Classical antiquity most of his evidence derives from inscriptions and he adduces, quotes, and often illustrates several of these, among which we note *IG* I² 865 A and B, archaistic boundary stone of the temenos of Artemis Amarousia (24); *IG* II² 1203, honorific

deme decree (28); Finley, *SLC* 126 no. 22, security horos stone (29); *IG* II² 2670, security horos stone (30); *IG* II² 12562, epitaph of Pyrrios and Thetale (31); *IG* II² 12553, epitaph of Pythodike (32); *SEG* XXXVII 103, agonistic document (37); *IG* II² 13200, funerary epigram for Appia Annia Regilla (38); *IG* II² 9725, epitaph of Polykarpos (39); *IG* III 3519, epitaph of Hermes and Philina (40). The work is divided into two parts, history (19-98) and description of monuments (99-147).

40 bis. Athens. Terrace and enclosure walls. For a collection of examples of the usage of αἰμασιά and τεχνία in inscriptions (mainly Rhamnous and Sounion), see our lemma no. 1968.

41. Athens. Cleruchies. This category of settlements and the social status of the local, non-Athenian, inhabitants are reviewed by R.Zelnick-Abramovitz, *Mnemosyne* 57 (2004) 325-345, who makes considerable use of literary and epigraphical sources: *IG* I² 14; 40; 66; 104; 118; 237; 418. *IG* II² 43. *IG* XII.8 4. *Agora* XIX L3. She concludes that locals, often ex landowners, either farmed as lessees of their confiscated property, or were exploited as hirelings.

42. Delos. Athenian cleruchs, 165/4-144/3 B.C. E.Rolando, in *La prassi* 129-187, offers a detailed prosopographic and onomastic analysis of Athenian cleruchs and/or Athenian citizens attested in public documents, in particular Delian decrees, of which 9 are cleruchic (*I.Delos* 1497/1498, 1501/1502, 1504-1507; *SEG* XLVIII 1040), 3 were voted by the Athenian assembly (*I.Delos* 1497 bis, 1499; *SEG* XLVII 1218) and 4 could belong to either rubric (*I.Delos* 1500, 1503, 1508/1509). Cleruchs fall within one of the following categories: i) lessees, borrowers and guarantors; ii) members of the cleruchic Boule; iii) ephebes and their fathers; iv) sacred officials; v) magistrates serving at Delos (ἀγοράνομοι, γυμνασίαρχοι etc.); vi) ambassadors ratifying cleruchic decrees at Athens. The ἐπιμελητής of Delos, however, was in all probability not a cleruch, but a member of an illustrious Athenian family, and the ἱεροποιοί were not always of Athenian stock. Cleruchic status can be affirmed with some certainty only when individuals simultaneously fall under two or more of the categories above. On 144-152, Rolando examines family links, patterns of residence (permanency, mobility) and the socio-economic behavior of the cleruchs, who, by and large, appear to have been well-off. On 152-190, she presents an alphabetic list of 190 individuals directly or indirectly linked to the cleruchy; each entry contains bibliographical references, epigraphical sources, and brief career description. On 178/183, she appends the stemmata of eleven (11) Athenian families.

42 bis. Athens. Political relations with Delos in the Classical period. On this topic and related inscriptions, see our lemma no. 893.

43. **Athens. Metics.** The system of μετοικία, especially in its closing stage, is surveyed by M.Niku, *Arctos* 38 (2004) 75-93, who makes extensive use of inscriptions. Epigraphical evidence seems to suggest that offspring of mixed marriages routinely became citizens after 229/8 B.C.: *IG* II² 2332, 6720, 9975 (family of Hegemachos); *IG* II² 1001, 9968 (family of Hermagoros); *IG* II² 7721, 7726, 8581 (Leukippos' family, whose stemma Niku convincingly modifies contra some earlier suggestions). The term μετοικίον is last attested in *IG* II² 545 (late 3rd cent. B.C.), but ἰσοτελής and cognates (in *IG* II² 660; 768+802; *SEG* III 122) provide indirect evidence for the continuation of μετοικία down to the 250s B.C., but not later than 229/8 B.C. The few 2nd/1st cent. B.C. funerary inscriptions preserving the term ἰσοτελής (*IG* II² 7866/7867; 7878) are exceptions. Similarly, εἰσφοραί/προεισφοραί (*IG* II² 505; 834/835) disappeared, probably supplanted by ἐπιδόσεις (*IG* II² 682; 744; 768; 791; 2332; 2334). [See now M.Niku, *The Official Status of the Foreign Residents in Athens, 322-120 B.C.* (Helsinki 2007), which we will cover in a future volume of *SEG*.]

44. **Athens. The Eleven.** S.J.Burgess, *Hermes* 133 (2005) 328-336, quotes and translates *IG* II² 1646 L. 12, and *Agora* XIX 24 LL. 44-46 (*Agora* I 3738) as part of her argument that this board of Athenian magistrates (οἱ ἑνδεκά) goes back at least to Solon, that the odd number was designed to avoid tie-votes in its judicial deliberations, and that in the 4th cent. B.C. at least it had its own lawcourt (the Παράβυστον) in the Agora.

45. **Athens. Money and coinage.** In order to examine ancient perceptions of the pair above, M.Faraguna, in G.Urso (ed.), *Moneta mercanti banchieri. I precedenti greci e romani dell'Euro* (Pisa 2003) 109-136, scrutinizes various sources, primarily literary texts. He notes that *IG* XII.9.1273/1274 (*SEG* XLI 725) is probably the earliest attestation of χρήματα in a numismatic context, whereas νόμισμα, to judge from the occurrence of the term in the inscriptions *IG* I³ 52, 90, 383, and 1453, was an Athenian 5th cent. B.C. novelty.

45 bis. **Athens. Banking activities in sanctuaries.** On this topic see our lemma no. 1979.

46. **Athens. Hadrian in Athens.** A.Karivieri, in *Greek Romans and Roman Greeks* 40-54, gives a rundown on Hadrian's benefactions to Athens, and the emperor's association with Zeus, Theseus, and in particular Dionysos through the iconographic program of the scaenae frons of the Dionysiac Theater. Amongst others, Karivieri cites and/or discusses *IG* II² 3182, 3311-3314, 3321/3322, 5035, 5185.

47. **Athens. The sculptor Demetrios of Ptelea.** In an attempt to dispel existing myths about the lifespan and career of the sculptor Δημήτριος Φύλωνος Πτελεάσιος, M.Haake, *ZPE* 153 (2005) 127-130, examines the relevant epigraphical sources, concluding that only *IG* II² 3782, *IG* II² 4257, *SEG* XVII 78, and the Messenian base *SEG* XLI 347 refer to this man, and that he certainly thrived in the 2nd cent. B.C. *IG* II² 3828 and 4895 refer to an earlier (4th cent. B.C.) homonymous sculptor, whereas the 2nd cent. B.C. *SEG* XXI 793 is too fragmentary to allow any definitive conclusions. See also our lemma no. 960.

48. **Athens. Inscriptions on Attic vases.** A.Snodgrass, in *Word and Image* 22-34, examines the significance of writing on early (primarily Attic) painted pottery, discussing inter alia καλός, 'bubble', and 'nonsense' inscriptions. Using Immerwahr's fundamental *Attic Script*, 'not . . . an exhaustive list of Athenian painted inscriptions' (26), Snodgrass reaffirms the long observed link between inscriptions and sympotic pottery. Within the time-span ca. 660-350 B.C., Attic dipinti reach the peak of their popularity in the 2nd half of the 6th cent. B.C.; Snodgrass cautiously attributes the trend to the 'synoptic' method of visual narrative on Attic pots [Contra R.Osborne - A.Pappas, in Z.Newby - R.Leader-Newby, *Art and Inscriptions* (Cambridge 2007) 153, Tybout].

In *OJA* 22 (2003) 109-114, J.Boardman critically responds by summarizing and dismissing several theories that see vase inscriptions almost exclusively aimed at being read out at symposia. Statistical analysis of vases by Douris bearing ho παῖς καλός inscriptions shows little correspondence between labels and figures represented. Immerwahr's *Attic Script*, Boardman continues, has often been misused by modern scholars: it is a paleographical guide, not a basis for quantitative analysis. Finally, nonsense inscriptions seemingly contradict the 'reading-out' theories.

Some of the same ground is covered by D.Yatromanolakis, *ZPE* 152 (2005) 16-29, who, inter alia, touches upon signatures of potters, 'nonsense' inscriptions, καλός- and καλή- inscriptions and especially inscriptions referring to Sappho [cf. an earlier article by Y. reported in *SEG* LII 76]. We note that on 21, Y. records the multiple epigraphically attested spelling variants of Sappho's name, e.g. Σαππώ, Σαφό, Φσαφό. See also our lemmata nos. 109/110.

49. **Marathon. Signatures on Corinthian lamps, Hadrianic.** I.Dekoulakou, in *Ἐπιτύμβιον Neumann* 213-221 (ph.), publishes representative examples of a large find of unglazed Corinthian clay lamps (about 70) in excavations in the sanctuary of the Egyptian Gods at Brexiza. Each bears confronting busts of Sarapis and Isis in relief on the disks and many have the following signatures of Corinthian lampmakers (Broneer Type XXVII) on the bottom: Μινικιανοῦ, Σπωσιανοῦ, Κρήσκεντος, Πωσφόρου, Ἀγήμενος, Λουκίου, Ἀπολλοφάνους, Εὐτυχιανοῦ.

55. Athens. Law regulating the Council of the 500, ca. 409/8 B.C. *IG* I³ 105, *SEG* L 50.* S.Forsdyke, *Exile* 215-217, argues that the phrase ἄνευ τῷ δέμῳ τῷ Ἀθηναίων πλεθύνοντος, which appears eight times in this fragmentary inscription, is similar to the phrases ἄνευ τῆς βο[λ]ῆς τῆς Ἀθηναίων καὶ τῷ [δ]έμῳ (*IG* I³ 14, LL. 28/29) and ἄνευ τῷ δέμῳ τῷ Ἀθηναίων (*IG* I³ 40) respectively. 'It is clear, therefore, that by the mid-fifth century, the phrase ἄνευ τῷ δέμῳ τῷ Ἀθηναίων πλεθύνοντος denoted reference to a popular court, with the court standing by synecdoche for the Athenian demos itself.'

more advocates the reading of a dual noun, since 'the final ν of the word τὸ ἄνθεμον is missing.' [What P. claims about what is preserved of the crucial word in L. 142 contradicts the authority of the text in IG, where the N is dotted. Papazarkadas].

63. Athens. Building accounts of the Erechtheion, 407-405 B.C. IG I³ 477. SEG XXXI 26,* 277; XXXV 12; XLVI 52, 189; L 69. R.Parker, *Polytheism* 464, in a discussion of the Χάλκεια festival, suggests that LL. 7/8 be restored as [ν εἰς θυσίαν τοῖς Χα]λκείοις rather than [τοῖς Ἀν]λκείοις, on the grounds that this would be a more fitting festival for a sacrifice by the Erechtheion workmen than an athletic festival such as the Anakeia, for which we should also have expected [Ἀν]λκείοις. Stephen Lambert has kindly inspected the stone, and reports that it breaks halfway down the letters read as AK: the traces hitherto interpreted as a crossbar of an alpha could arise from accidental damage.' [The letter before K should probably be printed with an underdot. Stroud]

64. Athens. Acropolis dedications, Archaic and Classical. C.M.Keesling, *Hesperia* 74 (2005) 395-426 (ph.), examines selected inscribed monuments of this genre from this place and time with particular reference to (1) additive sculptural groups produced by the contributions of multiple dedicators (2) collaboration between East Greek sculptors and Athenian patrons (3) dedications that have been erroneously identified as belonging to Athenian potters and vase painters. We deal with the individual monuments in the separate lemmata nos. 66-68.

65. Athens. Acropolis. Dedication to Athena Hygieia, 430-420 B.C.? IG I³ 506. SEG XLIX 62, 64; LIII 13; LIV 71. In an article employing the anthropological concept of 'iconatroph', C.Keesling, *CIAnt* 24 (2005) 42-80, attempts to unravel the confused tradition about the votive statue of Athena Hygieia set up by the Propylaia (on 64-70). She focuses on the base IG I³ 506 [erroneously labelling it IG I³ 824], of which she provides a thorough description, a translation, ph., but no Greek text. Keesling endorses the theory that the dedication postdates the beginning of the Peloponnesian War and possibly the last outbreak of the plague (426 B.C.), but she further suggests that it predates the introduction of the cult of Asklepios and of personified Hygieia in 420/19 B.C.

The text of IG I³ 506 is reproduced by Tanoulas, *art.cit.* (our lemma no. 86) 94, who briefly notes that the inscription was first published by L.Ross, and who speculates on the connection between Athena Hygieia and the inscribed clamps and dowels of the Propylaia.

66. Athens. Acropolis. Dedications of vases? Archaic. IG I³ 614 (SEG XIV D 209); 631, 690 (SEG XLIX 39), 718 (SEG L 1712). SEG XXXVI 39. C.M.Keesling, *art.cit.* (our lemma no. 64) 415-421 (ph.), after closely examining the prosopography of the dedicators and the physical characteristics of the bases, rejects the theory of A.E.Raubitschek, *DAA* 42, 48, 53,

209, that these dedications consisted of ceramic, stone, or bronze vases set up by potters. The bases of IG I³ 614, 631, and 718 probably supported stone statues and although IG I³ 690 probably held a metal vase, there is little justification for identifying the dedicator as a potter. See also our lemma no. 304.

67. Athens. Acropolis. Dedications of Chares and Tychandros, ca. 500-480 B.C.? IG I³ 695. SEG XIV 12, D 210. C.M.Keesling, *art.cit.* (cf. our lemma no. 64) 403-407 (dr.), examines the cuttings on the top surface in an attempt to reconstruct the size, form, and position of the two statues once supported by this base, concluding that they were possibly both marble quadrupeds (horses?) of radically different proportions and scale.

68. Athens. Acropolis. Dedication of Onesimos and his son Theodoros, ca. 500-480 B.C.? IG I³ 699. SEG XLIX 39; L 1712. C.M.Keesling, *art.cit.* (cf. our lemma no. 64) 401-403 (ph., dr.), attracted to the identification of Ὀνήσιμος as the red-figure vase painter, reconstructs the cuttings on the top surface as belonging to an original dedication of a single statuette or perhaps three statuettes set equidistant from each other in cuttings 1, 2, and 3 and, in a second phase, another statuette, corresponding to the top line of the inscription, dedicated by Theodoros. She offers alternative reconstructions, suggesting that the statuettes may have represented quadrupeds or striding Athenas in the Promachos pose.

69. Athens. Acropolis. Dedication of the potter Euphronios to Athena, ca. 475 B.C. IG I³ 824. SEG LI 43*. CEG 271. DAA 225. C.Keesling, *art.cit.* (our lemma no. 65) 68, briefly records S.Aleshire's restoration [Ἀθηνᾶ]ν [h]υγία[v] in L. 6, before dismissing it on formulaic and metrical grounds. Citing her own *The Votive Statues of the Athenian Acropolis* (Cambridge 2003) [reported in SEG LIII 13 bis], Keesling finds it more plausible that Euphronios had prayed to Athena to preserve his health or the 'health' of his pots, hence '[h]υγία[v]'.

70. Athens (Klepsydra). Joint dedication to Apollo, 500-480 B.C.? IG I³ 950. SEG LIV 75.* In an examination of joint dedications from the Acropolis (33 surviving examples) C.M.Keesling *art.cit.* (cf. our lemma no. 64) 399/400 (ph.; dr.), observes that since this block was turned over and reused in the Hellenistic period, its place of finding in the Klepsydra cannot be used as evidence for the location of a sanctuary of Apollo. She identifies the four small round dowel holes on the top surface as mountings for a bronze quadruped statuette added by a second dedicator, Δίφιλος, of the inscription.

71. Agios Andreas (Nea Makri). Inscribed marble discus, Classical? In a brief report of the settlement excavated at the site of the summer camp of the Ministry of Health and Care in

the area of Agios Andreas/Zoumberi, M.Oikonomakou, in *Αττική* 2004, 41, also mentions a marble discus with the following inscription:

Δικαῖος ἀνέθεκεν

Majuscule text, no measurements, no. ph., no date [we assume a pre-403/2 B.C. date because of the Attic spelling, Papazarkadas]. Ed.pr. speculates that this is a dedication by an athlete at a local sanctuary. The site is provisionally identified as the deme of Προβάλινθος or of Φηγαία; on the topographical issue cf. *SEG* LIII 254 bis.

72. Athens. List of eponymous archons, 425-400 B.C. *IG* I³ 1031. *SEG* LII 59,* C.Pébarthe, *RBPh* 83 (2005) 25-53, returns to this document, printing and transliterating the names preserved and/or restored on frgs. a and c. His treatment contains abundant modern bibliographical references and analysis of sundry chronological issues, including the archonships of Solon and Peisistratos the Younger. Pébarthe's primary aim is to establish whether, on the basis of the restoration [K]λεισθένης (L. 16), the famous Alkmeonid really held office under the Peisistratids in the year 525/4 B.C. Making extensive use of modern theories on orality, historiography, and individual and collective memory, Pébarthe accepts the historicity of Kleisthenes' archonship, even though he contends that the official anti-tyranny ideology that prevailed in Athens in the late 6th/early 5th cent. B.C. obliterated the memory of the Alkmeonids' connection to the tyrants.

73. Athens. Boundary stone of a sanctuary, 5th cent. B.C. *IG* I³ 1049. *Agora* XIX H1. After etymologizing Athena's epithet Ἰατρία from the iterative verb ἰτάω, N.Robertson, in *Teseo e Romolo* 50 note 15, insists that the traditional restoration [Τρ]ονείας is linguistically impossible.

74. Athens. The boundary stones of the Agora and the Kerameikos. *IG* I³ 1087-1090. *SEG* LIII 64.* *SEG* XLI 122; LII 155. *Agora* XIX H30/31. *SEG* LIII 193.* K.Hitzl, in *Epitümbion* Neumann 101-112, argues that since the Archaic boundary stones of the Agora were no longer visible at the time of the visit of Pausanias, he drew the incorrect inference from the still surviving boundary stones of the Kerameikos that the area of the Agora was in fact called the Kerameikos. 'Pausanias war kein Kenner Athens, er wollte es erst werden. Durch einen Zufall der Erhaltung wurde er in die Irre geführt und sorgte mit diesem Irrtum seinerseits für eine grosse Verwirrung in der Wissenschaft. Nur eines hat Pausanias garantiert nicht gesehen: eine Alte Agora.'

Cf. C.Ruggeri, "Innerer" und "Äusserer Kerameikos" von Athen, *MDAI(A)* 120 (2005) [2006] 233-240.

75. Laureotike. Boundary stone, 5th cent. B.C. Rupestral inscription found in Agia Triada, in an area adjacent to an unidentified building (farmstead or administrative quarters), a mine and a cemetery of the Classical period. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 64/65, no. XXVIII (ph.): ἡό(ρος)

76. Laureotike. Boundary stone of a workshop, 5th cent. B.C. Fragment of white marble, now Laureion Museum inv. no. 18. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 67/68 (ph.), who on the basis of the stone's form and find-spot near a workshop ambitiously reads: ἡ[όρος τὸ ἐργαστήριον]

76 bis. Eua. Loukou. Casualty list of Athenian dead from the battle of Marathon, 490 B.C. See our lemma no. 413.

77. Athens. Casualty list for the dead of Drabeskos (?), 464 B.C. *IG* I³ 1144. *SEG* XL 124; XLVIII 82; LI 50. A.P.Matthaiou, *art.cit.* (our lemma no. 2) 100-103 (dr.) discusses the contribution of Ross to the publication of this monument via his facsimiles of fragments b and c from the year 1837. As Matthaiou points out, the editors of *IG* I³ 1144, unlike Kirchhoff and Hiller, ignored the copy sent by Ross to Böckh; as a result of this negligence the format of the inscribed lines of fragment c in the corpus 'is erroneous and has to be rectified'.

78. Halai Araphenides (Velanideza). Epitaph of Aristion with sculptor's signature, ca. 510 B.C. *IG* I³ 1256. *SEG* XLVII 95;* XLIX 39. Without mentioning the above number of this inscription in *IG*, B.Schmaltz, *MDAI(A)* 120 (2005) [2006] 163-171 (ph.), after a minute analysis of the sculptured relief, argues that this stele originally carried a figure of a nude youth that was later reworked into the existing depiction of a hoplite. The youth's name was Ἀριστίων. The reworking was carried out by the sculptor Ἀριστοκλῆς and Schmaltz leaves it as an open question whether or not the unusual ἔργον in inscription II refers to this process.

79. Athens. Kerameikos. Epitaph of Getes, ca. 450-425 B.C. *IG* I³ 1376. *SEG* LI 15. B.Bäbler, in *Scythians and Greeks* 119/120, describes this monument, and [without ever citing *IG*] translates and briefly analyzes the inscription, 'also from the fourth century', in her discussion of the Scythian police force and its survival into the 4th century B.C.

80. Salamis. Epitaph of Chairedemos and Lykeas, ca. 410 B.C. *IG* II² 13030. *SEG* XXXIII 57bis; * L1 19. Clairmont, *CAT* 2.156. For a detailed analysis of the sculptured relief on this stele with particular attention to the nudity of Χαῖρέδημος, see J.Daehner, *JDAI* 120 (2005) 202-206 (ph.).

81. Athens. Decree regulating the use of Athenian coins, weights and measures, date? *IG* I³ 1453. *SEG* LIII 74. D.Braund, *art.cit.* (our lemma no. 54) 85, 202/203 note 23, offers a valuable overview of the fragment *IG* I³ 1453F (now in the Odessa Museum), forcefully arguing in favor of its provenance from Olbia, and tentatively connecting it to Pericles' expedition into the Black Sea.

81 bis. Samos. Boundary stones of the temenos of Athena, after 439/8 B.C. *IG* I³ 1492/1493. See our lemma no. 963.

82. Athens. Kerameikos. Inscribed stone statuette of a dog, late 5th cent. B.C.? Intact, black stone (basalt?) statuette of a Lakonian hunting dog 'im Moment des Aufnehmens einer Spur angespannt vorgebeugt. Die Schnauze ist durch einen Steg mit der Basis verbunden.' On the bottom surface of the oval base, incised, Ἀπολλοδώρῳ. Found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 209/210 no. 793 (ph.; dr.), who collects several examples of Lakonian hunting dogs on Attic grave reliefs, especially the stele of the brothers Apollodoros and Lakon in Basel ca. 400 B.C. (*IG* I³ 1322 bis). She traces all of these back to a Classical statue of ca. 400 B.C. that served as their 'Vorbild' and identifies the sculptor by the inscription on the bottom of the basalt statuette, which designates 'nicht nur dem Besitzer, sondern auch den Hersteller des kleinen Kunstwerkes.' He is the bronze sculptor Apollodoros, ὁ μαντικός, whose portrait statue was made by Silanion (Pliny, *NH* 34.81, 86), and who was part of the circle of Sokrates.

83. Vari. Abecedarium, 6th cent. B.C. (ca. 550 B.C.). Cf. *SEG* XLIX 2. M.K.Langdon, *Kadmos* 44 (2005) 175-182 (ph., dr.), presents a rock-cut inscription that he discovered in one of his numerous excursions in the Attic upland. The abecedarium, consisting of twenty-four letters of the old Attic script, was carved boustrophedon in two undulating lines on bedrock on the hill Barako or Keramoti to the east of the plain of Vari; interestingly, the area has produced more than fifty rock-cut inscriptions so far (see our lemmata nos. 84/85). After minute analysis of the letters, including shape, size, and disposition on the rock-surface, Langdon provisionally suggests a date ca. 550 B.C., 'while allowing a liberal margin of time before and after' (179).

ΑΒΓΔΕΖΗΘΙΚΑΜΝΟΠ ←
ΜΡΣΤΥΧΦ

Note the letter 'san', after pi and before qoppa, in its first Attic occurrence. The co-existence of the sibilants san and sigma, known only from Etruscan abecedaria, is also startling. Langdon rejects the hypothesis that the abecedarium might have been inscribed by, e.g., a teacher, and instead prefers to envisage a shepherd killing time while herding his flock; see also our lemmata nos. 84/85. On other abecedaria see our lemma no. 2122.

84/85. Vari. Two graffiti concerning shepherds, undated (Archaic?). M.K.Langdon, *art.cit.* (our lemma no. 83) 179, reports that the majority of the 50 or so graffiti discovered by him on the Barako or Keramoti hill are written retrograde (cut into the rock, not scratched), and that they mostly consist of personal names. He offers, however, two examples of a more advanced type:

84. [- -]σθίνο εἰμὶ μνῆμα ποιμαίνοντος [- -]

[In this context μνῆμα, 'memorial', does not have funerary connotations, Langdon.]

85. [- -] γιγνόςκιν, ὃ ποιμένε[ς - -]

[In a very enlightening lecture delivered at Berkeley in November 2008, Professor Langdon confirmed that the two rock-cut inscriptions above date to the late Archaic period. Papazarkadas.]

86. Athens. Inscribed iron clamps and dowels in the Propylaia, 437/6-433/2 B.C. *SEG* LII 85. T.Tanoulas, in *Ross und Griechenland* 94-96 (dr.), revisits his own 1998 discovery of inscribed clamps and dowels in the south wall of the eastern stoa of the Propylaia. Subsequently, he reports that investigation of the north wall brought to light one iron clamp and one dowel, both of them inscribed ΑΘΕ in archaizing script (squared theta with an encased cross). Given that the inscriptions on all the examples are incised, rather than cast, Tanoulas considers them as the manifestation of piety of one or more masons towards Athena Hygieia [This interpretation arguably suggests that Tanoulas has now abandoned for good the reading Αθε[ναίων] in favor of Αθε[νᾶς] or, more likely, Αθε[ναίως]. Papazarkadas; see also our lemma no. 65.

87. Athens. Kerameikos. Miniature lead sarcophagus inscribed with a curse and inscribed voodoo-doll, ca. 420-410 B.C. *SEG* XXI 1093; XLI 1843; XLIX 319.* Briefly mentioned by E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos* VII.2, 48 no. 148.3 (dr.; ph.), whose dr. seems to confirm Costabile's reading of Χαμαῖος Χαρίσανδρος in L. 5. The doll has the inscription Μνησίμαχος on the right leg ('erste bekannt gewordene Bleipuppe mit Namensaufschrift'). On the basis of the archaeological context, the authors give the date above, which is somewhat earlier than that of ed.pr.

Following the early-4th cent. B.C. date, R.Parker, *Polytheism* 125, publishes a ph. of this assemblage and discusses the practice of inscribing curses in an excellent introduction to

'magic' in classical Athens (122-133). 'Magic . . . refers to no objective reality; magic differs from religion as weeds differ from flowers, merely by negative social evaluation.'

88/89. Athens. Kerameikos. Official bronze measuring cups, ca. 425-400 B.C. U.Knigge, *Kerameikos* XVII, publishes these two cylindrical bronze measuring cups found in her excavations of Bau Z1; inscriptions in pointille on the wall.

88. 130 no. 152 (ph.; dr.) Δεμόστιον Ἀθηνάϊον, two stamps below, one of which is an owl.

89. 130 no. 153 (ph.; dr.) Δεμόστιον

90. Athens. Ostracism. SEG LIV 87-91.* The long-standing problems of the quorum (majority or a total of 6000 ostraka?) and of the duration of ostracism (five or ten years?) are examined by G.Cuniberti, *Polis: Studi interdisciplinari sul mondo antico* 1 (2003) 117-123.

91. Athens. Ostraka. SEG LIV 87-91.* The institution of ostracism within the wider framework of political exile and democratic power is the focus of S.Forsdyke, *Exile*. A version of her chapter 4, 'Ostracism and exile in democratic Athens', had already appeared in print [see SEG LII 71]. On 154-158, she briefly mentions ostraka bearing such characterizations as traitor (προδοτές), asshole (καταπύγον), horse-breeder (ἵπποτρόφος), adulterer (μοιχός), money-grubbing (φιλάργυρος), sorcerer (βάσκανος), black (μέλας), ὑπέ<γ>γαίον<v> ἄγος (earthly pollution, for Themistokles). For Forsdyke's treatment of individual ostraka and inscriptions see our lemmata 52, 55, 93, 95.

92. Athens. Ostraka. Ostrakon against Megakles, 487/6 B.C. SEG XLI 16d; XLVI 95; XLVII 99. M.Berti, *Syngraphe* 3 (2001) 41-57 (ph.), rejects the view that this text was written stoichedon. She reads the incompletely preserved letter at the beginning of L. 3 as epsilon and restores [χώρ]ει ἔχω (imperative). The negative admonition μὲ 'ρετριάζε means 'don't act like the Eretrians,' 'don't emulate the luxury and treason of the Eretrians.' Hence [Μεγ]ακλῆς : με 'ρετριάζε | [Ηιπ]ποκράτος | [χώρ]ει ἔχω | [μὲ 'π]εισέθεις. 'Megakles figlio di Hippokrates | Vattene fuori! | Non rientrare! | Non erettrizzare!'

93. Athens. Ostrakon against Xanthippos, 484 B.C. *Agora* XXV 1065. CEG I.439. Forsdyke, *Exile* 156/157, reprints, translates, and briefly discusses this metrical ostrakon, apparently unaware of bibliography post 1990 [cf. SEG XLVI 87; S.Brenne, in P.Siewert (ed.) *Ostrakismos-Testimonien* (2002) T1/153].

94. Athens. Ostraka for Kallixenos, 483 or 482 B.C. A.Consogno, *Acme* 58 (2005) 343-355 (ph. dr.), proposes the above dates for the 'candidacy' of this member of the Alkmeonidai on the basis of the fact that the majority of the 278 surviving ostraka cast against him were found together with those for Aristides and Themistokles. She examines the prosopography of his family, sees the tag [ho πρ]οδότης P3786 as linked to Herodotos' story (6.115, 121) about the Alkmeonidai showing a shield signal to the Persians at Marathon, and interprets the leafy branch incised on P7103 not as a suppliant bough, symbolic of the guilt of the Alkmeonidai for the murder of the followers of Kylon in the 7th cent. B.C., but as representing a squill or bulb of a sea-onion plant commonly used for purification and here symbolic of Kallixenos as a scapegoat. Also partly preserved is the incised head of a fish, which Consogno interprets as a red mullet, a common offering to Hekate and hence lending to the ostrakon a magical tone similar to that of a defixio. In the end she speculates that Kallixenos was in fact ostracised in 483 B.C.

95. Athens. Ostrakon against famine, 471 B.C. Kerameikos inv. no. O 5886 = S.Brenne, in P.Siewert (ed.) *Ostrakismos-Testimonien* (2002) T1/75. In her discussion of ostraka cast against famine 'via the scapegoating ritual', Forsdyke, *Exile* 157, focuses on this text (Διμῶς Εὐπ[ρ]ατρίδης), which she translates as 'Famine son of Noble Father'; in her own words, the reading is uncertain.

96/97. Athens. Kerameikos. Ostraka against Kleippides, 445 B.C.? U.Knigge, *Kerameikos* XVII publishes these two ostraka found in the excavations of Bau Z.

96. 120 no. 90 (ph.), from below Bau Z1. Κλει[π]ίδης]

97. 166 no. 444 (ph.), from Bau Z2. Κλειπ[ι]δης | [Κλ]εινίω

98. Athens. Kerameikos. Ostrakon against Thoukydides, 471-443 B.C. U.Knigge, *Kerameikos* XVII 185 no. 557 (ph.), publishes this ostrakon found in the excavations of Bau Z3: Θουκυδίδης

99. Athens. Ostracism and Phaiax. L.Piccirilli, *Kokalos* 41 (1995) 3-22, re-examines the life of Phaiax of Acharnai, relying for the most part on literary sources but using some epigraphic material too. On 11-13, he cites a number of ostraka (mainly from *Agora* XXV) in discussing Phaiax's role in the ostracism of 416 or 415 B.C., and argues that Ἐρασίστρατος, the ἑλληνοταμία of IG P 377 L. 4 may or may not have been Ph.'s nephew, but could not have been his son, who would have been too young.

100. Athens. Ostraka. Ostrakon against Androkles? 416 B.C. *Agora* XXV 1140. *SEG* LIV 89-91.* G.Cuniberti, *Syngraphe* 3 (2001) 59-77, examines the literary sources for the career of the demagogue Androkles of Pithos, especially Thucydides 8.65.2, Aristophanes, *Wasps* 1186-1190, and several comic fragments. She proposes to attribute this ostrakon to 416 B.C. and to restore [Ἀνδρο]κλέες | [- - -] ο | [Πι(τ)θ]εύς

101. Athens. Kerameikos. Graffito on a SOS amphora, late 7th cent. B.C. *SEG* XVI 37; XXVIII 37 (4). *Kerameikos* VII.1; *LSAG*² 77. The inscribed amphora is republished by E.Kunze-Götte, K.Tancke, and K.Viermeisel, *Kerameikos* VII.2, 117 no. 468 (dr.), who provide bibliography, but no transcription of the name Χαροπίο.

102. Merenda (Myrrhinous). Inscribed pyxis, ca. 535 B.C. *SEG* LIV 34. O.Kakavoyianni, in *Αττική* 2004, 110 (ph.), briefly mentions the pyxis painted by Exekias, found in an Archaic tomb at Merenda, and identifies the figure labelled Στεσαγόρα as Stesagoras II, brother of the general Miltiades, and member of a most illustrious family from Philaidai [For an old solid discussion of this Stesagoras and of the pyxis from Merenda, see H.R.Immerwahr, *TAPA* 103 (1972) 181-186].

103. Athens. Fragment of inscribed hydria, ca. 550-525 B.C.? While examining the 'masterpieces' of Exekias, H.Mommsen, in *Meisterwerke* 267/268 (ph.) publishes a sherd of a black-figured hydria found a long time ago in the excavations of the Nymphaion, now kept in the Acropolis Museum no. NA-1959-NAK 162. A palmette-and-lotus ornament is partly preserved, as are the front legs of a horse, before which one can read a retrograde label: [Κ]αλιφρά. This horse-name is known from other works by Exekias (see H.Mommsen, *Exekias* I. *Die Grabtafeln* [Mainz 1997] 45).

104. Athens (now in Malibu). Verse-scrap on a kylix by Epiktetos, ca. 510 B.C. P.Anderson, *TAPA* 135 (2005), 267-277, revisits an inscription painted on the tondo of a kylix by Epiktetos, now kept at the Getty Museum (Malibu 86.AE.279). Noting the satyr-like features of the reclining symposiast, Anderson dismisses earlier interpretations of this dipinto inscription as nonsensical, and argues that it is a verse-scrap preserving one of the earliest examples of the Dionysiac ejaculation εὐοῖ. The second half of the inscription is more problematic. Amongst various possibilities, Anderson finds the following to be the most attractive [we transcribe in Attic script]: εὐοῖ· ἔος ἕξ ('Euo! At dawn you were'). The Dionysiac shout εὐοῖ would explain the use of the Doric imperfect. Alternatively, ἔος ἕξ ('As long as you were').

105. Athens. Inscribed cup by Euthymides, ca. 520-500 B.C. D.J.R.Williams, in *Meisterwerke* 271-283 (ph.), studies a cup by the painter Euthymides, probably from a tomb at Cerveteri, now broken in fragments scattered in private collections all over the world. Some fragments bear inscriptions. We give Greek texts in lieu of Williams' transliterations: [Πο]σιδών; [Εὐ]θυμίδες | ἔγραψεν; [Α]πόλο[ν] [rather than Euthymides' 'father's name, Pol[li]os' (sic), according to Williams]. A retrograde inscription, thought by Beazley to belong to the potter's signature (so and so [ἐ]ποίη), should probably be read as ρέι, referring to wine flowing from an oinochoe.

106. Athens. Graffito on a black-glazed oinochoe, early 5th cent. B.C. *Agora* XXI Ha 1. H.R.Immerwahr, *ZPE* 151 (2005) 100-104, re-examines this inscription and rejects the epigraphical transcription by M.Lang (μηέριο): the second letter is certainly a heta rather than an eta. Given the find-spot of the vase near the alleged site of an early Metreon, he tentatively suggests Μηέτρ<δ>ιο only to withdraw it owing to dearth of evidence for an early public cult of the Mother of Gods. On the basis of similia (*Agora* XXI Ha 12; our lemmata nos. 477 and 905), Immerwahr sees here a form of μέτριος referring to a moderate, considerate portion of wine. Of the three possibilities, μηέριο<ν>, μηέριο<ς>, μηετρίο, he favors the third one, 'a genitive of content: μετρίου οἴνου, sc. ἀγγεῖον.' (104).

107. Athens and Cerveteri (now in Malibu). Vase inscriptions on a cup of Onesimos, 500-490 B.C. D.Williams, *Greek Vases in the J.Paul Getty Museum* 5 (1991) 41-64 (ph.), after an illustrated summary of the career of Onesimos, publishes a large fragmentary Type C cup in the Getty Museum (inv. 83.AE.362), which bears a painted signature on the reserved edge of the foot, [Ε]ὐφ[ρόνιος] ἐποίησε[v], and a very crowded Iliupersis scene on the tondo and zone with numerous painted labels: Νεοπόλεμος, Ἀστυάναξ (retrograde), Πολυχσένης, [-]ΑΙΦΟΝΟΣ, Ηερκείω on an altar of Zeus Herkeios, [Δε]μοφών, Σθέλελο[ς], Η[...]⁴⁻⁵..[Ε] (a woman), Κατάνδρα (retrograde), ΟΦΡΥ.[.]Ε (retrograde) Ὀφρυονος, 'a man from Ophryneion, a city in the Troad, which later boasted the grave of Hektor' [according to the *Inventory of Archaic and Classical Poleis*, the ethnic is Ὀφρυονεύς, Papazarkadas], 'The Greek warrior's name ends in . . .]ΕΥΣ and one immediately thinks of Odysseus.' An old woman, [Θεαν]ό?, Μενέλεος (retrograde), Ηελένε, a warrior [- - -]ς, a woman ΑΝ[- - -]. On the exterior, [Πά]τροκλος, Α[- - -] 'surely Achilles', Θέ[τ]ι[ς], [Αθ]ε[ν]αία (retrograde), Αἴας, Ἀπόλλων, Ἔρος. Under the foot is the Etruscan graffito published by J.Heurgon, *Greek Vases in the J.Paul Getty Museum* 4 (1989) 181-186.

M.J.Anderson, *JHS* 115 (1995) 130-135 (ph.), urges a strong visual and thematic unity among the nine scenes of slaughter on this cup. He suggests that the inscription [- - -]αἴφονος is not a 'slight slip' (Williams) on the part of the painter for [Δ]αἴφονος, but an alternative figure. Anderson compares another Iliupersis vase by Onesimos (Vatican no inv. no. and Berlin 2280/2281, Beazley, *ARV*² 19.1 and 2), where he interprets the inscription [- - -]ΝΟΣ, as a label

for the fallen warrior [Δαίφω]νος. For the labeled female figure, H[...⁴⁻⁵...]E, who could be Hekabe, he proposes the identification of a Trojan, perhaps belonging to the royal house.

In two papers in *BdA Supplemento al 101/102* (1997) 65-84, illustrated by magnificent color phs., M.A. Rizzo traces the history of the discovery and early publications of the fragments of this vase and claims of a provenance in the 'European Art Market,' in attempting to establish its origin in the sanctuary of Herakles at Cerveteri. She provides a detailed description of the painting and the painted labels of the figures, as well as the Etruscan inscription on the underside of the foot. For the most part her readings of the inscriptions follow those of Williams, including his interpretation of -ΑΙΦΟΝΟΣ. She intersperses her discussions of individual scenes with numerous quotations from Homer.

108. Athens. Dipinti on a stamnos, ca. 480 B.C. G.Ekroth, *AK* 48 (2005) 9-29, publishes a study of blood in Greek sacrifices, in which she briefly discusses (on 13) painted names on the red-figure stamnos by the Triptolemos painter, Basel Antikenmuseum BS 477 (ARV² 361.7): hēktop and Achilles (unlabelled) fight, with a lamb labelled ΠΑΤ[- (almost certainly Πάτ[ροκλος]) lying on its back between them (cf. M.Schmidt in P.Zazoff (ed.), *Opus Nobile. Festschrift zum 60. Geburtstag von Ulf Jantzen* (1969) 141-152; A.Griffiths, *BICS* 32 (1985) 49/50). On 24/25, discussing bloodstains on altars, Ekroth cites *I.Magnesia* 100 on the refurbishing of altars with stucco.

109. Florence. Dipinti on a red-figure cup, ca. 500-475 B.C. D.Yatromanolakis, *art.cit.* (our lemma no. 48) 24, briefly discusses a fragmentary Attic cup in Florence, no. 10 B 106 (= ARV² 326, no. 91). Side A has a scene of naked reclining women and a wineskin with an inscription on it: he παῖς [according to Y., the inscription, reported for the first time, was first detected by H.Immerwahr]. On side B a female *kottabos* surmounted by a fragmentary inscription: he παῖς κ[αλέ?].

110. Bochum. Dipinti on a krater by the Tithonos Painter, ca. 480-470 B.C. This red-figure vase, now in the art collection of Ruhr-Universität Bochum (Inv.no. S 508), has been studied and published anew by D.Yatromanolakis, *art.cit.* (our lemma no. 48) 18-25 (ph.). On the front Sappho holding a *barbitos* and a *plektron* identified by the retrograde label: Σαφφώ; '[t]he omicron is followed by two traces of uncertain letters. After this, there is a delta or lambda, and then the right-hand stroke of another letter' (21). On the reverse there is a second, orthograde, inscription that has not been detected before: he παῖς. Citing numerous parallels, contextualizing and taking a highly theoretical approach, Y. suggests that the second inscription would have triggered 'the assimilation of Sappho into a pederastic paradigm' (25).

111. Athens. Kerameikos. Graffito (owner's inscription) on skyphos, ca. 480-470 B.C. *SEG* XLI 239. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 13/14 no. 14.5 (ph.; dr.), give a more detailed account of this Corinthian skyphos (described as kotyle by Kübler; cf. *SEG* XLI 239). The graffito, running all the way around the skyphos, is hesitantly described as 'Besitzerinschrift'. Based on ph., dr. and parallels, we provisionally transcribe:

[- -]έλο εἰμί δικαίος

[For parallels see *Agora* XXI F 131, F 132, F 139, F 154. If the second preserved letter is an Attic gamma rather than lambda, then very few personal names could be restored, e.g. Σπατάγγο or Χοπάγγο. Papazarkadas].

112. Athens. Acropolis. Dedication of the potter Kallis to Athena Hygieia, ca. 470 B.C. Fragment of a red-figure vase (krater?) with a graffito on the shield of a spear-holding figure (probably Athena). Ed.pr. P.Wolters, *MDAI* (A) 16 (1891) 154 (dr.); also mentioned by B.Graef & E.Langlotz, *Die antiken Vasen von der Akropolis zu Athen, II* (Berlin 1933) 119 no. 1367, who provide the date above; Beazley, in ARV² p. 1556: 'Early classic'; *PAA* 559610: '480-450 B.C.'

[.]...[- -]
[A]θενα[ταί]
[h]υγίει[αι]
4 [K]αλλίς
ἐποίησ[ε]
καὶ ἀνέθ[εκεν]

[We provide dotted letters on the basis of Wolters' sketch. In line 1 'sind nur drei Striche erhalten.' Graef & Langlotz]

C.Keesling *art.cit.* (our lemma no. 65) 68, describes and translates the inscription, dismissing it, however, as evidence for the cult of Athena Hygieia in the early 5th cent. B.C.

113. Athens. Inscriptions on vases of the Achilles Painter, ca. 450-445 B.C. J.H.Oakley in *Greek Art in View* 63-77, collects new vases by this painter, among which he includes a καλός inscription for [Ἀλκίμ]αχος | καλός | Ἐπιχάρ[ος] (72); *LGN* II, s.v. no. 3 and *SEG* XLVIII 91 (on 73/74).

114-125. Kerameikos. Various graffiti. E.Kunze-Götte, K.Tancke, K.Vierneisel, *Kerameikos VII.2*, briefly report the following inscribed vases:

114. Lekythos, ca. 600-550 B.C. *Kerameikos VII.2*, 6. Shaft-grave no. 3 contained three vases, of which lekythos no. 2, of eastern (Samian?) origin, has a graffito (dr.): E

115. Black-figured lekythos, late 6th cent. B.C. *Kerameikos VII.2*, 155 no. S97 (ph.). A hoplite is depicted standing amongst four spear-holding men dressed in mantles. A graffito on the shoulder of the vessel (dr.): E

116. Small cup, ca. 500 B.C. *Kerameikos VII.2*, 20 no. 43.3; graffito (dr.): B

117. Black-glazed miniature saltcellar, ca. 490-480 B.C. *Kerameikos VII.2*, 21 no. 44.7. Found in an amphora containing a child-burial; a graffito in the interior (dr.): O

118. One-handler, early 5th cent. B.C. *Kerameikos VII.2*, 22 no. 47.3. The vessel accompanied the burial of a child in an amphora. A graffito on the base (dr.): Δ [*lambda-ähnlichem Graffito*] according to the edd., but it could also be an Attic gamma, Papazarkadas]

119. Pyxis, 480-470 B.C. *Kerameikos VII.2*, 25 no. 61.3. Grave offering from a child burial. A graffito below the handle (dr.): NI

120. Black-glazed olpe, ca. 460-450 B.C. *Kerameikos VII.2*, 133 no. 512.2. A graffito underneath (dr.): KA

121. Black-glazed mug, ca. 450 B.C. *Kerameikos VII.2*, 148 no. 604.2, is a mug with a partly preserved graffito underneath (dr.): ΑΣΟ [The dr. shows two vertical lines at some distance before the surviving letters; they may be the remnants of some other letter(s). The sigma is three-barred. Papazarkadas]

122. One-handler, ca. 440-430 B.C. *Kerameikos VII.2*, 131 no. 498.3. A graffito in the interior (dr.): X

123. Pyxis with a lid, ca. 430-420 B.C. *Kerameikos VII.2*, 112 no. 443.6. A barely legible graffito in the interior (dr.) [possibly an alpha or, less likely, a delta. Papazarkadas].

124. Black-glazed one-handler, ca. 425-400 B.C. *Kerameikos VII.2*, 37 no. 95.2. A graffito underneath (dr.): Φ [more likely a phi than a ligature of alpha with rho without tail. Papazarkadas]

125. Black-glazed saltcellar, ca. 425-400 B.C. *Kerameikos VII.2*, 147 no. 599.5 (ph.; dr.). Underneath there is a graffito [probably a 3-bar sigma, Papazarkadas]

126. *Kerameikos*. Vase dipinto, ca. 460-450 B.C. Red-figured lekythos deposited as a burial offering in the pit grave HTR 40. Ed.pr. by E.Kunze-Götte, K.Tancke, and K.Vierneisel,

Kerameikos VII.2, 14 no. 16.1 (ph.; dr.). A seated woman holding either a woolen band or a wool thread; above her right hand a dipinto: καλή

127. *Kerameikos*. Vase dipinto, ca. 440 B.C. Red-figured askos inv. no. 1063, published in E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 132 no. 499.2. Erotic scene of two copulating couples and a dipinto: καλέ· καλέ

128. Athens. *Kerameikos*. Panathenaic amphora, ca. 430 B.C. Found in Bau Z1; ed.pr. U.Knigge, *Kerameikos XVII*, 136 no. 202 (ph.): τὸν 'Α[θήνεθ]εν ἄθλ<ο>v

129-129 ter. Athens. *Kerameikos*. Inscribed vases, ca. 430-420 B.C. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 97/98 no. 383 (dr.), publish the offerings from burial H 157, including three vases with the same graffito. Ed.pr. interpret all three as either owner's signatures or indications of workshops.

129. Black-glazed one-handler. Inv. no. 1512; a graffito underneath: EY

129 bis. Black-glazed one-handler. No inv. no.; a graffito underneath: EY

129 ter. Black-glazed saltcellar. Inv. no. 1509; a graffito underneath: EY

130. Athens. *Kerameikos*. Dipinto on an amphora, ca. 450-400 B.C. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 49 no. 155.1 (ph.; dr.), publish a partly-preserved conical amphora which contained a child-burial. A dipinto on the shoulder: A

131. Athens. *Kerameikos*. Inscribed bowl of Andromachos, ca. 425-400 B.C. *SEG XLI* 214. E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 141/142 no. 559 (ph., dr.), publish the contents of burial no. 170, including the black convex-concave bowl inv. no. 1032. Without printing a text, the authors mention an inscribed name, that of the 'Besitzer', who jealously re-affirms his ownership of the bowl. Based on both ph. and dr. we transcribe without hesitation: Ἀνδρομάχο. Again without printing a text, the authors mention a second graffito, AN, which we interpret as Ἀν(δρομάχο). [The name is not very common, and the only known contemporary Ἀνδρομάχος seems to be the slave of Alcibiades who informed on his own master concerning the alleged profanation of the Mysteries of 415 B.C. (PAA 128425). Is this the grave of the traitor? Incidentally, based on defective information from K.Kübler, *Kerameikos VII.1*, 193, we reported in *SEG XLI* 214 that this was a gravestone. Papazarkadas.]

132. Athens. Kerameikos. Inscribed pyxis by Gaurion, late 5th cent. B.C. *ARF*² p. 1360. In their description of the offerings of the cremation-burial no. 184, E.Kunze-Götte, K.Tancke, and K.Vierneisel, *Kerameikos VII.2*, 139 no. 541 (ph.; dr.), publish a cylindrical pyxis (inv. no. 1065). The letter A has been incised twice, on the lid and under the foot of the pyxis. In addition the lid is decorated with a red-figure dog and the artist's signature in dipinto: Γαυρίων ἐποίησεν.

133. Athens. Decrees in honor of Komaios of Abdera, late 390s B.C.? *IG II*² 77 + addenda p. 658. *SEG XXXIX* 324; XLV 231; XLIX 501; LIV 624. M.Zaio, in *La prassi* 53-74 (ph.), scrutinizes this little known double decree, after reproducing the text as printed in the Addenda of *IG II*². Inspired by the peculiar publication arrangement, Zaio treats related issues as attested in other Attic decrees and concludes that the first decree (LL. 1-8) was passed later than the second one (LL. 9-18). On 63/64, amongst other useful prosopographical suggestions he observes that in L. 4 the name of the proposer could be restored as Ξε[νόδ]ημος, although the received restoration Ξε[νότι]μος is statistically more likely; similarly, in L. 10 Πυ[περ]τ[ί]δης, instead of Πυ[θόν]ι[κο]ς, is epigraphically possible, but not probable. After a conspectus of the datings hitherto suggested, Zaio proposes the chronology above on historical grounds (Thrasybulos' championing of Athenian imperialism in the Aegean) and epigraphic considerations (prescripts, honorific formulas, diction).

134. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG XXVI* 72; LIV 107.* In discussing imitations of silver Athenian tetradrachms found in Sicily, H.Nicolet-Pierre, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 124-136, makes some of the same points about this inscription as in her paper in *AE* 142 (2003) [2005] 139-154 (*SEG LIV* 107), adding 'Loi qui pourrait, concernant le cas qui nous occupe, reprendre les dispositions d'une autre qui l'aurait précédée, en 378 (G.Stumpf 1986) [*SEG XXXVI* 145], ou même avant.'

D.T.Engen, *Historia* 54 (2005) 359-381, reprints a largely unrestored text of LL. 3-18, with translation, and provides a summary of the various positions taken by scholars on how these lines should be restored and what was the general purpose of this law. 'Regardless of which proposed restoration of line nine of the law of Nikophon one prefers and regardless of which approved currency in line sixteen consumers are required to accept on threat of punishment, Athens still did not confiscate non-debased imitations and allowed them to circulate freely.' (374) It was vital for Athens to ensure at home at least the quality of all coins of Athenian type, whether struck officially or not, that circulated in the Athenian market and could be taken abroad by traders. The law had an economic and political purpose of maintaining the high reputation of Athenian silver coinage while 'complementing Athens' long retention of its archaic type.' Nikophon's law 'facilitated commerce, fostered a market economy, and promoted exports.'

135. Athens. Agyrrhios' law on the grain tax in the islands, 374/3 B.C. *SEG LIV* 108.* In addition to his remarks on the πεντηκοστή, noted in *SEG LIV*, R.Descat in B.Marin & C.Virlouvet (edd.) *Nourrir les cités de Méditerranée: Antiquité—Temps modernes* (Paris 2003) 589-612, highlights the grain tax law as an important early manifestation of state intervention in the grain trade, leading to an increase in 'public grain' and agreements by cities with importers for the purchase of entire cargoes at a 'negotiated price,' καθεστηκῦα τιμή. This latter practice is reflected in the numerous honorific decrees for grain merchants attested, for instance, at Athens after the 330's B.C. Descat links it to the increase in the number of σιτοφόλακες in Athens, (Aristotle, *AP* 51.4), not as a reaction to a crisis or grain shortage brought about by the victory of Macedon but as 'une politique nouvelle qui est le prolongement et le développement de celle instaurée par Agyrrhios en 374. Nous assistons en fait au cours du IV^e siècle à une transformation de l'attitude de la cité qui intervient de manière plus nette vis-à-vis des importateurs de grains.' (600).

136. Athens (now in Oxford). Decree in honor of Straton of Sidon, 365-352 B.C. *IG II*² 141. *SEG XLV* 1210; * *XLIX* 47; *LII* 1929; *LIV* 5E, 2180. Culasso Gastaldi, *Prosenie* no. 5 (360s B.C.); Rhodes-Osborne, *GHI* no. 21 (dated ca. 378-376 B.C.). J.Elayi, 'Abd'astart I^{er}: Straton de Sidon: un roi phénicien entre Orient et Occident; Supplement 12, *Transeuphratène* (Paris 2005) 99-105, computing the regnal years of this king as 365-352 B.C. and favoring a date near the beginning of his reign, possibly 364 B.C., for this decree, analyzes the motivation, the timing, the privileges awarded to the king and his subjects, particularly Sidonian merchants in Athens, and the amendment of Menexenos (LL. 29-36).

137. Athens. Honorific decree, ca. 350 B.C. *IG II*² 303. S.D.Lambert, *ZPE* 159 (2007) 101 no. 57 (ph.), observes that the father of the honorands in L. 7 was not Ἀγαθοκλέ[ους] as in *IG II*², but either Ἀγλαοκλέ[ους] or Ἀγλαοκλε[ίδου], on the evidence of the Berlin squeeze.

138. Athens. Honorific decree for exiles, ca. 350 B.C. *IG II*² 254. S.D.Lambert, *ZPE* 159 (2007) 101 no. 58, publishes a ph. of this inscription.

139. Athens. Honorific decree for Akarnanians from Astakos, ca. 350 B.C. *IG II*² 266. *SEG XXXVII* 70. S.D.Lambert, *ZPE* 159 (2007) 101 no. 59 (ph.), reports after autopsy that the preserved heading reads, [- up to ca. 13 - - ἐκ]όνους Ἀκα<ρ>ῶναι ἐξ Ἀσ[τακοῦ]; lapis ΓΝΑΣΙ.

140. Athens. Honorific decree, ca. 350 B.C. *IG II² 271*. S.D.Lambert, *ZPE* 159 (2007) 101 no. 60 (ph.), after autopsy points out that the reading of [Κ]τησι[κράτην] in L. 5 cannot stand, for the correct reading is ΓΗΣΙ, indicating a name [Ἡ]γησι[---] or [Α]γησι[---].

141. Athens. Honorific decree, ca. 350 B.C. *IG II² 211*. Tod, *GHI* 2.166. S.D.Lambert, *ZPE* 159 (2007) 101 no. 61 (ph.), rejects the two attempts of A. Wilhelm, *CRAI* (1900) 524-532, and *WS* 58 (1940) 74/75, to restore this decree as concerning Olynthos and Methone respectively, observing that 'the line length can not be established and the decree can not be dated other than approximately by letter forms to around the middle of the 4th century.'

142. Athens. Honorific decree for - - - son of Aristoteles, ca. 350 B.C. *IG II² 275*. Veligianni, *Wertbegriffe* A 132. S.D.Lambert, *ZPE* 159 (2007) 101 no. 62, notes that 'Tracy per ep. kindly informs me that the cutter is the same as *IG II² 125*=R(hodes)O(sborne) 69, which probably dates to 348 or 343.' The decree confirms honors already granted and now instructs the generals and the [archons] in the Chersonese to take care of the honorand, whose identity is not clear. His father in L. 2, Ἀριστοτέ[ε]λος Ο[---], could have been from Olynthos, but the definite article following his name cannot be excluded.

143. Athens. Decree, ca. 350 B.C. *IG II² 294*. S.D.Lambert, *ZPE* 159 (2007) 121 no. 113 (ph.), notes that this may not be a state decree; ἐπιμεληταί were the chief officials of tribes.

144. Athens. Honorific decree, ca. 350 B.C. *IG II² 296*. Veligianni, *Wertbegriffe* A 137. For a ph. of this inscription, see now S.D.Lambert, *ZPE* 159 (2007) 121 n. 115.

145. Athens. Honorific decree for Hegel-, ca. 350 B.C. *IG II² 302*. S.D.Lambert, *ZPE* 159 (2007) 121 no. 114 (ph.), observes that if one restores L. 6 as καλέσαι δὲ Ἡγέλ[οχον ἐπὶ ξένια], the honorand would have been a foreigner, perhaps an envoy. One could also restore Ἡγέλ[εω ἐπὶ δεῖπνον], i.e. an Athenian.

146. Athens. Honorific decree, ca. 350 B.C.? *IG II² 311*. Noting that the stone is now illegible, S.D.Lambert, *ZPE* 159 (2007) 122 no. 122, suggests that Kirchner's Θη]βατω- could also be read as the personal name, Εὐβατίων or the month, Ἑκατομβαιών.

147. Athens. Honorific decree, ca. 350 B.C.? *IG II² 313*. S.D.Lambert, *ZPE* 159 (2007) 122 no. 121 (ph.), restores ἐκ τῶν εἰς τὰ κατὰ ψηφίσματα ἀναλίσκομένων τῶι δῆμῳ ι:

διδόναι (stoichedon 41) and speculates about other spacing if the crowns beneath were placed symmetrically.

148. Athens. Three fragmentary decrees, ca. 350 B.C. *IG II² 314-316*. S.D.Lambert, *ZPE* 159 (2007) 121/122 nos. 118-120, publishes ph. of these three frustulae.

149. Athens. Decree, ca. 350 B.C. *IG II² 323*. *SEG* XXXIII 284. S.D.Lambert, *ZPE* 159 (2007) 121 no. 116 (ph.), observes that the left side is preserved and that in L. 4 ο προξείν - - - could refer to an existing proxenos and does not necessarily mark this as a proxenos decree. He finds that Kallias (L. 3) is too common a name to support the connection with the Καλλίας Α[---] of *SEG* XXXIII 284, proposed by P.Charneux, *BCH* 107 (1983) 266.

150. Athens. Honorific decree, after ca. 350 B.C. *SEG* XVI 51. Veligianni, *Wertbegriffe* A 121. S.D.Lambert, *ZPE* 159 (2007) 102 no. 63, suggests the above date on the basis of the 'hortatory intention' in LL. 2-5 [cf. A.S.Henry, *ZPE* 112 (1996) 106-108] and doubts many of the proposed restorations, suggesting πο[λλάκις - - - τὰ] συνφέροντ[α] or πο[ίων - - - τὰ] συνφέροντ[α] as possible in LL. 9-11, and that the honors may have been for assistance rendered to Athenians in the Hellespont, Ἀθη[ναίων τῶν ἀφικνουμένων εἰς] Ἑλλάσποντον, 'as persuasively restored by Veligianni,' in LL. 12/13. He also registers reservations about assigning Fr. C to this decree on the grounds that it is most comfortably restored with a stoichedon line of 31 letters, not 30 as in Fr. A and B.

151. Athens. Honorific decree for Dioskourides of Abdera and his brothers, 346/5 B.C. *IG II² 218*. *SEG* XXIV 94; XXXI 74; L 1690; LIV 110, 624. J. Atkinson, *art.cit.* (our lemma no. 18) 40/41, briefly analyzes and evaluates the rider of Diopieithes as 'hawkish in intent with regard to Philip, but an act of compromise with regard to the internal politics of Athens'. S.D.Lambert, *ZPE* 159 (2007) 102 no. 64 (ph.), reports that in LL. 9 and 29 the readings are τεῖ and Διοσκουρίδει respectively. In L. 14 his autopsy yields the reading ἐπε[ιδὴ εὐ]εργέται [ἦσαν τὸ δῆ]μο τοῦ Ἀθηναίων. 'The honorands may stand in some relation to the Χάρμος . . . and Ἀναξίπολις who were mint magistrates on Abderan coins at this period. See J.F. May, *The Coinage of Abdera* (London 1966), Period VIII, Group CXXVI; Period IX, Group CXXIX . . . In 345 the city may recently have aligned with Philip, obliging our honorands to go into exile.' Cf. L. Bliquez, *Eranos* 79 (1981) 65-69.

152. Athens. Honorific decree for Elaiousians (?), 345/4 B.C. *IG II² 219*. *SEG* XXXII 76; XXXIV 261. S.D.Lambert, *ZPE* 159 (2007) 102 no. 65, notes that in LL. 5/6 up to 16 letters are available for restoration of the prytany date, which creates 'several other possibilities' than the

restorations of Schweigert and Hansen. In L. 2 he finds the restoration of the heading, 'Ελα[ιο(υ)σίων] more attractive than a personal name 'since there is insufficient room for the expected father's name and/or ethnic.'

153. Athens. Honorific decree for envoys from Pellene, 345/4 and 344/3 B.C.? IG II² 220. SEG XXXIV 261. A.D. Rizakis, *Achaia* I (1995), 345/346 no. 615. In ZPE 159 (2007) 102/103 no. 66 (ph.), S.D. Lambert after autopsy observes that since the original left side is preserved on Fr. B, 'the letter printed in IG II² at the end of every line should be shifted to the beginning of the next one. In l. 1 read [.¹⁰ . . . ἔγραμμάτευσεν . [. . .] In l. 23 read [ἐπὶ Ε]ὐβούλο[υ] not ἐπ'. In L. 7, as Köhler noted, the last preserved letter (of the name of the proposer of decree I) may be O or Ω and the name should be left unrestored. In 27 ff. (prescript of decree I) read:

[τῶ]ν προέδ[ρων] ἐπεμήψεν . .]
[. . .⁵ . .]ης Εἰτ[εαῖος· 'Αριστο . . .⁵ . .]
[. . .⁵ . .]τονίκα[ου- - εἰπεν - - -]'

154. Athens. Honorific decree, 343/2 B.C. IG II² 224. Tracy, ADT 83. S.D. Lambert, ZPE 159 (2007) 103 no. 69 (ph.), notes that L. 7 may be restored as [Κεφαλλ]ήνων or [Λαμνακ]ήνων and that the fragmentary text seems more like an honorific decree than a treaty.

155. Athens. Honorific decree, ca. 350-340 B.C. IG II² 257+300. SEG XL 70.* Tracy, ADT 70. S.D. Lambert, ZPE 159 (2007) 122 no. 123 (ph.), notes that inclusion of a hortatory intention clause suggests a date after 350 B.C. and that since [ἄν καὶ οἱ ἄλλοι ἄρχον]τες φιλοτιμῶνται, as in IG II² 488 (= SEG L 143) LL. 19-20, is preferable to Kirchner's restoration in IG II², which lacks a parallel, the decree honored one or more Athenian officials.

156. Athens. Honorific decree for an allied city, ca. 340 B.C. or slightly later. IG II² 543. S.D. Lambert, ZPE 159 (2007) 103, 111-113 no. 73 (ph.), after autopsy prints a new text which differs from that in IG in the following respects: L. 1, [- - -^{ca. 9} -]ωκρ[ατ- - -], L. 5, ἐπ[ὶ]όριον], L. 6, [Μ]ουροκ[λ- -], L. 8, Πειραεῖ, L. 9, ἐπαινέσαι, L. 14, [- -²⁻³] ΒΙΤ[- - -]. Of these the greatest gain is Moirakles in L. 6, whom Lambert identifies as the well-known politician of Eleusis who carried a decree against those harming traders, probably those who brought grain into the market in Peiraeus, Demosthenes 58.53 and 56. Lambert suggests that the state honored in this decree was one that complied with the admonition of Moirakles' decree to help guard against wrong-doers. The proposer of this decree may have been Μοιροκλῆς Εὐθυδῆμον (PAA 658490). Lambert favors a date before the Battle of Chaironeia.

157. Athens. Honorific decree, 340/39 B.C.? IG II² 234. SEG XLVI 119. S.D. Lambert, ZPE 159 (2007) 103 no. 71 (ph.), observes that the Χῆροι mentioned in L. 6 in the context of a siege could be those who assisted at Byzantion, Diodoros 16.77.2.

158. Athens. Decree in honor of citizens of Tenedos, 340/39 B.C. IG II² 233. SEG XLV 61; XLVIII 25. Rhodes-Osborne, *GHI* no. 72. S.D. Lambert, ZPE 159 (2007) 103 no. 72 (ph.), notes that the precise connection of this inscription with IG II² 232 (our lemma no. 159) is obscure.

159. Athens. Decree for citizens of Tenedos, 345-338 B.C. IG II² 232. SEG XLV 61; XLVIII 25. S.D. Lambert, ZPE 159 (2007) 103 no. 67 (ph.), supports the above date and notes that the precise connection of this inscription with IG II² 233 (our lemma no. 158) is obscure.

160. Athens. Honorific decree for Theophrastos, 339/8 B.C. SEG XVI 52; LIV 136. S.D. Lambert, ZPE 159 (2007) 123 no. 134a, rejects Woodward's readings in L. 2 and, with Schweigert, reads the name of the secretary as [.¹²⁻¹³ . . .]ωνος Χολλεί(δης) IV. He speculates on why the name of the archon is not preserved in the prescript. In LL. 5/6 he reads [περὶ ὧν ἰ]λέγει Θεόφραντος, ΕΟΦΑ occupying 3 stoichoi, and again rejects Woodward's variant. In 8/9 L. restores προσ[αγαγεῖν Θεόφραντον]. Theophrastos, the probable honorand, was either an Athenian, as in IG II² 243, or a foreigner, as in IG II² 109. It is uncertain whether he is the Theophrastos honored in IG II² 344 and 368 [for which see SEG LIV 183].

161. Athens. Honorific decree, after 337 B.C. IG II² 283. SEG LIV 141*. S.D. Lambert, ZPE 159 (2007) 105 no. 85, defends the restoration [ἐσιτ]ήγησεν ἐξ Αἰγύπτου, L. 2, and the commercial (grain) context against the military (Humphreys in SEG LIV 141).

162. Athens. Honorific (?) decree regarding Lemnos? 337/6 B.C. SEG XXXV 63; LIII 93.* *Agora* XVI 72. S.D. Lambert, ZPE 159 (2007) 124 no. 135, urges caution both in the association of the two surviving fragments, since the length of line in Fr. b cannot be established, and in the interpretation of this as an honorific decree concerned primarily with Lemnos, for other places may have been named in L. 19. Also, [Πεισ]θέτα[ιρος] would be a possible restoration in L. 7.

163. Athens. Honorific decree, 340/39 or 335/4 B.C. Fragment of white marble from a relief stele, broken on all sides, depicting Athena and two or possibly three smaller male figures, found in the Agora Excavations in front of the south end of the Stoa of Attalos in 1937,

Agora I 4514. Ed.pr. Lawton, *ADR* no. 166 (ph.), who observes 'All that remains of the inscription is part of the first line with the last two letters (OY) of the archon's name, but the subject of the relief indicates that it was an honorary decree.' In *ZPE* 159 (2007) 122 no. 130, S.D.Lambert reports, 'I read: [ἐπὶ Θεοφράστου (340/39) ἄρχοντος ἐπὶ τῆς - - - | - - - πρυτανείας] ἦι [Ἀσπ]ε[τος or Εὐαννέ]του (335/4) ἄρχοντος ἐπὶ τῆς - - - | - - - πρυτανείας] ἦι [Πρό]ξ[ενος...]' Cf. *IG* II² 219.

164. Athens. Honorary decree proposed by Lykourgos, 336/5 or 335/4 B.C. *IG* II² 328. *SEG* XXXII 79,* XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 106, 119-121 no. 86 (ph.), noting that no known Athenian male was named Εὐπορ- before the 1st cent. B.C. and hence the honorand was almost certainly a foreigner, proposes that this decree can be assigned to 335/4 B.C. by adopting the following restoration of LL. 1-6.

	[ἐπὶ Εὐαννέτου ἄρχοντος ἐπὶ τῆς 'Α[κ]-	stoich. 28
	[αμαντίδος τετάρτης πρυτανείας ἦ-	
	[ι Πρόξενος Ἀχερδούσιος ἐ]γραμμάτ-	
4	[ευν· Μαίμακτηριῶνος τετ]ράδι φθι-	
	[νοντος, ἔκτει καὶ τριακοστ]εῖ τῆς πρ-	29 letters
	[υτανείας· τῶν προέδρων ἐπ]εψηφίξε	

The decree was probouleumatic implying that Lykourgos was on the Council that year. Lambert observes that there is now no extant law or decree proposed by Lykourgos, which certainly predates the beginning of his first tenure ἐπὶ τῇ διοικήσει (336 B.C.) or 335 B.C., Knoepfler's date for the acquisition of Oropos following the settlement of Alexander. He compiles a list of 11 enactments of Lykourgos attested epigraphically.

165. Athens. Honorary decree, 335/4 B.C. *SEG* XXXV 67. *Agora* XVI 76. S.D.Lambert, *ZPE* 159 (2007) 124 no. 139, suggests that the prytany may have been Πανδιονίς rather than Ἀκαμαντίς and tentatively reads LL. 7/8 as follows:

[ν Δημάδης] Δημέου Παιανίε[υς εἶπ]-
[εν· ἐπειδὴ Κ]αλ[λίξ]ενος etc.

but warns that the dotted letters are too slight for confidence.

166. Athens. Honorary decree for a son (?) of [Eud]emos of Plataia, 332/1 B.C. *IG* II² 345+Add. p. 659. *SEG* XXV 239; XXXIX 89, 324; XLV 231; LIV 152. Lawton, *ADR* no. 44; Tracy, *ADT* 84. In *ZPE* 159 (2007) 107 n. 96, S.D.Lambert collects the bibliography on this inscription and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 70-73 no. 4 (ph.),

where he reprints the text of *IG* II² LL. 1-14 with translation and then gives his own readings of the rest of the stone from autopsy. He stresses close parallels with *IG* II² 351+624 (our lemma no. 173) in the physical form of the stele, letter sizes and stoichedon grid, both proposed by Lykourgos, Plataian honorands probably related to each other, both begin with a reference to a previous benefaction and continue with a reference to a current one in identical language.

	[..... ²⁰]ν καὶ ν[ύ]ν [ἐ]πι-
16	[δέδωκεν ¹³]ΥΣΤ[.....]ΓΟΥ
	[..... ²¹]ΑΞΣΑ[.....]ΗΚ
	[..... ²¹]Σ[.....]ΝΤΟ
	[..... ¹⁹]ἐστ[εφ[άνωσ]αν?
20	[..... ²³]ΟΣ[.....]ν ἐπ-
	[..... ²⁴]αθ[η]ναί-
	[..... ¹²]δεδόχθαι τῶν δῆμων ἐπ-
	[αἰνέσαι ¹¹]ἡμου Πλατα]ία

167. Athens. Honorary decree for ---os son of Aristides, 332/1 B.C. *IG* II² 346. *SEG* XXXV 239; XXXIX 78, 89; XLIX 101. Tracy, *ADT* 77. S.D.Lambert, *ZPE* 159 (2007) 107 no. 95, collects the bibliography on this decree and speculates that the honorand had rendered service to the Athenian theater. He returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 68-70 no. 3 (ph.), where he prints the *IG* text (except for L. 3, which he reads κα]λέσαι δ[ἐ αὐτόν]), translation, and brief notes. In L. 17 he suggests ὑπε[κρίνατο]. See our lemmata no. 20, 189.

168. Athens. Decree in honor of the poet Amphis, 332/1 B.C. *IG* II² 347. *SEG* LII 94*. S.D.Lambert, *ZPE* 159 (2007) 132, collects the bibliography on this inscription, noting that it was passed on the same day as *SEG* XXXV 71; *Agora* XVI 79. In *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 64-68 no. 2 (ph.), he reprints the text, with translation, and brief notes on readings.

169. Athens. Honorary decree for an actor? 332/1 B.C. *SEG* XXXV 71; LIV 152.* *Agora* XVI 79. S.D.Lambert, *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 64/64 no. 1, reprints the text with translation and brief notes. See our lemma no. 20.

170. Athens. Honorary decree for Rheboulas, brother of Kotys I, king of Odrysian Thrace, 331/0 B.C. *IG* II² 349+Add. p. 659. *SEG* LI 81,* 908; LIII 37. Tod, *GHI* II 193. S.D.Lambert, *ZPE* 159 (2007) 107 no. 97 (ph.), collects the bibliography on this inscription,

publishes a ph., and provides the improved reading [[: Σεύθου :]] in L. 1. He speculates that 'Ῥηβούλας received Athenian citizenship in the deme of Angele, and was possibly living in exile perhaps occasioned by the assassination of his brother. 'In L. 10 read perhaps the common formula [περὶ ὧν ὁ δῆμος προ[σέταξεν τῇ βουλῇ]. The absence of the secretary from the prescript may imply that the decree was erected at private initiative and expense.'

171. Athens. Honorific decree, ca. 330 B.C. *SEG* XXXVI 149; LIV 156.* S.D.Lambert, *ZPE* 159 (2007) 107 no. 98, collects the bibliography on this decree and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 77/78 no. 6, where he reprints the text with translation and notes that a connection with IG II² 351+624 (our lemma no. 173) is indicated by the reference to the σκηνή in L. 3 and the identical inscribing clause (LL. 11-13) 'which might suggest that the secretary (i.e. year) or proposer (i.e. Lykourgos) were the same.'

172. Athens. Law and decree on the Lesser Panathenaia, ca. 335/4—330/29 B.C. IG II² 334 + *SEG* XVIII 13. *SEG* LIV 158.* *LSCG* 33; *Agora* XVI 75; Rhodes-Osborne, *GHI* 81. In a discussion of the παννυχίς at the Panathenaia, R.Parker, *Polytheism* 257, observes of the provision in B LL. 31-34, 'to perform as fine a *pannychis* for the goddess as possible, and dispatch the procession at sunrise,' that 'it is hard to resist the implication of that juxtaposition that the one thing led to the other.' On 265-267, he examines the occasions, the scale, and the distribution of the meat of the several sacrifices to Athena Hygieia, Athena Nike, and Athena Polias in B LL. 8-10, 20-23, suggesting that these took place on the day of the procession and that in general 'the law is not introducing new sacrifices but adjusting their funding arrangements or scale.'

173. Athens. Honorific decree for Eudemos of Plataia, 330/29 B.C. IG II² 351+624. *SEG* LII 97; * LIV 156. Rhodes-Osborne, *GHI* 94. In *ZPE* 158 (2006) 133 no. 42, S.D.Lambert collects the bibliography on this inscription and returns to it in *Μικρὸς Ἱερομνήμων: Μελέτες Jameson* 73-77 no. 5 (ph.), where he reprints the text as in Rhodes-Osborne, *GHI* (except for *vacats* at the ends of LL. 15/16, 18/19, 22, 24, 28-32, 38/39), provides a translation and notes on the dislocation of the calendar in 330/29 B.C., the meaning of the term 'stadium and Panathenaic theater' in LL. 16-17, where "Panathenaic" may have been attached to the wrong noun.' Comments on the unusual arrangement of the text, stoichedon but with systematic use of crowding and *vacats* at line-ends to achieve syllabified breaks.

A.P.Matthaiou in E.Semantone-Boumia et al. (edd.), *Ἀμύμονα Ἔργα. Τιμητικός τόμος γὰρ τὸν καθ. Βασ. Κ. Λαμπρινουδάκη* (Athens 2007) 501-508, defends the text as preserved on the stone, without any 'displacement' of τοῦ Παναθηναϊκοῦ, and interprets τοῦ θεάτρου as designating that part of the Panathenaic stadium where the spectators sat. He brings this use of the word into play with τὸ κεφάλαιον τοῦ ἀντιπροσώπου θεάτρου in Xenophon,

Hipparchikos 3.6/7, which he sees as the seating area of the original site of the Panathenaic stadium before it was rebuilt on the same spot by Lykourgos.

174. Athens. Honorific decree, 330/29 or 329/8 B.C. Not in IG II² or *SEG*. O.Walter, *Beschreibung der Reliefs im kleinen Akropolismuseum in Athen* (Vienna 1923) 16/17 no. 17 (ph.); Lawton, *ADR* no. 129 (ph.). Small fragment of a relief depicting Athena (?), Herakles honoring a figure at the right, 'perhaps a resident of a city for which he [Herakles] was the eponymous hero' (Lawton). Remains of an inscription on the architrave interpreted by Walter as the name of the archon Aristophon (330/29 B.C.) or Kephisophon (329/8 B.C.). Republished by S.D.Lambert, *ZPE* 159 (2007) 125 no. 143, who suggests that the honorand was a 'Herakleot?' and detects the traces in L.2 printed below.

[-----]ΦΩΝ[------]
[-----]ΣΤ[------] On the architrave

2. [- - - ἐπὶ τῆς - - - ἰδο]ς τρίτης or τετάρτης πρυτανείας] Lambert. [! Stroud]

175. Athens. Honorific decree for a citizen of Larisa, 329/8 B.C. IG II² 353. *SEG* XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 108 no. 100 (ph.), endorses the restoration of the calendar equation, which yields an assembly on the day of the Chalkeia. He reads the name of the proposer of the decree from autopsy as possibly Ἀ[ύ]σ[ι]ππος and prefers Εὐ[ύ]ο[ύ]ρου as an alternative for the name of the proposer's father.

176. Athens. Honorific decree, 328/7 B.C. IG II² 452. *SEG* LIV 163.* S.D.Lambert, *ZPE* 159 (2007) 125 no. 146 (ph.), reads in L. 12, possibly a name, Ἐπιμε[ν- - -]?

177. Athens. Honorific decree for Mnemon and Kallias of Herakleia, ca. 337-326 B.C. IG II² 408. *SEG* XL 1172; LIV 1831. Culasso Gastaldi, *Prosenie* 297. S.D.Lambert, *ZPE* 159 (2007) 105, 113/114 no. 81 (ph.), in an extended discussion of the calendar equation in LL. 1-8 and with a new reading in L. 3, proposes the following text 'with some hesitation' [and we reprint it with more hesitation. Stroud].

333/2 [ἐπὶ Νικοκράτους ἄρχοντος ἐπὶ τῆς Πανδίο] stoich. 34
[νίδος δευτέρας πρυτανείας ἢ Ἀρχέλας Χαί]-
[ρίου Παλληνεὺς ἔγραμμάτενε· Μετα]γε[ιτν]-
4 [ῶνος]ἰ καὶ δεκ[ά]-
[τη] τῆς πρυτανείας· ἐκκλησία· τ[ῶν] προέδρ[ω]-
[ν ἐπεψηφίξεν Φανόστρατος Φι]λαίδης· ἔδο[ξ]-

8 [εν τῷ δῆμῳ]¹⁴]λου Ἐρχιεν[ς]
[εἶπεν·

Lambert proposes alternate restorations in LL. 2-4. He notes that Πυρρίας is incorrect as the name of the second honorand in LL. 15, 18, for traces survive that confirm Καλλιᾶς. An alternative proposer in L. 7 would be [Θράσων Θρασυβού]λου, cf. *LGNP* II, Θρασύβουλος (11), Θράσων (19), *APF* 7303/4, 7384.

178. **Honorific decree for two brothers, 327/6 B.C.** *IG* II² 113. *SEG* XXXIX 91.* S.D.Lambert, *ZPE* 159 (2007) 109 no. 102, collects the bibliography on this inscription and publishes a ph.

179. **Athens. Honorific decree for Memnon of Rhodes, 327/6 B.C.** *IG* II² 356+Add. p. 660. *SEG* XXIII 57; * XXXV 239; XXXIX 78. Tod, *GHI* II.199; Rhodes-Osborne, *GHI* no. 98. S.D.Lambert, *ZPE* 159 (2007) 109 no. 103, collects the bibliography on this inscription and publishes a ph.

180. **Athens. Honorific decree, 326/5 B.C.** *IG* II² 800. *SEG* XXI 289; XXXV 239. S.D.Lambert, *ZPE* 159 (2007) 125 no. 147, notes that S.Dow's dating of this decree was confirmed by the publication of *SEG* XXXV 74.

181. **Athens. Honorific decree or dedication? ca. 350-325 B.C.** *IG* II² 4630. *SEG* XXIX 188; XXXIX 324; XLIII 1294; XLV 231; XLVII 30; LIII 205. National Museum inv. no. 2407. *LIMC* I, 434/435 no. 2, s.v. Academos; III, 379 no. 46, s.v. Demos. Lawton, *ADR* no. 133 (ph.), 'Nothing remains of the body of the inscription, but the apparent traces of the invocation *theoi* on the frame of the relief suggest that it belonged to a public document, probably an honorary decree. All three figures preserved in the relief, Athena, Herakles, and Demos, are identified by labels on the entablature above them.' S.D.Lambert, *ZPE* 159 (2007) 122, 129 no. 126, 'I doubt Lawton's reading [θεο]ῖ above the names. This might be an honorific decree for a Herakleot...but other interpretations are possible.'

182. **Athens. Honorific decree, ca. 350-325 B.C.** *Agora* XVI 69. *SEG* XLVII 2. S.D.Lambert, *ZPE* 159 (2007) 122 no. 124, adopts the above date on the advice, *per ep.*, of S.V.Tracy and reads in L. 1 [Π]αλληνην[ς], the demotic of the proposer. He reads LL. 1-5 as follows:



[- - - - - Π]αλληνην[ς εἶπεν· ἐπειδὴ - -]
[- - πρότερόν] τε πρὸς τὸν δῆ[μον - - -]
[- - - - -]ππος ΤΟΥΣΤΕ[- - - - -]
4 [- - - - -]ν ἐστέρανως[εν - - - - -]
[- - - ἐψηφί]σματο ὁ δῆμος[- - - - -]

'-ππος was the honorand or possibly an ancestor and there had been a previous crowning and decree in his favour.'

183. **Athens. Honorific decree, 350-325 B.C.** *SEG* XLI 134. *LIMC* III, 146 no. 1, s.v. Boule. Lawton, *ADR* no. 142 (ph.). Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 129.

184. **Athens. Honorific decree, ca. 350-325 B.C.** Not in *IG* II² or *SEG*. O.Walter, *JAOI* 18 (1915) Beibl. 91/92 (ph.); Lawton, *ADR* no. 126 (ph.): 'Only a few letters of the very fragmentary inscription are preserved, but it is clear from the subject of the relief that it was an honorary decree.' Athena and Demos (?) crowning two smaller figures. Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 125, no text.

185. **Athens (now in London). Honorific decree, 350-325 B.C.** Not in *IG* II² or *SEG*. British Museum inv. no. 773. A.Smith, *A Catalogue of Sculpture in the Department of Greek and Roman Antiquities, British Museum I* (London 1892) 356 no. 773. Lawton, *ADR* 140 no. 137 (ph.). 'Architrave inscribed Θ[EOI]... None of the inscription is preserved, but the subject of the relief, which depicts Athena crowning a male figure, indicates that it belonged to an honorary decree.' Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 127.

186. **Athens. Honorific decree or dedicatory relief, 350-325 B.C.** Not in *IG* II² or *SEG*. National Museum inv. no. 2947. L.von Sybel, *Katalog der Sculpturen zu Athen* (Marburg 1881) no. 5993; W.Peek, *MDAI(A)* 67 (1942) 6 no. 2; Lawton, *ADR* no. 139 (ph.), 'taenia inscribed [ΘΕ]ΟΙ... Peek read all four letters and commented on their irregular spacing... Although the inscription is entirely broken away, the subject of the relief suggests that it was an honorary decree or a victory dedication.' Listed by S.D.Lambert, *ZPE* 159 (2007) 122 no. 128.

187. **Athens. Honorific decree, ca. 326/5 B.C.** *IG* II² 359. *SEG* XXXVI 156; * XXXVII 230. S.D.Lambert, *ZPE* 159 (2007) 109 no. 104 (ph.), notes that the first preserved line is a heading [Α]στν- and that the top of the stone is not preserved and it is possible that another line preceded it.

188. Athens. Honorific decree, 337-323 B.C. *IG II² 434*. S.D.Lambert, *ZPE* 159 (2007) 104 no. 79, publishes a ph. of this inscription.

189. Athens. Honorific decree for an actor, 337-323 B.C. *IG II² 348*. *SEG* XXVI 76; XXXV 329; LIV 152/3. Veligianni, *Wertbegriffe* 89 A148; Tracy, *ADT* 114. S.D.Lambert, *ZPE* 159 (2007) 104 no. 78, notes that the current restorations cannot stand, the identity of Νικόστρατος on the moulding is uncertain, and the year cannot be determined. He takes this inscription up in more detail in *Μικρὸς Τεπομνήμων: Studies Jameson* 80-83 no. 9 (ph.), where he prints the following new text with translation and commentary:

----- in tympanon of pediment
 M.[-----] non-stoich.
 ἐπὶ δέ[κα-----]
 ἐκκλησί[α ἐν Διονύσου· τῶν προέδρων]
 4 ἐπεγήφιζ[εν-----]
 Νικόστρατος.[-----] on moulding
 Φιλέας· Ἀντ[-----] εἰπεν·] stoich.
 ἐπειδὴ Π[-----]
 8 ὁ ὑποκρ[ιτής-----] ὑπεκ[-----]
 [ρ]ίνατ[ο-----]
 [.]ΣΤΙ[-----]
 ἐνη[φίσθαι-----]

For the arrangement of the beginning of a decree inscribed on the pedimental moulding, Lambert compares *SEG* XXXIX 91. Wilhelm's restoration of L. 3 seems justified by the fact that the decree honors an actor and was passed between the 13th and 19th of the month, but Lambert warns that the text in the pediment is non-stoichedon and probably abbreviated, hence calendric restorations, such as those of Wilhelm, are very speculative. The name in L. 5 could be either the secretary or the honorand. In L. 7 the Berlin squeeze shows ΠΕ[- -]. After repinting the supplements of Wilhelm and Veligianni in LL. 8-10, Lambert suggests perhaps καὶ νῦν ἐ[στ]ί[ν] answering to πρ[ό]τερόν τε in L. 7.

190. Athens. Honorific decree, 324/3 B.C. *SEG* XXXV 75; XLV 78. *Agora* XVI 92. Lawton, *ADR* 48; Tracy, *ADT* 124; Veligianni, A177. S.D.Lambert, *ZPE* 159 (2007) 125 no. 148, observes that the relief partly preserved on Fr. a indicates that it probably honored a foreigner since reliefs at this period are not normally found on decrees honoring Athenians. Veligianni's suggestion that Meritt's restoration [δικαιοσύνης] in the ed. pr. of Fr. c, normally found in honors for Athenians, should be replaced by εὐνοίας, regular for foreigners, would

throw out the restoration of this Fr. to accord with the line length of Fr. a and 'raise doubts about whether the two fragments are from the same inscription.' Lambert finds that certainty is impossible also in the attribution of Fr. b to the same stele.

191. Athens. Honorific decree mentioning Asklepiodoros in a diplomatic context involving Phokians, 323/2 B.C. *IG II² 367*. *SEG* XXXII 91; XXXIV 261; XXXV 239; XXXIX 324; XLV 231; LIII 37. Lawton, *ADR* 49 (ph.). S.D.Lambert, *ZPE* 159 (2007) 126 no. 149, rejects the view of A.N.Oikonomides, *AncW* 5 (1982) 123-127, that Asklepiodoros was an Athenian envoy to Phokis since a parallel for such a decree at this time is lacking and the relief probably indicates a foreigner. More likely is an honorific decree for Asklepiodoros, a Phokian envoy to Athens, or perhaps some connection with the Macedonian embassy to Phokis mentioned in Diodoros 18.11.1.

192. Athens. Honorific decree, ca. 340-322/1 B.C. *IG II² 293*. *SEG* XXXVII 70; XXXIX 69. S.D.Lambert, *ZPE* 159 (2007) 123 no. 132 (ph.), observes that the use of -et in λιθίνει in L. 4 is suggestive of a date after ca. 340-330 B.C., Threatte, *GAI* I, 378.

193. Athens. Honorific decree for Artikleides, 335/4-322/1 B.C.? *IG II² 171*. *SEG* XXXIX 324; XLV 231; LI 17; LIII 216; LIV 23. Lawton, *ADR* 153 (ph.). S.D.Lambert, *ZPE* 159 (2007) 124, 128/129 no. 138, stressing Lawton's stylistic date in the last quarter of the 4th cent. B.C. for the surmounting relief, finds most comfortable a date in the above period of Athenian control of the Amphiareion. He rejects Köhler's and Kirchner's dating of the letter forms to the first half of the century and finds the script compatible with the above date. He calculates the width of the inscribed portion of the stele as consistent with a line length of either 32 or 31 letters. Lambert proposes restorations of the calendar equations in LL. 3-5 that would fit 328/7 B.C. or 335/4 B.C., noting that 336/5 and 331/0 B.C. are also possible. The name of the honorand (possibly a foreigner) appears to be a *hapax*.

194. Athens. Honorific decree for a citizen of Kos, 334/3-321 B.C. *IG II² 416b*. *SEG* XLV 77. S.D.Lambert, *ZPE* 159 (2007) 106 no. 88 (ph.), points out that since ὁ δῆμος ὁ ἐν Σάμῳ (L. 3) is among those who have reported favorably on the honorand, the inscription predates the end of that Athenian cleruchy in 321 B.C.

195. Athens. Honorific decree for Nikostratos, ca. 329/8-322/1 B.C. *IG II² 551*. *SEG* XXIV 109. S.D. Lambert, *ZPE* 159 (2007) 108 no. 101, collects the bibliography on this inscription and discusses the date, which, because of the grant of enktesis, is probably after ca. 329 B.C., and before the abolition of the choregia by Demetrios of Phaleron. The identity of the

inscribing officer rules out a date during the oligarchy of 321-318 B.C., but a date during the brief democracy of 318/7 B.C. is possible. He proposes new supplements in LL. 5-8. In *Μικρός Γερωνήμων: Μελέτες* Jameson 83-85 (ph.), he presents the following new text, with translation and notes on readings, restorations, and date, as well as references to other actors or poets named Nikostratos.

 [...] Νικοστρατ[.....¹⁷.....]
 [...] δεδόχθαι τῷ δήμ[ωι, ἐπειδὴ Νικόσ]-
 [τρ]ατος διατελεῖ περ[ὶ τὸν ἀγῶνα τὸν]-
 [Δι]ονυσίων φιλοτιμο[ύμενος καὶ περ]-
 4 [ὶ τ]ὴν αὐτοῦ ἐπιμέλεια[ν καὶ τοῖς χορῇ]-
 [γο]ῖς τοῖς αἰεὶ χορηγο[ύσιν προθύμως]
 [ὕ]πηρετῶν τὰ περὶ τοῦ[ς.....⁶..... ἐπαινέ]-
 [σ]αι Νικόστρατον Κη[.....¹³.....]
 8 [.]την καὶ στεφανῶ[σαι αὐτὸν.....⁶..... σ]-
 [τ]εφάνωι· εἶναι [δὲ.....¹⁵.....]
 [κα]ὶ ἐγγόνι[ς καὶ γῆς καὶ οἰκίας ἐγκ]-
 [τ]ησιν κατ[ὰ τὸν νόμον· ἀναγράψαι δὲ τ]-
 12 [όδε] τὸ ψ[ήφισμα ἐν στήλῃ λιθίνῃ τὸ]-
 [ν κα]τὰ [πρυτανείαν γραμματέα- - - -]

6. περὶ τοῦ[ς χοροῦς] Lambert, [θεοῦς] Koumanoudes, [αὐλοῦς] Wilhelm. II 9. [.]την occupation or ethnic; [αὐλή]την Wilhelm. The honorand was perhaps a metic (D.Whitehead, *Metic* 29-30).

196. Athens. Honorific decree, 322/1 B.C. IG II² 372 + Add. p. 660. SEG XLVIII 105.* Agora XVI 95. Tracy, ADT 152. S.D.Lambert, ZPE 159 (2007) 126 no. 150, notes that like IG II² 346 (see our lemma no. 167), this decree was proposed by Demades in the assembly in the theater after the City Dionysia. In *Μικρός Γερωνήμων: Μελέτες* Jameson 78/79 no. 7, S.D.Lambert reprints the IG text, without the names of the days in L. 5, with translation. 'The honorand (I.10) was perhaps Ε[ύ]κο- or Λ[ύ]κο- or Ε[ύ]κορ-.'

197. Oropos (now lost). Honorific decree, 322/1 B.C. IG II² 375. SEG XXXV 239; XXXVII 81; XLVII 487. I.Oropos 300. S.D.Lambert, ZPE 159 (2007) 126 no. 151, observes that this may be the last decree of the Classical Athenian democracy; i.e. the last before the establishment of the oligarchic regime, which employed citation of the anagrapheus in the prescript in 321/0 B.C. There are serious calendric problems with this text, however, since the date of ἐννὴ καὶ νέαι Thargelion=prytany X 3(?) is 'anomalous. Thargelion is in error on the stone for Skirophorion.' Lambert places the decree on the last or penultimate day of the year

and discusses consequent restorations of LL. 4-6. For the possible connection of this decree with the transfer of Oropos out of Athenian control after the Lamian War, Lambert cites C.Habicht, *Athens from Alexander to Antony* (Cambridge MA 1997) 46 and SEG XXXII 158.

198. Athens. Decree in honor of exiles, 345-320 B.C. IG II² 435. In ZPE 159 (2007) 103 no. 68 (ph.), S.D.Lambert adopts the above date and reports after autopsy that the end of the text should be printed as follows:

16 [.....¹⁸.....]ονος Ε[.....²¹.....]
 [.....¹⁹.....] vacat 0.015 m.
 [.....^{ca.23}.....]Σ[- - - - -]

In L. 16, perhaps [Ἐπαμει]νονος. The traces in L. 18 might be from the beginning of the supplementary decree of the Boule envisaged in LL. 7-9.

199. Athens. Honorific decree for Pant-, ca. 345-320 B.C. SEG XXXIII 101. Tracy, ADT 78. S.D.Lambert, ZPE 159 (2007) 123 no. 131, observes that it is uncertain whether the honorand was an Athenian or a foreigner. A non-state decree is also possible. In L. 7 [δοῦ]ναι is also possible.

200. Athens. Honorific decree for Asklepiodoros, ca. 340-320 B.C. IG II² 276. SEG LIV 140*. S.D.Lambert, ZPE 159 (2007) 104 no. 77 (ph.), points out that Schweigert's restoration of this decree to the same day as IG II² 243, 337/6 B.C.? (cf. SEG LIV 140) has to face three technical obstacles, which are not in themselves insurmountable, 'but together they induce some unease.' Lambert finds that the occasion for the honor of this decree, 'fighting the enemy, sailing on the trireme of Chares of Aixone,' is probably distinct from the syntyriarchy on *Amphitrite*, which Χάρης held between 356 and 346/5 B.C., IG II² 1622 L. 751. 'As Wilhelm noted, Φίλων Ἀσκληπιοδώρου ἱσοτελῆς on the funerary monument IG II² 7879, may well be his son. Cf. Whitehead, *Metic* 11-13, 29-30.'

201. Athens. Honorific decree for [---]kles of Amphipolis, ca. 340-320 B.C. IG II² 421. SEG XXXIX 99. In ZPE 159 (2007) 104 no. 74 (ph.), S.D.Lambert suggests the above date on the basis of the appearance of ἐκκλησία in L. 2. The proposer, Δημόφιλος Δημοφίλου Αχαρνεύς was active in the 320s B.C. (APF 3675).

202. Athens. Honorific decree for an actor, ca. 340-320 B.C. IG II² 429. SEG XXVI 77; XXXIX 91; LIV 152. Veligianni, *Wertbegriffe* 104 A172, who suggests that the honorand may

have been a foreigner. Tracy, *ADT* 98. S.D.Lambert, *ZPE* 159 (2007) 104 no. 75, suggests that the subject matter of this decree may indicate that it was passed at the Assembly following the City Dionysia. In *Μικρὸς Τερονήμων: Studies Jameson* 79/80 no. 8 (ph.), he reprints the text (with a few small additions) and brief notes.

203. Athens. Honorific decree for a Delian? ca. 340-320 B.C. *IG* II² 539. *SEG* XXXIII 83. Tracy, *ADT* 99. S.D.Lambert, *ZPE* 159 (2007) 123 no. 133 (ph.), rejects Köhler's reading in L. 10 in favor of that of S.A.Koumanoudes, *AE* (1886) 110 no. 20, and restores τὸ πρότερον γνήσι[σ]μα 'and a requirement to inscribe the decree placed on τὸν κατὰ πρυ[ταν]είαν γραμματεία (l. 11).'

204. Athens. Honorific decree, ca. 340-320 B.C. *SEG* XXXIX 78. *Agora* XVI 81. S.D.Lambert, *ZPE* 159 (2007) 123 no. 134, finds that too little text is preserved to accept Walbank's reconstruction of this as a decree bestowing honors for ransoming captives. In L. 1 'one might alternatively have to do with (a person from?) Ἐλευθεραί or Ἐλεύθερνα or even with Zeus Ἐλευθέριος or Dionysos Ἐλευθερεὺς and ME[.]AYT[.] is a possible reading in l. 9 (alpha lacks cross-bar in l. 4).'

205. Athens. Regulations for a festival, ca. 340-320 B.C.? *SEG* XXXII 86; *LIV* 182.* R.Parker, *Polytheism* 457, briefly notes that a new reading by S.D.Lambert per ep. in L. 33, [κα]πηλίοις [now reported in *SEG* LIV 182], may strengthen the case for associating this inscription with the Ἀμφιάραια, cf. *I.Orapos* 290 L. 18.

206. Athens. Honorific decree, 337-320 B.C. *IG* II² 312. *SEG* XXXIX 324; *XLV* 231. S.D.Lambert, *ZPE* 159 (2007) 104 no. 80, infers from the relief of a prow of a ship and projecting stalks of grain, that the decree honored two (from the number of the crowns?) men for the importation of grain, similar to other decrees dating to this same period. In the right crown Lambert reads from autopsy ἡ βουλὴ, ὁ δῆμος, not ΒΟΥΛΕ, Kirchner.

207. Athens. Honorific decree for Potamos of Miletos and others (?), ca. 337-320 B.C. *IG* II² 409. *SEG* LIV 1831. Tracy, *ADT* 34; Veligianni, *Wertbegriffe* A151; Culasso Gastaldi, *Prosenie* 297. S.D.Lambert, *ZPE* 159 (2007) 105, 114/115 no. 82 (ph.), prints the following conservative text warning that 'where the text for the most part does not follow fixed formulae and where the right edge can not be determined, continuous restoration of the type attempted by Wilhelm (*IG* II² 409 and *Attische Urkunden* V) is methodologically unsound.' The nature of the embassy in LL. 10-13 cannot be determined from the traces on the stone. Lambert provides detailed notes on new readings and doubtful traces. The above date accords with that for honors for other grain merchants at Athens in this period.

ΣΙ.[-----]
τὸ λ[οιπὸν]-----]
ιοις ..[----- ἐμπόρων καὶ ? ναυ]-
4 κλήρων [----- δεδόχθ]-
αι τῷ δῆ[μ]ωι ἐπαινέσαι ? ----- κα]-
ὶ Ποτάμων[α]----- ἐν]-
τῷ : πρόσ[θεν χρόνοι] ----- ?δν]-
8 τες καὶ εὖν[----- σῖ]-
τος ἐξάγετα[ι] ----- τῷ]-
δῆμωι · χειρο[τονῆσαι δὲ] ----- ἄν]-
δρας αὐτίκα μ[άλα] ----- οὔτι]-
12 νες ἀφικόμεν[οι] -----]
ιν τὸν δῆμον τ[ὸν] -----]
αι ὅπως ἂν σῖ[τος] ----- Ἀθήν]-
αζε καὶ ὅτι [----- ο]-
16 υσιν ὄντε[ς] ----- Μι]-
λήσιοι α.[-----]
ων καὶ ου[----- τοῦ δήμου]
τοῦ Ἀθη[ναίων] -----]
20 δῆμον τ[ὸν] ----- φ]-
ίλοι ὄντες -----]
ν ἐπε[-----]
ΔΙΤΙ[-----]
24 Ἀθη[ν] -----]
ΟΤ[-----]
-----]

[The preserved part is inscribed stichedon. Stroud]

208. Athens. Honorific decree for Pandios of Herakleia, 337-320 B.C. *Agora* XVI 82. S.D.Lambert, *ZPE* 159 (2007) 105 no. 83, warns that the text is very fragmentary and the restorations of Schweigert in the ed. pr., *Hesperia* 9 (1940) 332/333 no. 39 (ph.), and Woodhead in *Agora* XVI are somewhat speculative. He reads [---]εν ὁ στρ[α]τιγός in LL. 11-12. In LL. 7/8 στρηγῶ[v] and the honorand's ethnic tend to confirm his identity as a grain trader. His name is 'distinctly Attic' and is not attested outside of Attica, 'suggesting a family or other close connection with Athens.'

209. Athens. Honorific decree for Kythnians, ca. 330-320 B.C. *IG* II² 549+306. *SEG* XLV 69,* 220. S.D.Lambert, *ZPE* 159 (2007) 107/108 no. 99 (ph.), confirms Tracy's tentative association of these two fragments (*ADT* 36 no. 2, 98/99, 103; his Cutter of *IG* II² 244, 340/39-

320 B.C.) on physical grounds. Lambert thus separates this decree from the liberation of Kythnos from the pirate Glauketes in 315/4 B.C., *IG II² 682 LL. 9-13*, and favors the context of the Lamian War. The sequence τὸν δῆμον τὸν τῶν + ethnic is very rare, but cf. *IG II² 34 L. 12*; the 35 L. 9. Lambert finds LL. 12-16 'overconfidently restored' in *IG II²*, and suggests possibly the name Ἀρμενος. He rejects the restoration [ἦκουσι παρὰ τοῦ δῆμου τοῦ Κυθ[νίων] on grounds of spacing and traces of letters and suggests instead τοῖς ἰούσι παρὰ τοῦ δῆμου τοῦ Κυθ[νίων].

210. Athens. Honorific decree for Dionysios, 337-318 B.C. *IG II² 363 + SEG LI 72. SEG XXXV 239; XL 1172; XLII 248. M.H.Hansen, *GRBS* 23 (1982) 344 no. 5; Tracy, *ADT* 31; Culasso Gastaldi, *Prosenie* p. 297. S.D.Lambert, *ZPE* 159 (2007) 105, 115-119 no. 84 (ph.), associates these two non-joining fragments and prints a new text which differs from that in *IG* and *SEG* in the following respects:*

	[..... ²¹]H[... ⁷ ...]	stoich. 29
	[..... ²¹]ΑΓΟ[... ⁵ ...]	
	[..... ²¹]Ο[... ⁵ ...]	
4	[..... ¹⁹τῆ]ς πρυ[τανε]-	
	[ίας· ἐκκλησία κυρία· τῶν π]ροέδρω[ν ἐπ]-	
	[εὐνήφιζεν...]Σ[... ⁹]εὺς· vacat	
8	[ἔδοξεν] τῷ δῆμω[ι· Πολύευκ]τος Σωσ[τρ]-	
	[άτου Σφ]ήττιος εἶπεν·	

In L. 11, perhaps [- - καὶ εὐεργέτ]ηκεν; in L. 24, below the last line printed in *SEG LI*:

<i>in corona</i>	<i>[in corona]</i>
[ὁ δῆμος]	[ἡ βουλῇ]

Working from the above 'conservative text of the prescript,' Lambert meticulously examines all possible restorations of the date already proposed, including many irregularities in spelling, spacing, etc. and anomalies in the calendar, for 336/5 (intercalary), 335/4 (ordinary), 331/0 (ordinary) and 326/5 B.C. (ordinary). 'On balance 331/0 seems to be the strongest possibility. 336/5 is possible. 335/4 and 326/5 can not be ruled out, but are much weaker options.' The honorand, whose name is too common for identification, was a metic trader in grain.

211. Athens. Two decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C.? *IG II² 448. SEG LIII 8 bis, 37, 95; LIV 175, 183. E.Poddighe, *Antipatro* 141-147, reprints this inscription, with Italian translation, secondary bibliography and useful succinct commentary. E.Culasso Gastaldi, in A.Barzani et al. (edd.), *Modelli eroici dall'antichità alla cultura europea* (Roma 2003) 66-68, also cites it and paraphrases extensively. A.J.L.Blanshard, *JHS* 124 (2004)**

10/11, reprints and translates LL. 8-12, arguing that they correspond to the relief of Demos, aegis-clad Athena, and sword-strapped Euphron, which he describes on 8/9 (ph.). Blanshard sees the close link between text and sculptural composition as the only distant parallel to the similar link he spots in the case of Eukrates' anti-tyranny law [for which see *SEG LIII 94*].

212. Athens. Honorific decree for a citizen of Pharsalos, 334/3-314/3 B.C. *IG II² 430. SEG XLV 71. S.D.Lambert, ZPE 159 (2007) 106 no. 90*, has examined the Princeton squeeze of this now lost stone and identifies the cutter as that of Tracy's (*ADT* 128) Cutter of EM 12807. In LL. 2/3 it is possible that the honorand was the Pharsalian people, not an individual Pharsalian.

213. Athens. Honorific decree for Iatrokles, 334/3-314/3 B.C. *IG II² 264. SEG XLV 66. S.D.Lambert, ZPE 159 (2007) 106 no. 91*, publishes a ph. of this inscription.

214. Athens. Honorific decree, 334/3-314/3 B.C. *IG II² 414 frag. C. SEG LI 84. Culasso Gastaldi, Prosenie pp. 297/298. S.D.Lambert, ZPE 159 (2007) 106 no. 92*, collects the bibliography on this inscription.

215. Athens. Honorific decree, 334/3-314/3 B.C. *IG II² 414b. SEG LI 89. Agora XVI 94. Fr. k. S.D.Lambert, ZPE 159 (2007) 124 no. 142*, points out that δωρεάς in L. 4 suggests an honorific decree for a foreigner or perhaps for an Athenian if we restore, e.g. [ὅπως ἂν καὶ οἱ ἄλλοι χ]ειροτο[νηθέντες - - φιλοτιμῶνται περὶ τὸν δῆμον τὸν Ἀθηναίων εἰδό[τες ὅτι - -] δωρεάς - -; cf. e.g. *IG II² 330+445*.

216. Athens. Honorific decree, 334/3-314/3 B.C. *IG II² 601. Tracy, ADT 124. S.D.Lambert, ZPE 159 (2007) 124 no. 140*, prints a ph. of this stone.

217. Athens. Honorific decree, 334/3-314/3 B.C. *SEG LI 87. S.D.Lambert, ZPE 159 (2007) 124 no. 141*, notes that προγ[- - in L. 5 may refer to ancestors in an honorific decree for a foreigner.

218. Athens. Decree in honor of Asandros, 314/3 B.C. *IG II² 450. XLIX 106; L 1705, 1716. In a treatment of vase representations of the tyrannicides, A.Ermini, *BA* 101 (1997) 22, note 21, cites and briefly discusses the clause prohibiting the placing of Asandros' statue near**

230. Athens. Decree?, ca. 350-300 B.C. *SEG* XXXV 76. *Agora* XVI 135. S.D.Lambert, *ZPE* 159 (2007) 127 no. 153. 'It is uncertain whether this tiny fragment is from a decree [cf. the doubt expressed in *SEG* XXXV 76]. Walbank thinks in l. 1 of εὐεργ]έτης but]ε τῆς is as likely.'

231. Athens. Decree honoring a priestess of Athena Nike (?), ca. 350-300 B.C. Not in *IG* II² or *SEG*. Lawton, *ADR* no. 164. *LIMC* II, 977 no. 213, s.v. Athena. S.D.Lambert, *ZPE* 159 (2007) 130, points out that since the priestess of Athena Nike was appointed from all Athenians, rather than from a *genos* (*IG* I³ 35/36), this decree is not likely to have been a non-state decree. 'This would, however, be a unique example at this period of an inscribed decree with relief honouring an Athenian.' Since no trace of a stele is preserved below the relief, he suggests that it was a dedication by a priestess 'commemorating a decree of the People honouring her, but not actually inscribed with the decree.'

232. Athens. Honorific decree, ca. 350-300 B.C. Not in *IG* II² or *SEG*. EM 2809. Lawton, *ADR* no. 167. S.D.Lambert, *ZPE* 159 (2007) 127 no. 160, notes that 'Apart from the heading θ[εο] some letters are legible in the first 6 lines of the body of the decree, including δεδ[ό]χ[αι] (l. 5) and]ι ἐπα[νέσαι? (l. 6).'

233. Athens. Honorific decree, ca. 350-300 B.C. Not in *IG* II² or *SEG*. National Museum 2956. Lawton, *ADR* no. 174 (ph.), 'Architrave inscribed θ[EOI]. Briefly noted by S.D.Lambert, *ZPE* 159 (2007) 128 no. 162.

234. Athens. Honorific decree for Philomelos, ca. 340-300 B.C. *IG* II² 423. *SEG* XLVI 2. Culasso Gastaldi, *Prosenie* p. 297. S.D.Lambert, *ZPE* 159 (2007) 104 no. 76 (ph.), notes that in L. 11 the orthography BOYAEI not BOYAH I normally indicates a date after ca. 340-330 B.C., as does the 'hortatory intention.' Kirchner's restoration in LL. 13/14 is not inevitable; ἐν τ[ῷ πρόσθεν χρόνῳ] and ἐν τ[ῷ πολέμῳ] are equally possible. 'Explicit praise for financial services indicate[s] that [the honorand] was a foreigner.'

235. Athens. Honorific decree, ca. 330-300 B.C. *SEG* XXXVIII 68. S.D.Lambert, *ZPE* 159 (2007) 125 no. 144, noting previous restorations by Peek and Hansen and the date of 347/6 B.C. suggested by the latter, judges the lettering to be later and proposes the following possible restoration:

[- - ἐγραμμάτευεν name+patronymic]
[Ἀχ]αρνε[ύς· τῶν προέδρων ἐπεμήριζεν]
[Δυ]σνίκη[τος demotic - - - Name]
[.]ος Ἀρισ[τ- - - demotic εἶπεν ἐ]-
4 [πε]ιδὴ ἡ β[ο]υλή- - -

The secretary is known to have been from Acharnai in 347/6, 337/6, and 327/6 B.C., but this may be a list of symproedroi, in which case the date was probably no earlier than 333/2 B.C. L. 4 could suggest a decree of the assembly honoring the council.

236. Athens. Honorific decree, 330-300 B.C. *IG* II² 548. *SEG* XXI 323. S.D.Lambert, *ZPE* 159 (2007) 125 no. 145 (ph.), notes that the alpha of the demotic Ἀζηλιεύς in L. 1 is visible on the Berlin squeeze, possibly as the demotic of a symproedros; the earliest dated decree naming συμπρόεδροι is *IG* II² 336B of 333/2 B.C. The emphasis given to the proposer by the long vacat at the end of L.3, though it occurs earlier, is especially common 307-301 B.C.

237. Brauron. Law of the nomothetai, ca. 300 B.C.? *SEG* XXXV 83; LIII 103.* H.R.Goette, *AA* (2005.1) 25-38, adducing cuttings in the bedrock under the chapel of St. George that have nothing to do with the structure of this church, postulates two temples on the terrace in the southwest corner of the sanctuary corresponding to the ἀρχαῖος νεὸς and the Παρθενών of this inscription, the former on the south side, the latter on the north. There is thus no need to apply these two terms to two separate rooms of one temple. He also discusses the οἴκοι of the law, the Ἀμφοπολεῖον, and the stables, pointing out that since not all the structures listed in the inscription are located within the excavated area, their remains must be sought elsewhere; cf. the criticism of A.Chaniotis, *EBGR* 2005 [2008] 241 no. 63.

In an extended treatment of all aspects of the Brauronia—myth, cult, topography, iconography, history, dedications, the ἄρκτοι, etc.—R.Parker, *Polytheism* 228-252, examines the proposed identifications and locations of the Παρθενών and the ἀρχαῖος νεὸς, even raising the possibility that one of these perhaps lies 'in an unexcavated part of the sanctuary.' He also considers whether or not the palaestra and gymnasium in this inscription could have been used by the 'bears.'

238. Athens. Fragmentary decree, 296/5 B.C.? *IG* II² 644. *SEG* XXXV 84; XXXVI 167; XXXIX 114; XLVIII 108. P.Thonemann, in O.Hekster-R.Fowler (edd.) *Imaginary Kings. Royal Images in the Ancient Near East, Greece and Rome* (Stuttgart 2005) 63-86, examines the actions of Demetrios Poliorketes at Athens after his return to mainland Greece, paying attention to the prescript of *IG* II² 644 (LL. 1-7 reprinted and translated), for which he advocates the date above. Citing literary and epigraphical evidence (*SEG* XXXIX 10; *IG* VII 522), he understands

ὕστερ[ου] to designate the 'second archon of two within a single year.' T. contends that in Elaphebolion 296/5 B.C. the eponymous archon was replaced, the Boule dissolved and a new mini-year began (with Νύκτιας ὕστερος). He associates this change with the fall of Lachares and the capture of Athens by Demetrios, which conveniently happened around the celebration of the Dionysia, thus giving birth to the 'new' festival of Dionysia and Demetriaia. Several other documents are discussed (IG II² 645-647, 1713. SEG XXXVI 165; XXXIX 101. Agora XV 251; *I.Delos* 1647-1649, 2075), and points about calendrical equations are made. See also our lemmata nos. 239/240. For a critical response see M.J.Osborne, *AncSoc* 36 (2006) 69-80, which we will cover in SEG LVI.

239. Athens. Fragment of a decree, 296/5 B.C.? *Agora* XVI 165. P.Thonemann, *art.cit.* (cf. our lemma no. 238) 67/68 note 9, registers Tracy's uneasiness about the reading Ν[ύκτιου] in L. 1 (Tracy, *ADT* 158: 'Gamma or pi appears to be a more likely reading on purely epigraphical grounds'), but claims that on autopsy he 'would not be prepared to rule out *nu* categorically'. After pondering the possibility that a series of vacats had been left in L. 1, he simply advocates caution and notes that the decree was not passed on the same day as IG II² 644/645.

240. Athens. Fragment of a decree, 296/5 B.C.? SEG LIII 98. In an addendum, P.Thonemann, *art.cit.* (cf. our lemma no. 238) 86, briefly raises the possibility of reading L. 1 as [ἐκ] Νύκτιος ἀρχοντος ὕστερ[ου]· ἐπ[ί]---. The surviving letters in LL. 2-5, however, would suggest that SEG LIII 98 was not passed on the same day as IG II² 644.

241. Athens. Honorific decree for Emporites/ai? ca. 320-290 B.C. IG II² 268. In *ZPE* 159 (2007) 101, note 1, S.D.Lambert reports that S.V.Tracy has informed him per ep. that this inscription is probably by his 'Cutter of IG II² 1262', active during the above dates, *ADT* 136; *Athens and Macedon* 38.

242. Athens. Decree regulating the cult of Apollo, 129/8 B.C. SEG XXI 469; XXXVIII 113.* *LSCG* Suppl. 14. N.Robertson, in *Teseo e Romolo* 53/54, briefly revisits and attacks some of the traditional supplements, most suggested by A.Wilhelm. On 54, note 28, he suggests restoring 'just one participle (it could be παραστήσας or another word)', at the beginning of L. 54; then 'the priest [sc. of Apollo] goes from the *Pythion* to the Gardens'. In sum, Robertson contends that the numerous choregic monuments found in the area have to be attributed not to the sanctuary of Apollo Pythios [which he identifies with the foundations of the Doric temple usually attributed to Apollo Delphinios], but to 'the "Gardens" district outside the city wall' (ἐν Κήποις), where the Thargelia were held.

242 bis. Athens. Honorary decree of Delphi for Chrysis, priestess of Athena, 106/5 B.C. IG, II² 1136. N.Andriolo, in *Donna e vita cittadina* -- (cf. our lemma no. 664) 439-445 (ph.), discusses this decree, summarising the function of the priestess of Athena and the honors awarded to Chrysis by Delphi.

243. Athens. Decree honoring prytaneis, early 1st cent. B.C. *Agora* XV 260. According to M.Kajava, *art.cit.* (cf. our lemma no. 2099) 3 note 6, LL. 16/17 of this inscription could be restored as --- Βουλαίας Ἑσ|τίας or --- βουλαίας ἑσ|τίας, instead of --- τὸν ἱερέα τῆς Ἑσ|τίας. The evidence for the cult of Hestia at Athens, Kajava continues, is so scanty that one might even consider dismissing any mention of Hestia at all.

244. Ephebic decrees, 38/7 B.C. IG II² 1043. SEG LIV 198.* É.Perrin-Saminadayar, *art.cit.* (our lemma no. 24) 90-92, pays particular attention to this inscription, 'le dernier décret éphebique daté', noting that the stele bears four decrees. After observing the absence of a publication clause, he focuses on L. 71 (French translation), which singles out the rich ephebe Σῶσις Σώσιδος Ὁῆθεν, for having consecrated the stele on behalf of his fellow ephebes. This could have marked an innovation in Athenian ephebic inscriptions.

245. Athens. Fragmentary decree, 1st cent. B.C. Inscribed column seen in the church of Ἅγιος Σωτηράκης (probably to the east of the Acropolis), and copied by M.Fourmont, now preserved in *Parisinus Suppl. gr.* 854. Ed.pr. by S.Follet, *REG* 118 (2005) 1-7.

ἀγαθῇ[ι τύχηι]
 τῆς βουλῆς [-----]
 'ο καὶ [-----]
 4 μαίου [-----]
 ὑπαγο[-----]
 Ω <ι>ππ[-----]
 [τῶ]ν δ[ε] [-----]
 8 ἄμα [-----]
 ας δ[-----]
 [.]ίκης [-----]
 [.]ρων Ε[-----]
 12 [κ]αὶ συν[---] ὁ στρα-
 τηγὸς [-----]
 δήμο[υ] [-----]
 δρου Σ[-----] με[---]
 16 γάλω[-----]
 Π.Δ[-----]

τῆρ Σ[-----]
 τως [-----]
 20 ONA[-----]
 τορ[-----]
 τοὺς[-----]
 Ε...[-----]
 24[-----]
 ν...[-----]
 ΓΩ...[-----]
 τοὺς[-----]
 28 δέπ[οτε]-----
 ΩΝΙ[-----]
 τατ[-----]
 θαι κ[-----]
 32 νῦν ὁ[-----]
 ὁμο[-----]
 διὰ[-----]
 σιν τ[-----]
 36 ΤΗΣΙ[-----]
 Σώσα[νδρον?]-----

3/4. Perhaps [κατὰ Ῥω]μαίου[ς], F[ollet]. || 10. δίκης or γίκης, F. || 12-14. Perhaps ὁ στρατηγὸς ἐπὶ τὰ ὅπλα, F. || 16. [με]γάλω[ς] or [με]γαλω[στί], F. || 16/17. [ἐ]π[ει]δ[ί] ή, or some form of the verbs ἀποδημεῖν/ἐπιδημεῖν, F. || 36. τίς ([δίας?]) F.

L.1, ἀγαθῇ[ι τύχη], suggests 116/115 B.C. as a *terminus post quem*. Follet finds parallels with the diction of IG II² 1023, and based on L. 37 broaches the possibility of the two fragments belonging to the same inscription. The link could then be LL. 30/31, if read as [ἐλέσ]θαι (or a compound). However, the lettering of the new fragment as appears in Fourmont's facsimile advocates against this link.

246. Kyrene. Athenian decree in honor of Philoxenos of Kyrene, reign of Augustus. SEG XXXVIII 120, 1889; LII 1835.* In BE (2005) 620, C.Dobias-Lalou repeats her observation from BE (1988) 1018, that the Πτολεμαῖον in L. 6, where one of the statues of the honorand is to be erected, is the gymnasium in Athens, not Kyrene.

247. Decree in honor of Iulius Nikanor, ca. 8/7 B.C. – mid 1st cent. A.D.? IG II² 1069. SEG XXVI 121; XXXI 108. This text is scrutinized by S.Follet, L'hellénisme 147/148, in the context of her prosopographical analysis concerning Iulius Nikanor. If the archon Λάκων (L. 2) is the Spartan C.Julius Lacon, son of Εὐρυκλῆς, as usually assumed, then the inscription

should postdate 7 B.C., year of Eurykles' exile, and predate 15 A.D., by which time Lakon was back in his fatherland; in this case Λάκων should be deleted from LGPN II, s.v. In L. 7, one could restore καὶ ἀγωνοθέτην Σεβαστῶν ἀ[γώνων ἐν τῇ πατρίδι ---], or the name of one of the cities associated with a festival called Σεβαστά, 'par exemple Pergame, Chios ou Naples; IG II² 1069 n'atteste pas sûrement l'existence de *Sebasta* à Athènes sous Auguste.' In the same line, one ought to restore ἐπὶ τὰ ὅπλα/ἐπὶ τοὺς ὀπλείτας before or after στρατηγόν.

C.P.Jones, ZPE 154 (2005) 171/172, reprints the text of the corpus and tentatively asks the question whether IG II² 1069 might be part of the decree concerning Iulius Nikanor (our lemmata nos. 248/248 bis). In general, Jones is well-disposed towards Follet's chronological suggestions.

248/248 bis. Athens and Eleusis. Decree or edict concerning Iulius Nikanor and Salamis, ca. 41-ca.70 A.D.? IG II² 1086 + 1119. SEG LIII 27; 145.* Agora XVI 337.

248. After autopsy, S.Follet, in L'hellénisme 139-170 (ph.), offers a new edition and a minute analysis of this defective document, once inscribed in two copies, displayed in Athens and Eleusis respectively.

[-----]
 [-----] χειροτο-
 [νητόν ?] ----- ΝΤΩΝ φό-
 [ρον] ----- ντον τῶν
 4 [-----] τοὺς γεωργ[οὺν]τας ἐν
 [τῇ νήσῳ ?] ----- Τουλ[ί]οι Νικάνορι
 [[νέωι Ὀμήρωι καὶ νέωι Θεμιστοκλεῖ] ----- αν, ἐάν ᾦσιν
 [-----] ν καὶ μετὰ
 8 [-----] ῆσεως Ὁ
 [-----] τῶν ἐσο-
 [μένων] ----- σὺν φρον[ον]
 [-----] χειροτο[ν]νητόν με-
 12 [τὰ] ----- JEME[-----] προσόδους
 [-----] ἀ]μετάθετον καὶ ἰσάλευτον? μένειν καθὼς γέγραπ-
 [ται] ----- αὐθις ἐσομένων [...c.6-7...]μάτων εἰς αἰῶνας
 [Ἐὰν δ]ὲ μετ[αλλο]ίωση τις ἡ ὑπερ[ο]στήθιαι ἡ πωλήσῃ ἡ κ[αθ'] ὀνόητο[τε]σιν [λόγον?]
 16 [ἡ] τρ[ό]πον ἡ παρε[ύ]ρημα τὰς πρ[ο]σόδους εἰς ἄλλο τι μεταθῇ ἡ κατὰ τὸ σύννο-
 [μον] ἡ τῶν κ[τη]μάτων [ν] ὑφαιρήται τι εἰς ὄνοματι μισθώσεως ἡ ἐφευρε[μά]των ἡ σπει-
 [νῶν] ἡ ἐλαιωνῶν? ἡ -----]ων ἡ εἰς π[λ]εῖονα χρόνον μισθώσαι τολμήσῃ τῇ
 [Σαλαμεινι]ακὴν γῆν ἡ ἐνὸς ἡ καὶ πλείονον? ἐτῶν προσθέσει τὴν τῆς τετραετίας
 20 [μισθώσιν] ἀπομ[ε]κύνῃ? ----- ἡ]τ[ι]νιοῦν προφάσει χρησάμε-
 [νος] ᾧ ἡ Σαλαμεινία γῆ ἐμισθώθῃ, ἡ οὐσία ἔστω τοῦ Ῥ[ω]μαίου αἰραρίου καὶ ἐξέστω
 [τῷ] ταμίᾳ? καὶ τοῖς δημιουργοῖς τοῖς περὶ ταύτην ποιοῦσι τὴν τεμὴν εἰς-
 [πράττειν] ---, τῷ δὲ μηνύσαντι? λαμβάνειν τὸ ἥμισυ? τὸν δὲ εἰσηγησαμένον ἐ-

- 24 [πὶ τοὺς Ἀρεοπαγίτας? ----- τὸν δὲ κατὰ? κριτον τοῖς ἱεροσυλίας
[ἐπιτεμίοις ἔνοχον εἶναι καὶ τὰ κτήματα αὐτοῦ τῶν Ῥωμαίων αἰραρίων φυ-
λαχθῆναι? ----- ἐπειδὴ διέταξαν? ----- ἢ] βουλὴ τῶν
[Ἀρεοπαγέτων καὶ ἡ βουλὴ τῶν ἐξακοσίων καὶ ὁ δῆμος ὁ Ἀθηναίων] καὶ ὁ Ἰού-
28 [λιος Νικάνωρ, νέος Ὀμηρος καὶ νέος Θεμιστοκλῆς], τὴν ἐπιμέλειαν ἀφαίρει]-
[θεῖσαν τῆς πόλεως αὐθ[ις ἐπιτρέψαι τοῖς Ῥωμαίοις? Ἐὰν δὲ παρὰ τὸ ὁμολογούμε]-
[νον πρὸς Σαλαμεινὸς ἢ ἀντεῖπαι τις ἢ ---- ἢ καθ' ὄνδηποτεοῦν τρόπον μεταβά-
[λητι τὴν ἐκείνων τῶν πόρων συντέμῃ ἢ μεταθῆτι τι ἐκ τῆς Σαλαμεινῆς γῆς]
32 [συν]κτῆσας εἰς τὴν ἐπιτε[τρ]αμμένην Ἰουλίῳ Νικάνωρι καὶ τοῖς παισὶν καὶ
[τοῖς μετὰ τὴν αὐτοῦ τελευτῇ] ἐπιμελη[σομένοις τῆς νήσου, κρίνεσθαι δεῖ? κα]
[τὰ φυλὴν] νῆφαι πρὸς ἅπαντα τ[ὰ] συνυπάρχοντα [τῶν χωρίων?, ὥστε μὴ ---- ν]
[γεῖνεσθαι ὑπὸ Ἰουλίου Νικάνωρος ἢ] τῶν μετ' αὐτὸν τῆς νήσου κληρονόμων,
36 [μὴδ' ἐνὸς ἔχοντος ἐξουσίαν τοῦ τῆν] τεταγμένην ὁγδόην [τῶν καρπῶν? ---- -]
[τῶν] γεωργούντων τῶν ἐν τῇ [ν]ῆσῳ, καθάπερ καὶ εἶχον ἐκ τῆς πρὸς τὴν πόλιν
[συν]κτῆσας τὴν ἐξουσίαν τοῦ] γενημάτων ὁπωρί[σας], τῆς τότε συγχωρηθείσης
[αὐτοῖς ἀτελείας καὶ νῦν φυλα[τ]τομένης τῶν εἰς τὸν Πειραιέα καὶ τῶν εἰς]
40 [τὴν] Ἑλ[λ]εῦσινά ἐπὶ πράσει φερ[ομ]ένων καὶ ὅτι ἀγαθὸν ἔδωκεν αὐτοῖς ὁ δῆμος]
[ὁ Ἀθηναίων? Ἐὰν δὲ τις ἐπιστῇ [ἢ] μετ[α]σκενάσῃ τοῦτων τῶν ---- ν, ὑποπέπειται]
[τοῖς περὶ ἱεροσυλίας νόμοις? Εἰ δὲ τις ἐκαινο?] τὸ μισθόν τ[ι] ---- αὐξήσεως]
[----- Εἰ δ' ἐποτε π[ι] ---- ἢ π[α]ραλείφθῃ τι εἰς]
44 [----- οὐμένων]
[-----] [σεχ[έ]σεως ἄ-]
[-----] [όμενον [ταῦ]-]
[τα -----] [τα ἀνετέ[θη] ἐν]
48 [-----] [ἐπὶ] γραμμᾷ [τὸ]
[-----] [νόμιμον]
[-----] [Ἀσκληπιῶν καὶ]
[-----] [Ἀθηναίων κτῆ]
52 [-----] [αἰὼν ἄπ.]
[-----]

LL 13. ἀκίτητον, ἀκέραιον, ὄθραστον are also possible instead of ἀσάλευτον; F(ollet). II. 16. Alternatively, παρεῦρεσιν, F. II 25 in. Alternatively [νόμοις ὑπόδικον εἶναι], [νόμοις ἐνέχεσθαι], or [νόμοις ὑποπίπτειν] F. II 26. F. suggests that the expression Ῥωμαίων ἡ σύνκλητος καὶ ὁ δῆμος be restored here, followed by a verb such as διατάττειν (in which case the document is a διάταξις), συμφανέειν, or ὁμολογεῖν. II 34 fin. [ὑφαίρεισι]ν? F. II 36 fin. Perhaps [τῶν τῆς γῆς καρπῶν + infinitive], F. citing IG II² 1100, L.3. II 38 fin. Or [τῆς ποτε συγχωρηθείσης;] [δο]θείσης is less likely. F. II 39. Instead of εἰς τὸν Πειραιέα one might offer a supplement referring to Salamis. F. II 43. F. has misprinted π[α]ραλείφθῃ, which we have corrected on the basis of her own commentary, Papazarkadas. [Ἐὰν]... π[α]ραλείφθῃ τι εἰς is a viable alternative, F. II 48/49. Alternatively τοῖδε. II 51/52. κτήματα or κτήσεις, F.

Follet offers detailed prosopographical analysis of Iulius Nikanor with specific reference to the documents IG II² 1069 (our lemma no. 247), 1723, 2892, 3785-3789, SEG XXIX 192.

Lacking a demotic, Nikanor could never have been an Athenian citizen, even though he probably served twice as hoplite general—by that time a largely honorific magistracy. She speculates on the content of the σύνκλητος: Salamis had become an *ager publicus* in 22/21 B.C., was purchased by Iulius Nikanor slightly before 2 B.C., and reverted to its status as *ager publicus* after Nikanor's death (or his children's). For the legal technicalities underlying her new reconstruction, Follet adduces numerous Greek and Latin epigraphic parallels, all of which are further substantiated by copious secondary bibliography.

248 bis. The document is revisited by C.P.Jones, ZPE 154 (2005) 161-172, who, after complimenting Follet's contribution, prints 'a very bare version of the text, including only the reasonably certain supplements.' (162) [Jones' edition, based on study of squeezes only, is considerably different (and one line shorter) to merit reproduction. Below we reprint his text with minor corrections (e.g. accents, dashes), although we note that he does not provide any dotted letters. According to Jones' convention, underlined characters denote overlap between the Eleusinian and the Athenian copies, boldface denotes text attested in the Athenian copy only.]

- [----- c. 50 -----] ΧΕΙΡΟΤΟ
[v----- c. 50 -----] ΝΤΩΝ ΦΟ
[----- c. 50 -----] ΥΤΟΝ τῶν
4 [----- c. 50 -----] ιοῦντας ἐν
[----- c. 45 -----] τουλ[ί]ωι Νικάνωρι
[----- c. 50 -----] ΑΝ ἐὰν ὄσιν
[----- c. 50 -----] Ν καὶ ΜΕΤΑ
8 [----- c. 50 -----] ήσεως Ο
[----- c. 50 -----] των ΕΣΟ
[μένων----- c. 50 -----] σ]ύμφωνον
[-----] ινητόν ΜΕ
12 [----- c. 15 -----] ΕΜΕ[----- c. 30 -----] προσόδους
[----- c. 15 -----] α]μετάθετον κα[ῖ] ----- c. 15 -----] καθὼς γέγρα-
[πται ----- c. 15 -----] αὐθις ἐσομένων [----- c. 6-7 -----] μάτων εἰς αἰῶνας
[Ἐὰν δ] ΜΕΤ[----- c. 15 -----] ὑπ[ο]τίθεται ἡ πωλήσις ἡ κ[αθ'] ὄνδηποτεοῦν τρὸ-
16 πον ἡ παρεῦρεσιν τὰς προσόδους εἰς ἄλλο τι μεταθῇ ἡ καθὰ τὸ σύνφα-
[νον ἡ τῶν κ?] τῆμάτων [----- c. 10 -----] ὀνόματι μισθώσεως ἡ ἐφευρεμάτων ἡ σει-
[των [ῶν ----- c. 15 -----] ὀΝ ἡ εἰς πλείονα χρόνον μισθῶσαι τολμήσι
[τὴν [----- c. 20 -----] ἔτων προσθέσει τὴν τῆς τετραετίας μίσθω-
20 σιν [----- c. 20 -----] ἡτι]νιούθιν προφάσει χρησάμε[ν----- c. 5?-----] Ὡ ἡ Σαλαμε[ι]-
[νία ----- c. 5 -----] τοῦ Ῥωμαίων αἰραρίων καὶ ἐξέστω [----- c. 5 -----] τοῖς δημο-
[----- c. 15 -----] ΗΝ ποιοῦσι τὴν τεμὴν ΕΙΣ[----- c. 10 -----] λαμβάνειν τὸ
[----- c. 5 -----] τῶν δὲ ἐισηγησάμενον Ε[----- c. 10 -----] κατὰ κ[ρι]τον τοῖς ἱε-
24 ροσυλίας [----- c. 25 -----] τῶν Ῥωμαίων αἰραρίων
[----- c. 40 -----] ἢ] βουλὴ τῶν Ἀρεοπαγει-
[τῶν ----- c. 20 -----] ν καὶ ὁ Ἰού[λιος Νικάνωρ] [νέος Ὀμηρ]-
[[ος καὶ νέος Θεμιστοκλῆς] ----- c. 15 -----] τὴν δὲ κυριε[ῖ]αν ἢ ἀφαίρει-

- 28 [θῆναι τῆς πόλεως αὐθιγμερόν? ἐὰν δέ τις παραβαίνειν τὸ ὁμολογούμενον
[περὶ τῆς Σαλαμεινός ἢ ἀντεῖπαι ἢ καθ' ὀνδηποτεοῦν τριτόν μετὰ-
[γῆ τὴν ἐκείνων τῶν πόρων σύνταξιν? --- c. 10 --- τῆς Σαλαμεινιᾶκῆς
[συν]κτῆσεως εἰς τὴν ἐπιτε[τρ]αμμένην --- c. 10 --- τοῖς πασι]ν καὶ τοῖς με-
32 τὰ τὴν αὐτοῦ τελευτῇ[ν ἐ]πιμελ[ισ]μομένοις --- c. 15 ---] κατὰ φυλὴν
νῆφαι πρὸς ΑΠΑΝΤΑ [--- c. 5 ---] [--- c. 15 ---] ν γένεσθαι
ὑπὸ 'Ιουλίου Νικάν[ορος ἢ] τῶν μετ' αὐτὸν ΤΗ[--- c. 10 ---] Ν μηδενὸς
ἐχοντος ἐξουσίαν [τοῦ τὴν] τεταγμένην ὁδὸν [--- c. 10 ---] Ν τῶν γεωρ-
36 γούντων τῶν ἐν τῇ [ν]ήσῳ, καθάπερ καὶ εἶχον Ε[--- c. 10 ---] πόλιν συνκτῆ-
σεως τὴν ἐξουσίαν τῆς] γεννημάτων ὁδ[ό]ης, [τῆς τότε συγχωρηθ]εῖσης αὐ-
τοῖς ἀτελείας καὶ νῦν φυλα[τ]ομένης τῶν εἰς τὸν Πειραιέα] ἢ τῶν εἰς τὴν
[Ελ]ευσίνα ἐπὶ πράσει φερ[ο]μένων καὶ ὅ τι ἄλλο ἔδωκεν αὐτοῖς ὁ δ[ὲ] ἡμος ὁ Α-
40 [θηναίων, ἐὰν δέ τις] ΕΠΙΣ [...] με[τα]σκευασή ΤΟ[--- c. 15 ---] Ν ὑποεῖπτε[ιν]
[--- c. 50 ---] ἐκαίνο]τόμησεν, Τ[--- c. 50 ---] αὐξήσεως
[--- c. 50 ---] ἐὰν δ' ἐποτε π[--- c. 50 ---] ἢ παραλεῖ]φθῇ τὴ ΒΙΣ
[--- c. 50 ---] ομένων
44 [--- c. 50 ---] ἔσεως Α-
[--- c. 50 ---] ὁμένων ταυ-
[--- c. 50 ---] ὁ]γετέθη ἐν
[--- c. 50 ---] ΓΡΑΜΜΑΤΟ
48 [--- c. 50 ---] νόμιμον
[--- c. 50 ---] Ἀσκλη]πιῶν καὶ
[--- c. 50 ---] Ἀθη]ναίων ΚΤΗ
51 [--- c. 50 ---] ΑΙΩΝ ΑΠ

15: Perhaps some form of μετάγειν, μεταφέρειν or μετέπειτα should be restored; (J)ones. || 16. παρ[ε]ύρεσιν] is preferable to παρ[ε]ύρημα, J. || 17. ἐφευρεμάτων should be understood as 'extra impositions', contra *LSJ*. || 21/22. [ἐν τοῖς δημο]πράτοις τὴν γῆν ποιοῦσι; hesitantly J. || 23/24. Perhaps [τ]ὸν δὲ εἰσηγησάμενον εἰς τὸν δῆμον κατά]ριτον τοῖς ἱεροσουλίας [νόμοις εἶναι]; J. || 30/31. There is no 'room for the otiose γῆς'; J. || 32-34. Perhaps ἔδοξεν governs the ensuing infinitives, in which case one might restore e.g. [διανε]μειν δὲ τὰ ὅρη] κατὰ φυλὴν | νῆφαι πρὸς ἅπαντας ---, τὴν δὲ διανομήν (?) γένεσθαι ὑπὸ 'Ιουλίου Νικάν[ορος]; J. || 39. [ἄ]λλο is better than Follet's ἄ[γαθόν]; J. || 44. Probably [ὑποσχ]έσεως; J. || 47/48. Perhaps γραμματο[φυλακτεῖον] or γραμματο[φυλάκειον] (the archive where copies of the agreement had to be deposited); J. || 48/49. Perhaps a reference to [τὸν] νόμιμον I [ἔρχον]; J.

Jones rejects the idea that Nikanor was dead when the document was issued. He considers the text a decree (parallels found in *SEG* IX 4 from Cyrene), which might have incorporated the clauses of an accord, since '[t]he line between decrees and accords is not a sharp one' (169). The two parties involved would have arguably been Athens and Nikanor, the issue at stake being ownership of property at Salamis. According to Jones, the text is earlier than *IG* II² 1035, 'which is almost certainly Augustan.' (172)

249. Athens. Letters of the empress Plotina to the Epicureans, 125 A.D. *IG* II² 1097 + *SEG* III 226. *SEG* XLIII 24; L 157. R. van Bremen, *Chiron* 35 (2005) 499-532 (ph.) offers a scrupulous analysis of the dossier of Plotina's letters. After close study of the two stones, she offers the following text with full app. cr.:

- [Αὐτοκράτωρ Καῖσαρ θεοῦ Τραϊανοῦ Παρθικοῦ υἱός, θεοῦ Νέρουα υἱανός, Τραϊανὸς
Ἀδριανὸς Σεβαστός,]
[ἀρχιρεὺς μέγιστος, δημαρχικῆς ἐξουσίας τὸ θ', ὑπάτος τὸ γ', τοῖς Ἀθηναῖσι
Ἐπικουρείοις]
[φιλοσόφοις vacat? χαίρειν]. vacat
[Τῶν ὑμῖν συγκεχωρημένων χάριν ὀφείλετε Θεᾷ? Πλωτεινῇ τῇ σεμνοτ[ά]τῃ μητρί
μου· τοῖς τῆς Ἐπι-
[κούρου διαδοχῇ]ς προϊσταμένοις συνεχώρησα διατάσσεσθαι περὶ τ<α>ύτης
Ἑλληνι[κῇ] διαθήκῃ]
4 [κᾶν Ἑλληνά τινα] βούλωντ<α>ι κᾶν Ῥω[μαίων] ἐλέσθαι -----]
[----- c.12 ----- ὑμῖν διετάξατο κα[--- c.7 ---] ἐβεβαίωσα πρόσθεν τῷ σχολάρ]χη
ιδί<α> τῷ σημήν[αντι] μοι
[ταῦτα? καὶ? νῦν τ]οῖς Ἐπικούρου κ[οινη]τῇ πᾶσιν ῥεβαιῶν εὐτυχεῖτε· πρὸ? Ἰδῶν
Μαρτίων ἐν Ἀθήναις, Ο[ἱ]να-
[λερίῳ Ἀσιατικῷ] ἢ τὸ β' καὶ Ἀκυλίν[ω] ὑπάτοις]. vacat
8 [Πλωτεινά? --- c.5 ---] ρωί Ἠλιοδῶροι [καὶ πᾶσι τοῖς φίλοις χαίρειν· ἐκ ῥα]παλιῶν
χρόνων κ<α>ι σχεδὸν? ἐξ ἁρ]-
[χῆς? --- c.5 ---] τῆς δι]αδοχῆς τῶν Ἐπ[ικούρου] λόγων -----], ὥς
οἶμαι, τιμησαί τινι δω-
[ρεᾷ. --- c.9 ---] ἔχοντα τόπον τα[-----] κόπτε
μοι τῶν πρότε-
[ρον ὑμῖν ῥοσση]κόντων καὶ οὐ δύν[αμαι] -----] τον
συνάψαι οικοδομῶν^ν
12 [----- c.9 ----- καὶ ἀ]ναθημάτων πολυ[τελῶν] -----] αὐτα]ρκῶς καὶ
νῦν ἔχοντα προσ-
[----- c.13 -----] λυ]σιτελῇ κᾶν τούτοις [-----]]
λαμβάνειν ἐδόκει δό-
[σιν? --- c.10 -----] ποιήσασθαι προρηρημ[-----]]ησομένην
ὅπως οἱ κα-
[----- c.8 -----] μὴ τινα] προσποιήτον ἔχοντ[ες] -----] αὐξ]άνωσιν
ἐφ' ὅποσον ἂν ὑμῖν
16 [----- τ]ῶν ἐπι<α>τάξεων πρ[-----]]να οὖν]
οὕτως εἴπω καὶ ἀκόλουθον
[? τοῖς δόγμασι]ν τῶν ἀνδρῶν περιφ[ρόνων] -----] τῆς
δόσεως εὖ συνεμέ-
[τερησα --- c.8 ---] ὥς οἶμαι οὐ μόνον π[ρὸς] τὸ -----] ἀλλὰ καὶ π[ρὸς]
τὸ μὴ ἐπιφ[θ]ονον εἶ[ναι]

[ναί -----^{c10}-----] ἐπεὶ τούτου μὴ ὑφορώ[- -----^{c10}----- π]αρεβιασάμην
 20 [τὴν ? -----^{c11}-----] Σ' ἕτερα νῦν ἀναγκαῖα [- -----^{c11}----- εἰς]
 [- -----^{c11}-----] ἑτέραν μὲν οὖν δ[όσιν? - -----^{c11}----- τὸ συναύξημα [...]
 [- -----^{c11}-----] Φ...ΣΙΟΥ [- -----^{c11}-----]
 [- -----^{c8}-----] μόνον ἀργυρείδιον τι κα[- -----^{c8}-----]
 24 [- -----^{c42}-----] τῆς δ[ι]αδοχῆς δικαίωι οὐκ ἐ[- -----^{c42}-----]
 [- -----^{c42}-----] διαδ[ό]χους ὥς ἐν τι τῶν λο[ι]πῶν? - -----^{c42}-----]
 [- -----^{c6}-----] τ]οὺς διαταξαμένους, ἀλλ[α] - -----^{c6}-----]
 28 [- -----^{c9}-----] α' ἐπεὶ ὅσον ἐπὶ τῇ πατ[- -----^{c9}-----]
 [- -----^{c18}-----] ὁποῖοι τιν[- -----^{c18}-----]

13. ἐχλαμβάνειν, Follet, but 'epsilon and kappa cannot be read on the stone', van Bremen. II 15, or [λαμβ]άνωσιν, van Bremen. II 17. περιφ[ρόνων], Obbink apud van Bremen who erroneously prints περιφ[ρονῶν].

Van Bremen offers thorough analysis of the letter's content and style, including such distinctive Epicureanisms as diminutive ἀργυρείδιον, ἀνδρῶν περιφρόνων (referring to the founding fathers of the Epicurean School), and the staples αὐταρκῶς, ἐπίφθονον, πολυτελής. 'Ἡλιόδορος in L. 8 is to be identified with Heliodorus in *Historia Augusta* 16.10: 'in summa familiaritate Epictetum et Heliodorum philosophos . . . habuit (sc. Hadrianus)', but to be distinguished from Avidius Heliodorus, Hadrian's *ab epistulis*. In sum, van Bremen rejects the idea that a wonderfully ironic Hadrian composed the letter in question (thus S.Follet), and attributes its authorship to Plotina (see also our lemma no. 250). For the sake of comparison, she provides Follet's version and translation of the text (on 528/529: appendix 2), as reported in *SEG* XLIII 24.

For a positive reception of van Bremen's discussion see A.E.Cooley – S.Mitchell – B.Salway, *JHS* 97 (2007) 201; differently S.Follet in *BE* (2007) no. 231: 'On ne devra donc utiliser cet article qu'avec prudence'.

250. Athens. Letter of the Empress Plotina to the Epicureans, 121 A.D. *IG* II² 1099. *SEG* XXXVIII 121; * XLI 1880; XLIII 24; L 157; LIII 27; LIV 1031. Appendix 1 in R.van Bremen, *art.cit.* (our lemma no. 249) 525-527 (ph.), consists of this bilingual letter, with full bibliography and a useful English translation. The author notes that the lettering in L. 1 is of the same size as the Greek text in LL. 17-39; she also reads the last letter trace in L. 36 as 'the horizontal bar of a tau, sigma, or gamma.'

251. Athmonon. Honorific decree for six merarchai, 324/3 B.C. *IG* II² 1203. *SEG* XLVI 225; XLVII 189; XLVIII 285; LII 22.* C.Lasagni, *art.cit.* (our lemma no. 39) 93/94, rejects Jameson's interpretation of these μεράρχαι as liturgists. Instead, she considers them to be either assistants of the demarch (cf. Herodotus 1.20), or sacred (?) administrators in charge of deme-groups.

252. Loutsa. Honorific decree of the deme of Halai Araphenides, ca. 350 B.C. Fragment of white 'Pentelic' marble found in 1926 in a Roman building at Loutsa [for the find-spot see V.Bardani, *Horos* 10-12 (1992-98) 58/59]. Ed.pr. N.Kotzias, *AE* (1925/1926) 168-177 (ph.); discussed by D.Whitehead, *The Demes of Attica, 508/7 – ca. 250 B.C.* (Princeton 1986) *passim*.

[δ]
 [εδόχθαι τοῖς δημόται]-
 [ε ἐπαινέσαι αὐτοὺς κα]-
 1 [ἰ στεφανῶσαι] θαλλ[οῦ σ]- stoichedon 18
 [τεφανῶσαι ἐκ] ἀπερον αὐτ-
 [ῶν δικαιοσ]ύνης ἔνεκα
 4 [καὶ φιλοτι]μίας τῆς [ε]ἰς
 [τὸν δῆμον τ]ῶν Ἀλλιέων
 [εἶναι δὲ κα]ῖ προεδρία-
 [ν αὐτοῖς ἐν τοῖς] ἀγῶσι-
 8 [ν, οἷς τίθησι]ν νέμειν δὲ
 [καὶ μερίδ]α αὐτῶν ἑκατ-
 [έρωι τοὺς] ἱεροποιούς
 [...^δ...]π[οι]οῦντας Ἀ
 12 [ρχίαν τὸν] δῆμ[α]ρχον· ἄν-
 [αγράψαι] δὲ τὸδ[ε] τ]ὸ νῆφ-
 [ισμα ἐν στήλει λιθίνε]-
 [ι καὶ στήσαι ἐν τῷ ἱερ-
 16 [ῶι τῆς Ἀρ]τέμιδος τῆς Τ-
 [αυροπόλ]ης τὸν δῆμαρχ-
 [ὸν Ἀρχ]ῖαν

[5: Ἀλ<α>ιέων, L.Threatte, *GAI* II, 256]

253. Ikarion. Honorific decree for Nikon the demarch of Ikarion, ca. 400-350 B.C. *IG* II² 1178; *SEG* XXXVI 24; XLIV 251; XLVII 1178; LIV 58. After reprinting and analyzing LL. 3-6 of this document, C.Lasagni, *art.cit.* (our lemma no. 39) 97/98, concludes that the Ἰκαριεῖς are not an association different from the δῆμος ὁ Ἰκαριέων [thus already R.Parker, *Athenian Religion: A History* (Oxford 1996) 325, of which Lasagni seems to be unaware]. Both refer to the deme Ikarion, the alternative forms being a stylistic expedient emphasizing the honors conferred upon Nikon.

P.Gauthier, *BE* (2006) no. 179: 'J'y verrais plutôt l'évocation, par le héraut public, d'un double éloge et d'une double couronne de lierre, honneurs non coûteux, décernés d'abord spontanément par les démos lors des Dionysies local, puis dans l'assemblée du dème.'

254. Ikarion. Honorific decree for the demarch -aios, son of Sosigenes, ca. 330 B.C. *SEG* XXII 117; XXXII 242; XXXVI 24. C.Lasagni, *op.cit.* (our lemma no. 39) 98/99, summarizes the content of this decree and on the basis of the fragmentary Eleusinian decree *IG* II² 949, she proposes restoring ἐκ τῶν ἰδίων ('una personale contribuzione del demarco, ai fini di una migliore conduzione dei riti religiosi') somewhere in L. 3.

255. Liopesi. Honorific decree of Ionidai and Kydantidai, 331/0 B.C. *SEG* XXXIX 148; XLI 71; XLV 122; XLVII 27; XLVIII 42C; LIV 215.* In her investigation of the role of the κωλοκράται honored in this decree, C.Lasagni, *art.cit.* (cf. our lemma no. 39) 94-96, unnecessarily repeats Whitehead's misconception that A.P.Matthaiou, ed.pr. of the decree, considered the κωλοκράται to be city-officials [in fact Matthaiou has argued all along that the κωλοκράται were local officials; see *SEG* XLI 71]. She moreover ponders the possibility that the shrine of Herakles was under the sole jurisdiction of Kydantidai: the deme of Ionidai participated in the deliberations of the honoring assembly without, however, having control of the cult of the Herakles.

256. Phrearrhioi (Olympos). Sacrificial regulations of the deme Phrearrhioi, ca. 300-250 B.C. *SEG* XXXV 113; LIII 170.* Lupu, *NGSL* 3. R.Parker, *Polytheism* 133, on the grounds that '[a]ctual revelation of mysteries occurred at Eleusis, and there alone', urges that the Ἐλευσίνιον in this inscription may have been an attempt to replicate on a local level architecture at Eleusis, but that it served strictly local needs and was locally administered.

257. Athens. Two documents of the *genos* of the Salaminioi, 363/2 and 250/49 or 247/6 B.C. *SEG* XXI 527. *Agora* XIX L4a and 4b. *SEG* LIV 211.* L.-M.L'Homme-Wéry in V.Pirenne-Delforge and E.Suárez de la Torre (edd.) *Héros et héroïnes dans les mythes et les cultes grecs* (Liège, 2000), 333-349, offers a summary of the earlier text and discusses the Salaminioi making also use of *IG* I³ 1, 1031; *IG* II² 1232, 1260, 1579, 1672, 3206, 3459.

Largely summarizing her earlier work in Spanish but also exploring new ground, M.Valdés Gula, *Ancient West & East* 4 (2005) 57-76, reaffirms the early connection of the *genos* Salaminioi with the island of Salamis, as indirectly attested in the prominence of Ἀγλαυρος in *SEG* of Cyprus, itself a colony of Salamis of the Saronic Gulf.

R.Parker, *Polytheism* 214-217, examines the role of this *genos* in the setting, personnel, rituals, athletic events, and the two gods honored (Athena and Dionysos) of the Ὀσχοφύρια festival celebrated at Athens and Phaleron. He argues for the interpretation of the thrust of this

festival as an ephebes' rite, rather than a more general 'rite de passage.' On 418 and 443, in view of the poorly attested status of Athena as a 'fertility symbol,' he playfully finds 'scandalous' the sacrifice of a pregnant sheep to the 'most virginal virgin of Attica' in L. 9; 'we cannot readjust the whole allocation of agricultural functions in Attica on the basis of this anomalous minor offering in the calendar of a subgroup.' For sacrifices to Κουροτρόφος in this document see our lemma no. 34.

258. Athens. Decrees of the orgeones of the hero Echelos and the heroines, early 3rd cent. B.C. *SEG* XXI 530; LII 133* [correct *LSCG* 20 to *LSCG* Suppl. 20]. R.Parker, *Polytheism* 167-169, quotes LL. 17-23 in translation as part of the testimonia for the participation of woman and children along with men in some Athenian festivals and sacrifices.

259. Athens. Statutes of the Iobacchoi, 175/6 A.D. *IG* II² 1368. *SEG* XLII 104*; XLIII 1215; XLIV 175; XLV 232; XLIX 483, 2357; LIII 27, 2225. This document features prominently in the discussion of M.-F.Baslez, *art.cit.* (our lemma no. 29). According to the author, the terminology of the text shows a translation of Roman judicial concepts into the Athenian realm; the senatus consultum of the Bacchanales seems to have been the blueprint. The term βακχεῖον is a neologism invented to render the name of the group (LL. 8, 16, 27, 37, 56), their festival (LL. 43/44), and their cultic center (L. 101) respectively. On 118-120, M.-F.Baslez provides a brief description of the stele and a useful French translation of the entire text.

The text is also adduced by A.Chaniotis, in E.Stavrianopoulou (ed.), *Rituals and Communication in the Graeco-Roman World* (Kernos Suppl. 16; Liège 2006) 232-234 (partial translation) as evidence for emotionality in rituals; cf. id. in J.Rüpke (ed.), *Festrituale: Diffusion und Wandel im römischen Reich* (Tübingen 2008) 67/68 (partial German translation), for a brief discussion of the text in connection with competitions between cult communities.

260. Brauron. Inventory lists of Artemis Brauronia, 349/8-336/5 B.C. *IG* II² 1514-1530. *SEG* LIII 174.* L.Cleland, *The Brauron Clothing Catalogues. Text, Analysis, Glossary and Translation*, *BAR International Series* 1428 (Oxford 2005), is a compact monograph focusing on those sections of the inventory lists where garments are recorded. Cleland reprints the texts from the corpus (omitting brackets and dots), marking but avoiding reproduction of the numerous duplicate entries. This allows her to accompany the running text with a continuous English translation, but the original text has little, if any, epigraphical weight. She offers detailed tabulation and analysis of clothing items arranged by type, color, decoration etc., followed by a glossary of transliterated technical terms (note in particular her discussion of ἄγραφος, ἀνεπίγραφος, βατραχειοῦς, εἰργασμένα/κατεργασμένα, ἡμιμήκης, κατάστικτος, ξυστιδατός). On 72-82 ('The Semiosis of Description') she heavily theorizes on the 'written garment' et similia; on 148-158 she compiles an 'Index of Names'.

On this topic see also R. Parker, *Polytheism* 232: 'The reasons for which particular dedications were made are never discernible, and the totals fluctuate between years in ways which we cannot explain.' Cf. our lemma no. 2080.

261. **Peiraieus. Accounts of the naval commissioners, 326/4 B.C.** *IG II² 1629. SEG LIII 35, 176,* 2180. C.Ferone, Hesperia 19 (2004) 31-48* uses the decree sending Miltiades to 35, 176,* 2180. C.Ferone, *Hesperia* 19 (2004) 31-48 uses the decree sending Miltiades to found the Adriatic colony (*IG II² 1629 LL. 165-271*) to make three points. First he observes that Kephisophon's decree is not the original but the activation of an earlier decree (cf. *LL. 173-176*), which was probably more detailed on Athens' Adriatic concerns. The specific provisions for failure to comply suggest the expedition's importance and the specific catalogue of the fleet suggests that it was actually sent off. Second, based on literary and epigraphic (*IG II² 283*) evidence, Ferone concludes that, although Etruscans are meant by the term Τυρρηνοί, we cannot identify them with greater precision. He connects Diotimos' fleet in 355 B.C. (*IG II² 1623, LL. 276-285*) with the same Adriatic piracy, takes note of εἰσπλεῖν (*IG II² 1629, L. 229*), which suggests sailing into a gulf or through a strait, and identifies Vieste, on the Apulian coast, as a possible location for the Athenian colony: only there and in Athens is the epithet Σωσάνδρα used for Venus/Aphrodite. Third, F. addresses the motivation behind the Athenian decree, finding both a political justification (combating piracy) and an economic justification (grain): thus, despite Athens' extra-Attic resources (*IG II² 1672*), *IG II² 1629, LL. 859-975* allows trierarchs in debt to contribute grain instead of paying their fines, and in *IG II² 1628, LL. 37-42*, a quadrireme is appointed for escorting grain to Athens. The phrase τῶν Ἑλλήνων καὶ βορβάρων οἱ πλείοντες τὴν θάλατταν echoes the prospectus of the Second Athenian Confederacy (*Syll.³ 147 = IG II² 43 = Rhodes-Osborne, GHI 22*): Athens presents itself as the police of the seas.

F.Raviola, *Hesperia* 19 (2004) 109-118, briefly speculates on the sources of Tyrrhenian piracy, that might have instigated Athens' colonial undertaking in the Adriatic.

E.Zambon, *Hesperia* 19 (2004) 147-172 explores the anti-piracy measures attested in the accounts and the term φυλακή, also noting Athens' insufficient grain provisions (*IG II² 1672; IG II² 36*, honors for Heracleides of Salamis, as evidence of Athens' dependence on foreign merchants for grain). The Adriatic colony should be seen in light of the purpose expressed in *IG II² 1629 LL. 270/271*: τὰτα δ' εἶναι ἅπαντα | εἰς φυλακὴν τῆς χώρας. Zambon finds similarities between Moirakles' punishment of the Melians in the 350s B.C. with clauses in the Athenian treaties with Mytilene (*IG I³ 67 LL. 7-8*) and Halieis (*IG I³ 75 LL. 6-10*). Contra Ferone supra, he dissociates Diotimos' fleet from the Adriatic piracy addressed in the accounts of 325/4 B.C. Questioning the reliability of identifying pirates by the ships they used, Z. notes in particular that Athens itself maintained ἀκάτια, typically used by Cretan pirates, in its fleet (*IG II² 1627 LL. 371-373; 1628 LL. 530-532; 1629 LL. 1007-1009*).

After reprinting *LL. 233-251 of IG II² 1629*, L.Magnoli, in *La prassi* 75-89, unfolds a discussion strengthened by copious bibliographical references and numerous citations of epigraphical and literary sources. Contra previous commentators, M. construes καταγιγνώσκοντων (*LL. 240/241*) not as referring to condemnation, but to bringing an accusation or to proposing a penalty. Only the Heliia could καταγιγνώσκειν in the sense of

'condemn' (*IG I³ 68; IG II² 1631; SEG XXX 61; XXXIV 20*); literary and epigraphic evidence (e.g. *IG I³ 34*) suggests that the Boule could only recommend a penalty. Magnoli finds parallels in the behavior of the εὐθυνος in *IG II² 1183* [cf. Magnoli's discussion of the text, reported in *SEG LIV 205*], and in the Eleusinian decree *SEG XXVIII 103 LL. 39-43* [cf. *SEG LIV 208*]. In *BE (2006)* no. 178, P.Gauthier expresses some concern about Magnoli's interpretation.

262. **Athens. Ephebic dedication, 35/4 B.C.** S.Follet, *art.cit.* (cf. our lemma no. 245) 7-14, offers the ed.pr. of a dedication copied by Fourmont in 1730 near the church of Agios Demetrios Katephores, now presumably lost.

Ἀνδρόνικος Σώσ[τρο]-
νος Πήλη<ξ> λα[μπα]-
δαρχήσας ἐν τ[ῶ]ι ἐ-
4 πὶ Θεοπείθου ἄρ[χον]-
τος ἐναντιῶ[ι Ἑρμῆ]ι,
παιδοτριβοῦντος Φι-
<λί>ου τοῦ Διοκλέους
8 [κ]αὶ Φιλί[ου] τ[ο]ῦ Φιλί[ου] [Φρε]-
αρρ[ί]ων, ὑπο<π>[αι]-
δοτριβοῦντων [Α]-
[π]<ολ>λωνίδου <τ>οῦ
12 [.] Φρεαρρίου καὶ [Διο]-
[ν]σίου τοῦ Φιλί[ου]
[Φρεαρρίου?]

Fourmont's majuscule text no. 604 is reproduced, followed by an epigraphical transcription, app.crit., detailed prosopographical analysis, and brief discussion of torch-races. Abandoning her earlier placement of Theopeithes in 36/5 B.C., Follet offers the following revised list of eponymous archons: Leukios the Younger 44/3 B.C.; Polycharmos 43/2 B.C.; Asklepiodoros: 36/5 B.C.; Theopeithes 35/4 B.C. On 12-14, she provides a useful 'tableau récapitulatif', which contains related inscriptions in descending chronological order, eponymous archons, παιδοτριβαί I and II, and ὑποπαιδοτριβαί I and II.

263. **Athens. List of dedicants to Apollo?, 44/45 or 45/46 A.D.** *IG II² 1945. SEG XXIV 192; XXXIX 203; LIII 27. D.Peppas-Delmousou, art.cit.* (our lemma no. 291) 137, briefly notes that a good photograph of this inscription made by M.B.Stamatopoulos considerably improves the reading of L. 44: Δημήτριος Ποσ[- -]. Since he is enlisted amongst Φλυεῖς, he must be a descendant of Ποσειδωνίου Διμη[τρίου] Φλυεύς, attested in the statue base *SEG XXIX 167*. Peppas-Delmousou tentatively identifies this individual with Δημήτριος Ποσειδωνίου who features in the ephebic catalogue *IG II² 1970*, of the same year as *IG II² 1945*.

264. Athens. Dedication of Apollonides, late 1st cent. B.C. *IG II² 1966*. S.Follet, *art.cit.* (our lemma no. 245) 10, briefly notes that after autopsy of the stone in the Epigraphical Museum (EM 3583) she has been able to read LL. 1-3 as: [ὅ] [πο] [αἰ] [δ] [ο] [τρ] [ι] [β] οὔ ντος Απολλ[ωνίδ]ου Φραεppίου.

265. Athens. Document of the synodos of Belela, early 3rd cent. A.D.? *IG II² 2361*. *SEG* LIII 27. Discussing the synodos of Θεὰ Εὐπορία Βελέλλα, M.-F.Baslez, *art.cit.* (our lemma no. 29) 106 note 4, enigmatically notes that 'Kallistos, fils d'Euporos, qui doit être le fondateur (voit ci-dessous n. 52) a été éphebe en 139/40 (*IG II² 2044*, L. 82)' [Baslez presumably uses this tentative identification as a chronological indication, but the ephebe on L. 82 of *IG II² 2044* was called Νύκας, and was either from Trikorynthos or Trinemeia, whereas Euporos, the 'fondateur' in *IG II² 2361*, was a Piraeen. Papazarkadas]. On 110 she briefly analyzes the composition of the association, pointing out that civic and gender separation had become the norm by then.

266. Athens. Leases of sacred properties, ca. 338-326 B.C. *IG II² 2495*. *Agora* XIX L10. *SEG* XXXIII 169; XXXIX 203; XLVIII 150, 152. A.M.Biraschi, *PP* 339 (2004) 429-435, reprints [somewhat inaccurately] LL. 35-39 of *Agora* XIX L10 (or LL. 1-4 of face B, according to the old numbering), and returns to an early interpretation whereby the expression τῶν ὀρέων | τῆς κομῆς refers to the harvest, not to the conveyance, of the crops: the lessees were not obliged to deposit part of the produce in lieu of cash. The author also sifts contemporary literary and epigraphical (e.g. *IG II² 2492*) sources that bring out the strong link between agriculture and religious festivities.

267. Athens. The boundary stones of the Kerameikos, 4th cent. B.C. *SEG* XLI 122; LII 155. J.Stroszeck, *Polis. Studi interdisciplinari sul mondo antico* 1 (2003) 53-83 (ph.), presents a detailed analysis of the setting, form, material, dimensions (also in terms of ancient feet and daktyloi), letterforms, circumstances of discovery, bibliography, and all other aspects of these inscriptions with many excellent new photographs. For convenience we repeat here the list of these inscribed horoi given in *SEG* LII 155, with Stroszeck's nomenclature added:

IG II² 2617. In situ on the exterior west side of the Dipylon Gate = Stroszeck, *Horos* 1.

IG II² 2618. In situ in front of the tomb of the Lakedaimonians = Stroszeck, *Horos* 2.

IG II² 2619. In situ on the west side of the street that runs from the Dipylon, ca. 48 m. north of the tomb of the Lakedaimonians, next to modern Peiraieus Street = Stroszeck, *Horos* 3.

SEG XLI 122. Stray find of 1955 between Kolonos Hippios and Academy, now in the Kerameikos Museum, inv.no. I322 = Stroszeck, *Horos* 4 (our lemma no. 268).

Agora XIX H30. In situ outside the northwest corner of the Agora = Stroszeck p. 55.

Agora XIX H31. Not in situ; found in 1959 east of the Stoa of Attalos = Stroszeck, *Horos* 5.

Uninscribed, fragmentary base of a stele on the northeast side of the Dipylon = Stroszeck p. 55, *Horos* 1a.

Stroszeck groups these into the following series and dates them on the basis of the lettering and their archaeological setting. 1st phase: *Agora* XIX H30 (end of the 5th cent./beginning of the 4th cent. B.C.); 2nd phase: *Horoi* 1-5 (end of the 4th cent. B.C.). She concludes that *Horos* 1 could have remained standing and visible until the time of Sulla. She also maintains that these horoi were set on both sides of the wide street that led from the Dipylon to the Academy and named that street.

The second half of this study (69-83) is concerned with the Begriff 'Kerameikos'. The term does not designate the deme but a feature of the deme, i.e. a very wide road that ran through the deme and which, outside the Dipylon, served as a mustering-place for processions such as the Panathenaia; the state burial-ground for the war-dead (the demosion sema) grew up on either side of this broad thoroughfare. In the Greek period the terms Κεραμεικός and Ἀγορά are not synonymous and must be carefully distinguished, as they are in several literary sources, particularly Plutarch's description of Sulla's sack of Athens (Plutarch, *Life of Sulla* 14). The formulation ἐν Κεραμεικῷ designates a position on or in the street. The nomenclature changes in the Roman period when the term Kerameikos comes to be applied to structures and monuments in the area occupied by the archaic and classical Agora. On 74/75 Stroszeck lists other names used for this street, such as "Thrasian street", δρόμος, Academy street. Discussion of literary and (a few) epigraphical sources for the use of the road as a military route, venue for prostitution, torch races, sanctuaries, etc. Rejection of the theory that Κεραμεικός designates 'the Potters' Quarter' or a district of Athens. See also our lemma no. 74.

For a brief discussion on the 'origins of the Classical Agora', including discussion of Kerameikos and a ph. of *Agora* XIX H30, see J.Camp, in *Teseo e Romolo* 197-209.

268. Kerameikos. Boundary stone, 4th cent. B.C. *SEG* XLI 122; LII 155; LIII 193. J.Stroszeck, *art.cit.* (our lemma no. 267) 61 (ph.), publishes the ed.pr. of this inscription, found in 1955 between Kolonos Hippios and the Academy (Kerameikos Museum, inv.no. I322). Stele of 'Hymettian' marble with the text inscribed vertically in a smoothed band between two wide fields of stippling. For the interpretation of this stone as part of the series consisting of Stroszeck *Horos* 1-3, see our lemma no. 267.

ὅρος Κεραμεικοῦ

269. Laureotike. Boundary stone of a mine, early 4th cent. B.C. Gray limestone slab found in Agia Triada; now in the Museum of Laureion inv. no. 60. E.Kakavoyiannis, *Μεταλλά* 57/58 no. XIX (ph.), offers the following ed.pr., observing the frequency of mines named after Hermes.

[Ἐρ]-
μαϊκ-
ὄν
vacat

270. Laureotike. Boundary stone of a mine, ca. 400-350 B.C. SEG XXXVII 39; XL 174. E.Kakavoyiannis, *Μέταλλα* 43-45 no. IV (ph.), revisits this horos, providing slightly different readings [ἀπεργά]λγοτο in LL. 3/4, and [ἀνα]σάξιμον in LL. 5/6. Contra ed.pr., he strongly advocates the date above [thus already D.M.Lewis: cf. SEG XL 174], and emphasizes the fact that this is the only extant boundary stone attesting to an ἀπογραφή.

271. Laureotike. Boundary stone of a mine, ca. 400-350 B.C. SEG LIV 250. E.Kakavoyiannis, *Μέταλλα* 49/50 no. X (ph.), presents this inscription, clearly considering his publication to be the editio princeps. We note that he provides the date above, which is more precise than that given by M.Salliora-Oikonomakou (SEG LIV 250).

272. Souriza. Boundary stone of a mine, ca. 350 B.C. SEG XXXII 233; XXXIV 170; LIV 15. E.Kakavoyiannis, *Μέταλλα* 49 no. IX (ph.), reprints the text and offers concise commentary. We note that he prefers to read Ἀσκ(α)ληπιαικόν in LL. 3/4.

273. Agrileza. Boundary stone of a mine, 4th cent. B.C. SEG XXVIII 205; LIV 15. E.Kakavoyiannis, *Μέταλλα* 40-42 no. II, prints L. 5 as .ΑΡΧΩΝ[- - -], rejects the tentative suggestion of ed.pr. [- - ἐπὶ τοῦ δεῖνος] ἰ ἄρχ<ο>ν[τος - - -] (LL. 4/5), and hypothesizes that LL. 5-7 belong to an earlier unidentifiable inscription, not related to the fairly legible text of LL. 1-4.

274. Agrileza. Boundary stone of a mine, 4th cent. B.C. SEG XXVIII 206; LIV 15. After autopsy and detailed analysis, E.Kakavoyiannis, *Μέταλλα* 42/43 no. III (ph.), presents a new improved edition:

[Μέταλλον - - - - -]
 [---]νιακὸν ἀν[ασάξι]-
 [μο]ν ὠνητή[ς - - - - -]
 4 [- - -] Λαμπ[τρεὺς - -]

1/2. For the possible restorations see our lemma no. 285.

274 bis. Kamariza. Boundary stone of a mine, 4th cent. B.C. IG II² 2635. E.Kakavoyiannis, *Μέταλλα* 57 no. XVIII, revisits this text and dismisses its topographical importance for the location of Prospalta, suggesting instead that the mine Προσπαλτιακὸν was named after the deme of its occupant. Finally, he suggests the date above.

275. Kamariza. Boundary stone of a mine, 4th cent. B.C. Fragment of a limestone 'stele', now in the Museum of Brauron (inv. no. BE 1403). Ed.pr. E.Kakavoyiannis, *Μέταλλα* 62 no. XXIV (ph.), who assumes that the extant letters belong to the name of a mine:

[- - -].AN-
 [- - -]E.EON-
 vacat

276. Laureotike (now lost). Boundary stone of a mine, 4th cent. B.C. IG II² 2637. Based on the ed.pr. A.Cordellas, *Le Laurium* (Marseille 1869) 113, the only man to have seen this rupestral inscription, E.Kakavoyiannis, *Μέταλλα* 53/54 no. XIII, revisits the text and offers the following edition:

Διογένης
 κατέλαβ<ε>
 [ἀνασάξιμ]ο[v] μέταλ<λ>ον
 4 [- - - - -] Λ[- - - - -]

In L. 4, Kakavoyiannis suggests that Λ might have been a misread nu (final later of the name of the mine). He does not reprint the letters TO, read by Kordellas to the left of L. 2. Kordellas himself believed that they did not belong to the main text, and Kakavoyiannis speculates that they might have been the remnants of an earlier inscription, e.g. [ὁ δεῖνα καινο]το[μίαν κατέλαβε]

277. Laureotike. Boundary stone, 4th cent. B.C. Limestone slab found in Botsari Valley, now in the Museum of Laureion, inv. no. 19. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 64 no. XXVII (ph.), who tentatively attributes the slab to a mine, rather than to a workshop: ὄρος

278. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a white limestone slab, found in Agia Triada, W of the ancient shaft no. 8; now in the Museum of Laureion, inv. no. 61. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 54 no. XV (ph.):

[- - -]-
 .δης
 κατέ-
 4 "λαβε
 vacat

279. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a white limestone slab found inside basin III of workshop no. 5 in Botsari Valley; now in the Museum of Laureion inv. no. 20. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 54-57 no. XVII (ph.):

[- - -]ξ
Διοπεϊ-
θης
4 Φαλη(ρεύς)
vacat

After detailed discussion of the letter traces in L. 1, Kakavoyiannis tentatively suggests [- - -] | [μέταλλον ὀνη|τή]ξ

280. Laureotike. Boundary stone of a mine, 4th cent. B.C. Fragment of a marble stele, once part of the Collection of Antiquities of the Ἑταιρεία Μεταλλουργείων Λαυρίου, re-discovered in 1995 in a storeroom of the Library of the Municipality of Laureion. Now in the Museum of Laureion, inv. no. 772. Ed.pr. E.Kakavoyiannis, *Μέταλλα* 62-64 no. XXV (ph.), who raises and then dismisses the possibility that the stone is part of SEG LIV 244:

[.]ξ-
του
vacat

281. Thorikos. Boundary stone of a mine, 4th cent. B.C. SEG XXXIV 171. The text is scrutinized by E.Kakavoyiannis, *Μέταλλα* 50-53 no. XI (ph.), who suggests that originally only [Δημητ]ριακόν –the name of the mine– had been carved on the stone. Subsequently, an entrepreneur erased part of the inscription and replaced it with a new text which is now only partly legible: [ὁ δέινα] | κατέλα[βε καὶ νισ]το[μίαν]. Finally the traces in L. 4 belong to a third, completely different inscription of undecipherable content; in the same line the dot after delta is random.

281 bis. Laureotike. Boundary stone of a mine, ca. 350-300 B.C. SEG LIV 251. E.Kakavoyiannis, *Μέταλλα* 49 no. VIII (ph.), reproduces this text suggesting, on the basis of the lettering, the slightly different date above.

282. Laureotike. Boundary stone of a mine, late 5th – early 3rd cent. B.C. SEG LIV 248. E.Kakavoyiannis, *Μέταλλα* 45-47 no. V (ph.), reprints the text and notes that the name of the mine Δημητριάκον (LL. 9/10) should paleographically be dated to the late 5th cent. B.C. In the

4th cent. B.C., the stone was re-inscribed with the addition of LL. 1-5. Later, in the late 4th/early 3rd cent. B.C., the name of the previous owner was erased, and the name Ἀρίστων was added. We note that Kakavoyiannis accurately prints LL. 4-5 as [κ]ατέλα[β]ε [---], which results in a different and slightly longer epigraphical text than that of ed.pr.

283. Laureotike. Boundary stone, Roman Imperial? Limestone stele seen in the area of Kamariza by A.Kordellas, who kept a note in his personal copy of his own book *Le Laurium*. The inscription, now lost, is discussed by E.Kakavoyiannis, *Μέταλλα* 66/67 no. XXX, who assigns to it the date above on the basis of the lunate sigma: ὄρος

284. Kamariza. Boundary stone of a mine, date? The inscription was seen and reported in the late 19th cent. by E.Ardillon, now presumably lost; reprinted and discussed by E.Kakavoyiannis, *Μέταλλα* 58 no. XX: Ἐφαιστιακόν

285. Laureotike. Boundary-stone of a mine, date? Rupestral inscription near an 'ancien puits' in the area of Souriza, seen by A.Kordellas on 2/11/1871, who kept a note in the margin of a copy of his own book *Le Laurium*: NIAKOIII. E.Kakavoyiannis, *Μέταλλα* 64 no. XXVI (ph.), thinks of a mine and prints:

[- - -]νιακόν

Kakavoyiannis suggests as possible restorations: [Ἀπολλω]νιακόν, [Ποσειδω]νιακόν, or [Φιλημο]νιακόν; cf. our lemma no. 274.

286. Laureotike. Boundary stone of a furnace, 4th cent. B.C. IG II² 2750. SEG XXIX 159; XL 175; LIV 15. E.Kakavoyiannis, *Μέταλλα* 75-77 no. I (ph.) reexamines this stone, including its convoluted history (now at Brauron Museum, inv. no. BE 1471). He considers the text to be incomplete and claims that this is the only document referring to a furnace (κάμινος) for the melting of ore.

287. Kerameikos. Security horos, 4th cent. B.C. In AA (2004.2) 268 (ph.), W.-D.Niemeier briefly reports the discovery of this horos stone of the property of Nikeratos of Hagnum in the value of 7000 drachmai in the excavations of the German Archaeological Institute in front of the Dipylon in the Kerameikos; no text.

288. Laureion. Agrileza. Security horos, 4th cent. B.C. SEG XLVIII 172; LIV 15. After reprinting the text, E.Kakavoyiannis, *Μέταλλα* 72-75 (ph.), comes down strongly against the view that this horos designated a workshop, as suggested by the edd.pr. Instead he prefers to read LL 1-3 as ὄρ[ος χωρίου] | πεπ[ραμένου ἐπὶ] | λύσει[ι] etc.

289. Laureion. Agrileza. Security horos, 4th cent. B.C. SEG XLVIII 173. As in the case of our lemma no. 288, E.Kakavoyiannis, *Μέταλλα* 72-75 (ph.) reprints the text, and then dissociates it from any reference to mining activity. Improved readings and renumbering of the ed.pr. urge Kakavoyiannis to provide the following new version:

4 ὄρος χω-
[ρ]ίο
[πεπ]ραμένο
[ἐπ]ὶ λύσει A[--]-
κ.τ.λ.

[Kakavoyiannis' 'κ.τ.λ.' is hardly sufficient, given that the re-arrangement of the opening lines of the text inevitably leads to changes in the preserved text of the lower part. Papazarkadas].

290. Kerameikos. Security horos, ca. 350 B.C. Intact, roughly dressed marker of 'Hymettian stone', found in the excavations of the German Archaeological Institute under Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 168 no. 446 (ph. and dr.); text in majuscules with no word-divisions, which we transcribe.

4 ὄρος
χωρίο πε-
πραμένο
ἐρανισταῖς
ἐπὶ λύσει
HHHHΠ

L2 ΧΟΡΙΟ Knigge.

291. Athens. Dedication of a grain-measure by two astynomoi, Augustan period. IG II² 3939 + 2878. After associating the two texts above (EM 4361+4361a and EM 10325 respectively), D.Peppas-Delmousou, in *L'hellénisme* 121-138 (ph.; dr.), offers the following new edition:

[Κρά]της Ἀριστονίκο[υ]
[Φλυν]δ[ος] καὶ Δημήτριος

	B	A	<
a	M	M	M
4	[Κι]νέου Κυδαθηναϊδ[ος] [γ]όνωι δὲ Θεμισωνος Ἀνα- φλυστίου ν ἄστυ- νομήσαντες ἀνέθηκαν vacat		

[We have provided dotted letters on the basis of the ph.; Peppas-Delmousou optimistically has Ἀριστονίκο[υ] in L. 1 and [Φλυν]δ[ος] in L. 2. The miniscule letter 'a' designates the original inscription of this σήκωμα; in this very line, M probably stands for μέδιμος, the siglum A for ἀ(μορεύς), < is half this capacity, whereas B designates the largest capacity equivalent to a medimnos of grain. Peppas-Delmousou].

Peppas-Delmousou offers a detailed analysis of the σήκωμα and the two inscriptions (with French translation), including measurements, drawings, minute description of the letters, their form, size, and disposition on the stone. Prosopographical analysis and tentative identifications are carried out by comparison to IG II² 3506 and *Agora* XV 293. The ἄστυνομήσαντες are compared with the ἄστυνόμοι, μετρονόμοι and ἀγορανόμοι of the Classical period, but in the end P.-D. is inclined to see the Roman praetores urbani as the blueprint of the Attic office of the Augustan period. More generally, the dedication, along with IG II² 3504, 3505 attest to the creation of a new grain-fund under the auspices of Augustus. Other texts discussed include IG II² 1013 and 3546. We also note that Peppas-Delmousou has conducted some interesting experiments regarding the actual capacity of the σήκωμα in question.

292. Athens. Dedicatory epigram of Dionysios for Dionysos, 176/5 B.C. IG II² 2948. D.Clay, *Archilochos Heros* (cf. our lemma no. 2051) 89 and 132, reprints this text (translation), arguing that Διονύσιος, to whom heroic honors were offered (IG II² 1326), was a poet.

293. Athens. Dedicatory inscription of the temple of Roma and Augustus, ca. 2 B.C.? IG II² 3173. SEG XLVII 196, 209,* 212, 218, 234; XLVIII 11, 2103 XLIX 24; L 2; LI 14. H.Whitaker, in *Greek Romans and Roman Greeks* 25-39, reprints, paraphrases and discusses extensively several issues surrounding this inscription, especially its date. After minute discussion of previous proposals, she tentatively suggests ca. 2 B.C., possible date of Gaius Caesar's visit to Athens, as the most probable chronology for the erection of the temple. The project would have been part of Rome's self-representation as the new Athens, in her ventures against the Parthians.

294. Athens. Statue base of the poet Menander, after 293/2 B.C. *IG II² 3777*. *SEG XLI 217*; *LIII 35*. O.Palagia, *ASAA* 83 (2005) [2006] 287-298 (ph.), reexamines this base of the portrait statue in the theater of Dionysos, signed by Κηφισόδοτος and Τιμαρχος, sons of Praxiteles, comparing it to some of the more than 70 surviving copies and speculating that the comic poet may not have been so reclusive as is often thought. Perhaps his decision to reside in the Peiraeus may have been influenced by his sympathetic stance toward the Macedonian garrison stationed there. She also notes that his lack of a beard is unusual for an Athenian poet and in keeping with contemporary Macedonian fashion. Palagia briefly cites and gives a ph. of the orthostate in the Pompeion bearing the poet's name (*IG II² 4256*; *SEG XVI 263*) and associated with a painted portrait by Kratinos in the 3rd cent. B.C. (Pliny, *NH* 335.140).

295. Athens. Dedication of a statue of the philosopher Karneades by Attalos and Ariarathes, ca. 175-150 B.C. *IG II² 3781*. *SEG XLI 152*;* *LIII 25*; *LIV 1834*. In a study of the philhellenism of king Ariarathes V of Kappadokia, including his honorary Athenian citizenship, his agnosthesia of the Panathenaia, and his education at the Academy under Karneades, S.Panichi, *Studi Ellenistici* 16 (2005) 241-259, defends the proposition that the dedicators of this statue in front of the Stoa of Attalos are the two famous Hellenistic monarchs. For the above date, she follows S.V.Tracy, *Cutters* 139/140. She also examines the honorific decree for Ariarathes at Athens by the Technitai of Dionysos, *IG II² 1330*, and speculates that the divine honors he received therein were manifested in a cult at Athens.

296. Athens. Kolokynthou. Herm for the neoplatonic philosopher Granios, Roman Imperial (2nd cent. A.D.?). The herm was not discovered in a systematic excavation, but was possibly dug out during agricultural works; its current whereabouts is unknown. Ed.pr. G.Karo, *AA* 45 (1930) 98, who provided a text, but no exact description of the monument itself. Certain letters, namely M, Σ, Ω, were described as lunar. The inscription was never included in any corpus, but has recently been revisited by G.C.Mandl, *Thetis* 11/12 (2005) 79-82, who provides the following text:

Γράνιος
Σίμωνος
Πτολεμαί[εως]
4 Πλατωνικός

German translation, detailed analysis of the onomastics, the ethnic origin of the honorand, and the technical term Πλατωνικός. The latter, along with the lettering, and the use of a herm for the inscription suggest a date in the 2nd cent. A.D.

297. Rhamnous. Statue base honoring Polydeukion, 174/5-177/8 A.D. *IG II² 3969* + *SEG XXXV 156*. Petrakos, *Δήμος τοῦ Ραμνοῦντος II* no. 159. H.R.Goette, in *Ross und Griechenland* 224/225, reproduces a drawing of this inscription preserved in Ross's 'Tagebuch', showing that back in 1832 Ross was able to read text that no longer survives today in L.L. 4 and 10 [Collation of Petrakos' edition with the drawing by Ross allows us to transcribe: L. 4: καὶ τοῦ δῆμου]οϋ; L.L. 9/10: εὐ[με]ν[ε]ν[ε]ν, Papazarkadas].

298. Athens. Dedication of Praxias to Asklepios, ca. 350 B.C. *IG II² 4372*. *SEG XLVI 2359*; *XLVII 2337*; *L 1712*. M.Salta, in *Ἐπιτύμβιον Neumann* 171-182 (ph.), associates the upper part of a female marble head in the National Museum (Γ 15244) with the semi-circular cutting on the front of this stele above the dedicatory inscription and provides a complete and fully documented discussion of the modern history and the style of this monument excavated in the sanctuary of Asklepios on the south slope of the Acropolis in 1876. She suggests that Πραξίας, the dedicator, may also have been the sculptor of the head, comparing the signatures on *IG II² 2820* and *VII 430* (*I.Oropos* 341). Salta also adduces helpful parallels in *IG II² 4639* (ph.), 4363, and 4380. In *To Μουσείο* 3 (2002/2003) 113/114 (ph., dr.), she briefly repeats the association of the head with the inscribed stele. At the end of her paper in *Museio Benaki* she refers to the project to locate the finding places of sculpture in the National Museum outlined in our lemma no. 7.

299. Athens. Inventory of dedications to Asklepios, early 2nd cent. A.D. (before 114-116 A.D.). *IG II² 4511*. *SEG XXXIII 196*; *XLII 1801*. E.Muñiz Grijalvo, *art.cit.* (our lemma no. 30) 267 note 39, briefly notes that this list from the Asklepieion has never been employed in the discussion of the disappearance of public inventories, usually placed in ca. 200 B.C., even though it would appear to be a very late example.

300. Athens. Acropolis South Slope. Dedications to Herakles. *IG II² 4571*, 4611 (*SEG XXXIX 236*), 4613 (*SEG XXXIX 236*), 4986 (*SEG XXVI 234*; *XLI 71*). *SEG XLIII 1294*. R.Parker, *Polytheism* 412, 437-439, assesses inferences drawn from the finding-places of these healing dedications to the effect that Herakles had either a place in the Asklepieion or a separate shrine here. He warns against associating it with the unlocated shrine of Herakles Menytes, known from literary sources, 'since the epithet Menytes does not suggest a healing cult.'

301. Mounichia. Acropolis. Dedication to Artemis, ca. 350 B.C. *SEG XXVI 267*; *XLI 250*. In a discussion of dedications by women 'on behalf of their children,' (*IG II² 4671*, 4688, et al.), R.Parker, *Polytheism* 438/439, proposes to restore ὑπὲρ τῶν παίδων in place of ed.pr.'s [ἐκ τῶν ἰδίων in L. 2.

302. Peiraieus (now in Athens). Inscribed relief depicting Dionysos, ca. 350-300 B.C.? *SEG* XXXV 144; LI 17. The sculpture is discussed by M. Micheli, *BA* 103 (1998) 1-8 (ph.); no text or reference to *SEG*, in an article on the iconography of theatrical masks on reliefs.

303. Athens. Dedication to Hera Boulaia, early 3rd cent. B.C.? *IG* II² 4675. R. Parker, *Polytheism* 404 note 69, noting other peculiarities in this text, observes that '[t]he only Athenian parallel I have found for "in the second priesthood of x" *vel sim.* is *IG* II² 4991: the whole formula type "in the second x of x" is first attested to my knowledge c. 125 BC and may suggest that the corpus 3rd-c. date for *IG* II² 4675 is too early.'

304. Athens. Dedication of Kittos, 4th cent. B.C. *IG* II² 4921a. C.M. Keesling, *Hesperia* 74 (2005) 418-421 (ph.), rejects the necessary association of the dedicator with the ceramic workshop of Kittos and Bakchios, A.E. Raubitschek, *Hesperia* 11 (1942) 304-313, and demonstrates that this circular plinth is in fact the support of a slightly under life-size human head, possibly an anatomical votive dedicated to Asklepios.

305. Brauron? Markopoulo. Dedication, Roman Imperial. *IG* II² 13184. H.R. Goette, *AA* (2005.1) 36-38 (ph.), republishes this inscription, interpreting it as a dedication, and arguing that Fourmont probably copied it at its present location at the chapel of Panagia Varaba near Markopoulo, not 'Athenis' as incorrectly reported in *CIG* and *IG*.

306. Athens. The monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II² 4960/4961. *SEG* LIII 207; * LIV 23. E. Aston, *CQ* 54 (2004) 21, in an examination of the legends concerning the birth and origins of Asklepios, briefly adduces this inscription, slightly favoring the view that after leaving Zea the god came to the Eleusinion. See also our lemma no. 428.

307. Athens. Dedication to the hero Kallistephanos, 375-350 B.C. *SEG* XXXIX 235; L 1712. J. Camp, in *Greek Art in View* 129-137 (ph.), publishes the following Greek text that accompanies the relief scene of a cobbler's workshop described in *SEG* XXXIX 235.

Beneath the relief:

Διονύ[σ]ιο[ς]...]ΩΝΟΣ κα[ι]
οἱ παῖδες Ἡρώι Κα-
λλιστεφάνωι ἄν-
έθηκαν παλαιοργός,
ὄψιν ἰδὼν θεῖαν ἐν ὕπνω[ι]

4

8 Διονύσιος ἦρω
κοσμεῖ καὶ παῖδας
Καλλιστεφάνου· σὺ δὲ τούτων
ἀντιδίδου πλοῦτόν τε
καὶ εὐαίων' ὑγίειαν

L. 9. Stroud from the ph.; πλοῦτων Camp.

Camp computes the missing letters of the patronymic in L. 1 as 3 or 4 and suggests either [Σίμ]ωνος, the cobbler friend of Socrates, *LGN* II, s.v. no. 7, or [Σίλ]ωνος, associated with a sandal on *IG* II² 4423, *LGN* II s.v. no. 1. M. Séve, *BE* (2005) no. 74: 'Ce qui subsiste du patronyme de Dionysios est trop insuffisant pour restituer avec C. le nom Σίμωνος ou Σίλωνος, de personnages effectivement connus comme cordonniers.' R. Parker, *Polytheism* 449/450 (ph.), suggests that the two slightly larger figures seated to the right and only partly preserved may have been heroes, Kallistephanos and his son.

308. Oinoe near Marathon. Dedication to Pan with a prohibition, 61/60 B.C. *SEG* XXXVI 267; LI 188.* Lupu, *NGSL* 4, reprints the text with translation and commentary. In L. 6 he reads Νύνφατις.

309. Athens. Theater of Dionysos. Inscribed throne of the priest of Poseidon and Erechtheus, Roman Imperial. *IG* II² 5058. *SEG* XXV 246; XLII 111. S. Darthou, *Kernos* 18 (2005) 69-83, in a study on the fusion of Poseidon and Erechtheus as joint-founders of Athens, adduces this inscription together with *IG* I² 580 = *IG* I² 873; *IG* II² 1146, 3538, 4071, and assorted literary sources (79-83). See also our lemma no. 35.

310. Merenda (Myrrhinous). Inscribed architrave of a fountain, 2nd cent. A.D. In *Αττική* 2004, 93/94, O. Kakavogianni – V. Argyropoulos offer a preliminary report of a Roman Imperial fountain-house investigated in 2003/4. Amongst the various architectural members, the excavators found a marble beam bearing the following dedicatory inscription (majuscule text; ph.):

ποισας την κρήνην
καὶ τὸ περιστόμιον

[I. ποίσας, i.e. ποιήσας. We reproduce the text of the ed.pr., who suggest the date above based on the lettering. To judge from the ph., the stone is broken on the right with the result that the final Ns in both lines are only partly preserved. It is conceivable that some text is missing from the right. Papazarkadas]

311. Loutsa. Inscribed pillar, Roman Imperial. Fragment of an inscribed pillar of poros, found in the Roman building mentioned in our lemma no. 252. Ed. pr. N.Kotzias, *art.cit.* (our lemma no. 252) 172/173 (dr.), who printed the following majuscule text:

..IAOY
.....
AAIOΣ
4 IAIPETO

[4. Perhaps some form of the word ἀδικοῦτος? Papazarkadas].

312. Stavros. Epitaph of Prokles, 4th cent. B.C.? Fragment of a marble funerary stele found in the building plot of P.Nikolnakos, at Papaflessa & Ippokratous streets, at Stavros of Gerakas. Ed.pr. D.N.Christodoulou in *Αττική* 2004, 69.

Προκ[λῆς] Προκλ[έους] Γαργήτ[ις]

[No ph., no date. Ed.pr. prints a majuscule text in one line, but the disposition of the surviving letters and the dimensions of the stone make it likely that the text was arranged in three lines. A Προκλῆς from Gargettos was councillor in 336/5 B.C., as attested in *Agora* XV 42, L. 122. He may be either the deceased or his father (our only clue for dating the new stele?). Papazarkadas].

313. Marathon. The epigram of Herodes Atticus for Regilla, after 160/161 A.D. *SEG* XXIII 121; XLI 155; * XLII 208; XLVIII 12. O.Vox, *Rudiae* 15 (2003) *Studi in memoria di Ciro Santoro*, 213-218, provides a detailed philological commentary on this poem, citing copious parallels and finding no valid reason to deny the authorship of Herodes himself.

314. Myrrhinous (Merenda). Grave epigram for Kallimedon, ca. 350 B.C. *SEG* XXIII 137; XLIX 238.* Clairmont, *CAT* 1.820; *CEG* II 561. In *JDAI* 120 (2005) 196-199 (ph.), J.Daehner reprints the text with German translation and discusses the association of this stele with a marble standing naked male figure in Dallas (*CAT* 2.949) and also with the other inscribed monuments from this same family tomb, *SEG* XXIII 156-161, with particular attention to the representation of Καλλυμέδων in the nude.

315. Aigaleo (Korydallos). Epitaph, 375-365 B.C. *SEG* XXIX 215. Clairmont, *CAT* 3.451a. M.I.Pologori, *Egnatia* 8 (2004) 171-201 (ph.), after a detailed physical description, explores the iconography, identifying the dead person as the seated female figure in the center whose name is not preserved on the epistyle; she is the daughter or wife of Aktaios of

Peraieus, the male figure at the left. Pologori collects stylistic parallels among which are the sculptured tombstone of Demoteles, son of Thymokles of Prasiai (Clairmont, *CAT* 3.846), the loutrophoros-hydria of Malthake (*CAT* 3.319; *IG* II² 11118), and the lekythos of Demokrateia (*CAT* 4.850; *IG* II² 12023a).

316. Peristeri. Epitaph of Hermodoros, Hellenistic. *SEG* XXXIX 261. After reprinting a majuscule text of this inscription, A.Zampite & F.Sofianou, in *Αττική* 2004, 31/32 (ph.), cite it as a typical funerary monument of the Hellenistic period, thus providing for the first time a date (no date in ed.pr.). The kioniskos was on display in the temporary archaeological exhibition organized by the municipality of Peristeri in 2004/5.

317. Sounion. Epitaph of Demagora and others, 4th cent. B.C. *IG* II² 7425. *SEG* LIV 15; 211. G.Despinis, in *Ἐπιτύμβιον Neumann* 156-158, no. 3, quoting from the unpublished archive of P.Eustratiades in the Archaeological Society at Athens, briefly describes this stele and establishes its finding place as Gaidouromandra on the road from Agrileza to Sounion (see *SEG* LIV 15). Also found here was the epitaph of Archestratos, *SEG* LIV 360.

318. Unknown provenance. Epitaph of Mnesis, 4th cent. B.C. Clairmont, *CAT* 2.882 b; marble lekythos now in the Civici Musei di Storia ed Arte in Trieste. Republished after restoration of the object by F.Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 29-31 no. 3 (ph.): Γάλλιος, Μνήσις

ANTIΦΑΝΗΣ, Clairmont.

319. Attica. Grave monument, ca. 380-360 B.C.? Fragmentary marble lekythos auctioned (unsuccessfully) by Christie's in London on October 5 2000. Scene of two male figures in relief, none of them the deceased; the young unbearded man on the right is labelled Νικοκλῆς, the older man on the left Λωκίων. Information offered by J.M.Fossey, *AncW* 34 (2003) 91/92, who rejects the second reading in favor of Φωκίων. On onomastical grounds Fossey tentatively identifies the two figures as the famous Athenian leader Phokion and his close associate Nikokles [if so, the date offered in the catalogue cannot be right, Papazarkadas]. For a defixio against Phokion, see our lemma no. 325.

320. Athens. Kerameikos. Epitaph of Nannion, ca. 350 B.C. *IG* II² 10229. Clairmont, *CAT* Suppl. 33, PE 48. G.Despinis, in *Ἐπιτύμβιον Neumann* 159 no. 5, briefly describes this stele and discusses the possibility that Nannion was a hetaira.

brief comments: *IG* III.3.102/103; *SEG* XXX 325; XXXVII 214-220 (wrong reference in Nisoli); XLVIII 354-356; XLIX 314. Cf. *SEG* LII 253. For a possible "portrait" of Phokion on a gravestone, see our lemma no. 319.

326/327. Athens. Kerameikos. Bronze dikastic pinakia. U.Knigge, *Kerameikos* XVII, publishes the following two pinakia found in her excavations of Bau Z.

326. 154 no. 335. Small fragment from Bau Z2 of the right side bearing a stamped gorgoneion and only [---]ΠΟ

327. 238 no. 1042. Small fragment from Bau Z5 of the right side bearing a stamped gorgoneion and only [---]ΟΙ [---]Σ; 'zwischen Gorgoneion und Inschrift eingestanzte Punkte.' [These could be traces of another (earlier or later) inscription, Stroud].

328. Athens. Kerameikos. Inscribed lead stater weights, ca. 300 B.C. Intact rectangular lead weight with the same device on both top and bottom: knucklebone with inscription around the perimeter, letters facing out, found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 181 no. 521 (ph.), weight 910g. Ετατήρη. Another 222 no. 916, same weight, TA

329/329 bis. Athens. Kerameikos. Inscribed lead mina weights, ca. 300 B.C. Two intact rectangular lead weights with a dolphin in relief on top found in the excavations of the German Archaeological Institute in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII.

329. 192 no. 605 (ph.), weight 480g: MI

329 bis. 202 no. 707 (ph.), weight 480g: M

330. Peiraieus. Lead weight, 3rd/2nd cent. B.C. Square lead weight (117.2g) with a crescent moon; two letters above the crescent, another two below; found in Peiraieus and sold by the Auktionshaus Helbing to the Suermondt-Ludwig-Museum in Aachen in 1910. Cf. *Auktion Helbing 27. und 28. Juni 1910* (Munich 1910) 22 no. 397. Edd.pr. S.Ortisi, K.Sporn in K.Sporn (ed.), *Europas Spiegel. Die Antikensammlung im Suermondtz-Ludwig-Museum Aachen* (Wiesbaden 2005) 236 no. 348 (ph.): .EITA

Possibly τέτρα[prov] (1/4 mna), edd.pr., who point out that the heavier among the weights with a crescent moon are usually uninscribed; cf. *Agora* X p. 12 note 26.

331. Peiraieus. Lead sling bullets, ca. 268/7-263/2 B.C. *SEG* XXXI 267 (4). In the article reported in *SEG* LIII 928 and 2102, C.Brélaz – P.Ducrey, *AK* 46 (2003) 101 (ph.), briefly mentioned these three molded lead shafts with inscribed [ΔΙΟΝΥ(ΣΙΟΣ)] sling bullets still attached on them (9 bullets per shaft) from Peiraieus. A very similar unpublished shaft with 7 bullets is stored in the National Museum of Denmark, inv. no. 3415 (*SEG* LIII 2102). Brélaz – Ducrey associate all these sling bullets with the Chremonidean War. For inscribed sling bullets see also our lemmata nos. 1266 and 1882.

332. Athens. Kerameikos. Lamp with graffito, ca. 350 B.C.? Intact black-glazed Attic lamp (so-called Diokles lamp), with graffito on the upper surface of the nozzle, found in Bau Z3. Ed.pr. U.Knigge, *Kerameikos* XVII 181 no. 514, who for some unexplained reason identifies the writer with this common Attic name (25 entries in *LGN* II) as Naukrates Kerameon in an ephebic list of 305/4 B.C.? Kirchner, *PA* 10531. Ναυκράτης

333. Athens. Kerameikos. Inscribed clay cylinder from a well, ca. 300 B.C. In *Kerameikos* XVII 63-65 (dr.) Brunnen 7, U.Knigge publishes a description and dr. of the setting letters on the top clay cylinder of this well of the above date in Bau Z4. They do not follow alphabetic order: PP, ΛΛ, ΣΣ, ΛΛ, ΘΘ, ΛΛ, ligature of BB and H, ΛΛ

334-337. Athens. Kerameikos. Inscribed loomweights. U.Knigge, *Kerameikos* XVII.

334. 114 no. 47 (ph.). Intact pyramidal clay loomweight, with graffito A on one side; from under Bau Z1. Cf. also 213 no. 815.4.

335. 180 no. 509.2. Intact conical clay loomweight, stamped, from Bau Z3: Νόημα. For the stamp cf. *Hesperia* Suppl. 7 (1943) 92 no. 134. Corinthian. See also 190 no. 599.

336. 180 no. 509. Intact, conical clay loomweight, stamped, from Bau Z3: ΓΑΥΚ. For the stamp cf. *Corinth* XII 159 no. 1153; 1178. Corinthian. Two others on 208 no. 774.2 (ph.); 212 no. 815.2.

337. 208 no. 774.1 (ph.). Intact, conical clay loomweight, stamped, from Bau Z3. ΜΕΑΙΕ. Corinthian. Another on 212 no. 815.1.

338. Athens. Kerameikos. Inscribed pebble. Oval shaped stone, broken at one end. Ed.pr. U.Knigge, *Kerameikos* XVII 112 no. 38 (ph.), from under Bau Z1 (see our lemma no. 5). ΣΤ

339-349. Athens. Kerameikos. Assorted vase inscriptions. U.Knigge, *Kerameikos* XVII, publishes the following dipinti and graffiti found in her excavations of Bau Z:

339. 121/122 no. 95 (dr.). Dipinto label on a rf. Kelchkrater found under Bau Z1. 'Εγκ[έλαδος]

340. 125 no. 118 (ph.). Dipinto in large red letters around two fragments of the foot of a vase found in Bau Z1: [...] ἀνέθηκεν T[- - -]. In smaller letters in the same red paint between these larger letters upside down ΠΕΠΘ

341. 137 no. 207 (ph.). Dipinto labels on a rf. skyphos found in Bau Z1. Ἀπόλλων, 'ΟΛΥ (wohl Olympos), 'ΑΡΑ

342. 139 no. 223 (ph.). Dipinto label on a rf. choes found in Bau Z1. 'Επε[- - -]

343. 156 no. 351 (ph.). Dipinto labels on a rf. skyphos found in Bau Z2. ['Ηρ]ακλῆς, 'Ηρα[κλῆς]

344. 158 no. 368 (ph.; dr.). Graffiti on a miniature pyxis found in Bau Z2. 1) Βάλλων; 2) undecipherable [On the basis of the dr. this should yield some information: roughly 7 letters, possibly beginning AN and possibly ending in ΝΑΣ (lunate sigma). Stroud.]

345. 160 no. 396 (ph.; dr.). Graffiti of an uncertain ligature on an amphora found in Bau Z2.

346. 115 no. 51 (ph.; dr.). Graffiti on the outer wall of a black-glazed vessel, 'wohl nicht attisch,' found under Bau Z1. 'Auf den Wandung (a.b), getrennt voneinander zwei Graffiti;' no text [we read from the dr. ΘΥΜΟ[- - -] and ΣΥΙΟΘ, Stroud]; cf. *SEG* XLVI 1199.

347. 187 no. 566 (ph.; dr.). Graffiti on the outer wall of a black-glazed "salt-cellar", 350-325 B.C., found in Bau Z3. ΑΕ [Could this have been intended for ΔΕ[μύσινον]? Stroud]

348. Dipinti on two black-glazed kantharoi, ca. 350 B.C., found in Bau Z3. 204 no. 734 (ph.; dr.): [Διός Σ]ωτήρος, 217 no. 853 (ph.; dr.): Δ[ι]ὸς [Σω]τήρος

349. Graffiti on the undersurface of a black-glazed bowl of ca. 425-400 B.C. found in Bau Z2. 148 no. 285 (ph.; dr.) no text. [This will probably yield a comprehensible reading; at least 7 separate letters ranged in a circle around what appears to be a large epsilon. Stroud]

In Abb. 61/62, Knigge illustrates assorted graffiti and dipinti of single letters and ligatures.

350. Athens. Kerameikos. Panathenaic amphora, 316/5 B.C. The amphora, discovered in Bau Z4, is dated by ed.pr. U.Knigge, *Kerameikos* XVII, 234 no. 1011 (ph.), in the archonship of Demokleides: [- - - Αθ]ήνηθ[ε]ν ἄθλ[ων]

351. Athens. Kerameikos. Panathenaic amphora, date? Small fragment from Bau Z1; ed.pr. by U.Knigge, *Kerameikos* XVII, 145 no. 268 (ph.): ΔΕ. On 136 Knigge lists other uninscribed fragments of Panathenaic amphoras from Bau Z.

352-367. Athens. Kerameikos. Stamped amphora handles. U.Knigge, *Kerameikos* XVII publishes the following stamped amphora handles found in her excavations of Bau Z.

352. Thasos. 184 no. 547 (ph.); 2 stamps found in Bau Z3; KGA 2404 Θασ[ίων] | 'Ηράκλειτος retrograde, Δ; KGA 2417 [Θασίων] | 'Ηράκλε[τε]λος retrograde, Δ

353. Thasos, 325-310 B.C. 238 no. 1043 (ph.), found in Bau Z5. [Θα]σίων | Vase | ['Ηρόδοτ]ος; another Thasian stamped handle from Bau Z5, 238 no. 1044 (ph.), is illegible.

354. Thasos. 238 no. 1045 (ph.), found in Bau Z5. [- - -]ΑΠΙ[- - -]

355. Unknown provenance. 224 no. 936 (ph.), found in Bau Z3. ΜΑ

356. Sinope, ca. 355/350-335/330 B.C. 229 no. 986 (ph.), found in Bau Z3. Eagle and dolphin. [- - -]ιτον | [- - -]νο | [- - -]ου

357. Kos, before 290 B.C. 229 no. 987 (ph.), found in Bau Z3. [- - -]ρα

358. Knidos, ca. 300-240 B.C. 238 no. 1046 (ph.), found in Bau Z5. [Φι]λοκράτης

359. Knidos, ca. 146-108 B.C. 240 no. 1059 (ph.), found in the robbing trench over Bau Z. 'Επι[νικίδα] | 'Αθηναίον | Κνίδιον

360. Knidos, ca. 167-146 B.C. 241 no. 1060 (ph.), found in the robbing trench over Bau Z. 'Επὶ ('Ε)πιγόν[ου] | 'Ιππολόχου | Κνίδιον

361. Knidos, shortly before 88 B.C. 241 no. 1061 (ph.), found in the robbing trench over Bau Z. [Αγ]ησίπολις | ['Ερμ]όφαντος | Ηερμ

362. Knidos, probably later than 86 B.C. 241 no. 1062 (ph.), found in the robbing trench over Bau Z. 'Επ[ὶ Θεοπόμου] Ἀμεινοκλῆς

363. Knidos, 188-167 B.C. 241 no. 1065 (ph.), found in the filling of Cistern 1. 'Επὶ Ἀπολλ[ωνίου] Διονυσ[ίου]

364. Knidos, 188-167 B.C. 241 no. 1066 (ph.), found in the filling of Cistern 1. [- - -] MA - - OK[- - -]

365. Knidos, 167-146 B.C. 242 no. 1067 (ph.), found in the filling of Cistern 1. ['Επὶ Ἑρμοφάν]ητος Ἀσκληπιοδώ[ρου] | [Κνίδι(ον)]

366. Knidos, Hellenistic. 242 no. 1068 (ph.), found in the filling of Cistern 1. 'Επ[ὶ Ἑρμοφάν]ητος [Διονυσίου] | Κνίδι(ον)

367. Knidos, 107-98 B.C. 242 no. 1069 (ph.), found in the filling of Cistern 1. ['Ανδρῶν] Δημοκράτης Κνίδιον

368-372. Athens. Clay lamps and matrixes from Attic workshops, ca. 100 B.C.-100 A.D. A. Giuliani, *Museio Benaki* 5 (2005) 37-53 (ph., dr.), publishes 11 clay lamps and 9 matrixes in the Benaki Museum originating mostly from private collections with unknown provenance, which she attributes to Attic workshops in this period. We list here the examples carrying inscriptions.

368. p. 46, no. M1, inv. no. 32467. Matrix: C (lunate sigma).

369. pp. 47/48, no. M7, inv. no. 32477. Matrix: IA inside, KK outside.

370. p. 48, no. M8, inv. no. 32482. Matrix: ΠΡΩC

371. p. 48, no. M9, inv. no. 8189. Matrix: HPA

372. p. 48, no. L1, inv. no. 31305. Lamp: Φ (Philomousos?).

373. Laureion. Lamp signature, 5th cent. A.D. Clay lamp with a signature on the base engraved before firing; found in a early Christian basilica in Lavrion. Ed.pr. E.Ghini-Tsophopolou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 297 no. 315 (ph.). The workshop of Theodoulos operated in Athens in the 4th and 5th cent. A.D. (ed.pr.): Θεοδούλου

374. Stamata. Stamped pithos, 6th cent. A.D. Rim of a clay pithos with the impression of a seal; in the center medallion a Latin cross under an arch supported by two colonettes; an inscription around the medallion; found in an early Christian basilica at Ἀμυνδαλέζα Σταμάτας. E.Ghini-Tsophopolou, *AD* 50 B1 (1995) 73 (ph.) Republished by ead. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 352 no. 407 (ph.): εὐλογία Κυρίου ἐφ' ἡμᾶς

PELOPONNESOS

375. Ludwig Ross in the Peloponnese. A. Moustaka, in *Ross und Griechenland* 233-249, surveys Ross's travels and rather limited archaeological excavations in the Peloponnese. 1834 saw the publication of the first fascicle of *Inscriptiones Graecae Ineditae*, consisting of epigraphical material from Corinth, Argos, Lakonia (Amyklai, Gytheion, Sparta) and Arkadia (Mantineia, Megalopolis, Thelpousa, Tegea). Mysteriously the second fascicle, scheduled to be published in 1835, never appeared (239/240). On 245, Moustaka reproduces a drawing of *IG* IV 651 made by Ross, without discussion of the text.

375 bis. Latin names in the Peloponnese. For this topic see our lemma no. 2041.

AIGINA

376. Aigina. Ludwig Ross and Aiginetan inscriptions. In *Ross und Griechenland* 226-231, H.R. Goette studies Ross's investigations of Kolonna, the temple of Aphaia, and of the chamber-tombs of Aigina. We note, in particular, discussion of *IG* I² 1488/1489 (ph.) [see now *IG* IV² 794, 796; Papazarkadas], and *IG* IV 1551 (dr.), which Ross was the first to identify as a modern forgery [thus now in the index of the new *IG* IV²].

376 bis. Aigina. Aiginetan epitaphs in Kydonia (Crete), late 6th/early 5th cent. B.C. See our lemma no. 998 bis.

377. Aigina. Mosaic inscriptions of the Jewish synagogue, ca. 300-350 A.D. *IG* IV 190; *CIG* 9894a/b; *CII* I² 722/723. *IJO* 1 200-210 nos. Ach58/Ach59 (ph.; translation), republish the mosaic inscriptions of the Jewish synagogue with detailed commentary and discussion of the architecture of the building.

378. Aigina. Clay bread stamp, 7th/8th cent. A.D. Clay bread stamp with a disc in the center decorated with a cross, two birds, two palm branches, and two smaller crosses; an inscription in a band around the disc; the outer band has linear decoration; found in Aigina. F. Felten in *Alt-Ägina I.2* (Mainz 1975) 74 and 140 (ph.). Republished by id. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 196 no. 220 (ph.): εὐλογία Κυ(ρίου) ἐφ' ὑμῶς, ἀμήν

CORINTHIA

379. Corinth. Greek and Latin inscriptions from the Roman theater. M.C. Sturgeon, *Corinth IX, iii, Sculpture. The Assemblage from the Theater* (Princeton 2004), examines all the inscribed stones in both languages excavated in or associated with the construction of the Roman theater, primarily its Hadrianic phase. Almost all of these are in Latin and hence outside the purview of *SEG*, but Sturgeon presents an invaluable survey of all the inscriptions on 5/6, 13, 41-49 and includes a catalogue in Appendix I, 211-213, 'Inscriptions from the Corinth Theater,' with inventory numbers and references to initial publication. 'In the past, the inscriptions found in the Theater have been considered too fragmentary to provide much assistance in its historical interpretation . . . [they] are very fragmentary, but their significance can be recognized more fully if considered against the background of private dedications of theaters elsewhere in Greek and Roman times' (41). Sturgeon makes several important joins among these fragments. They throw important light on the honorands (divine and human) of the theater, donors, funding, seating, order of construction, repairs, and dedicatory monuments. We deal with selected individual Greek inscriptions in separate lemmata, nos. 382-384.

380. Corinth. Jewish inscriptions. *IJO I* 181-189 nos. Ach47-Ach50 (ph.; transl.), presents the Jewish inscriptions of Corinth. Ach47: Synagogue inscription (*Corinth* 8.1.111; *CIJ I* 718); Ach48: Epitaph (*Corinth* 8.3.304; *CIJ I* 718a); Ach49: Greek/Hebrew epitaph of Ἀννα (D. Pallas - S. Dantes, *AE* [1977] 80/81 no. 29) [*SEG XXIX* 309]; Ach50: Hebrew amulet (*Corinth XII* p. 260). The edd., 339/340 nos. App18/18 bis, doubt the Jewish character of a fragment mentioning a διδάσκαλος (*SEG XXIX* 300; App18), and a graffito on a lamp (J. Wiseman, *Hesperia* 41 [1972] 28-30 no. 21; D. Jordan, *HTR* 87 [1994] 224 no. 1; App18 bis) [*SEG XLIV* 293].

381. Corinth. Honors for ῥήτορες in Roman Corinth. In his investigation of this topic, R.H. Saunders, *AncW* 34 (2003) 197-210, compiles a catalogue of ten inscriptions containing the term ῥήτορ: Athens: *IG II* 3669, 4217, 10826; Ephesos: *I.Ephesos* 3047, 3057, 3062, 4114; Corinth: *Corinth* 8.3.226, 264, 269. Each text is accompanied by translation and minimal commentary. Eventually Saunders draws some rudimentary inferences concerning the status of rhetors at Corinth.



382. Corinth. Statue base for the boy actor Lucius Vibius Florus, 70-80 A.D. *Corinth* 8.3.272. *SEG XLI* 266,* 1750. M. Sturgeon, *op.cit.* (our lemma no. 379) 15/16, 53, 183-185 no. 71 (ph.), without reprinting the text, provides a very detailed description of this monument, with bibliography, measurements, discussion of the reconstructed pose of the statue, comparanda, especially with a base from Kleonai, *IG IV* 490 (see our lemma no. 406). She follows the above date proposed by L. Moretti, *MGR* 16 (1991) 180-182. Sturgeon places this statue in the eastern part of the Peristyle Court of the Hadrianic theater near where it was found.

383. Corinth. Sculptor's signature, Hadrianic. *Corinth* 8.1.71 + 8.3.41. M. Sturgeon, *op.cit.* (our lemma no. 379) 23/24, 49, 117 (ph.), reports a join of these two fragments to yield the following new text Θεόδοτος Ἀθηναῖος ἐποίησεν, 'one of two known examples of a sculptor's signature from a scaenae frons with a sculptural assemblage, the other being Side in Pamphilia. Our inscription cannot be dated epigraphically, but there is only one phase of the Corinth Theater known to have a sculptural assemblage, that of the Hadrianic period.' [Kent in *Corinth* 8.3.41: 'The lettering suggests a date in the second century B.C.', Stroud].

384. Corinth. Victory monument, 2nd/3rd cent. A.D. *Corinth* 8.1.260 + 8.3.513. M. Sturgeon, *op.cit.* (our lemma no. 379) 54, 185/186 no. 72 (ph.), attributes these two inscriptions to the same monument and adds an unpublished fragment (I 2425). She republishes the whole ensemble, which now consists of five non-joining pieces, to yield the following new text. Across the upper part of the inscribed face is a row of at least four prize-crowns in relief bearing inscriptions in a central recessed zone, bounded by cable pattern. Below this is a two-staged moulding with an inscription (L. 2) on the lower panel and below this (LL. 3/4) parts of two lines of an inscription.

ἐν Λα[---] [ἐν Π]εργάμῳ ἱερό[ν] ἐν Περγὰμῳ [ἱερόν] [ἐ]ν Νικομηδείᾳ
[? - - - - -] [TY[- - - - - ?] vac.

TI[- - - - -]ON
4 KQ[- - - - -]

2. Kent in *Corinth* 8.3 restored [Ἀγαθῇ] Τύχῃ], followed by Sturgeon, 'The restored dedication to Agathe Tyche at the top is the evidence that our piece is a dedication.' (186)

'A notation in the Inscription Inventory Notebook shows that Walbank had anticipated my association between I-361 and I 2319a, b/2320 in 1977.' Sturgeon. On 186 Sturgeon provides parallels for the form of the victory-crowns and deduces from the find-spots of these small fragments that the monument may originally have stood along the north wall of the scaenae frons, facing the open Peristyle Court.

385. **Corinth. Dedication of a bronze statuette to Artemis, 4th cent. B.C.** Small rectangular bronze base for a bronze statuette; foot holes in the top surface; horizontal projections at top and bottom. Fascia of engraved egg pattern along top of vertical walls. Inscribed on front and back in letters formed by dots. Found in excavations of the American School in the area of Building I near the race course in the Upper Lechaion valley. Ed.pr. C.K.Williams II, J.E.Fisher, *Hesperia* 41 (1972) 153/154 no. 16 (ph.) MF 71-51, who associate it with the cult of Apollo Korythos at Korone (see our lemma no. 499). Briefly described by C.C.Mattusch, *Corinth* XX, 228; adduced by N.Bookidis, *ibid.* 254; *Urban Religion* 146.

Front Ἀρτεμι Κορίθοι Back Τιμοκράτης ἰ ἀνέθηκε

[Final sigma of Timokrates inscribed on right side. Mattusch incorrectly prints Τιμοκράτε/ς. Stroud]

386. **Corinth. Inscriptions concerning the Monument of Babbuius and the Southeast Building, Hadrianic.** In the context of a study of Favorinus' Corinthian Oration (Dio Chrysostomos no. 37), with particular reference to the topography and monuments of Hadrianic Corinth, L.M.White, *Urban Religion* 61-110, assembles and analyzes the inscriptions connected with these two monuments, almost exclusively Latin, and reprints the texts in an Appendix 104-110 (*Corinth* 8.2 nos. 2/3, 14, 122, 124/125, 132; *Corinth* 8.3 nos. 176, 314, 316-318, 321, 323, 327, 332). For further observations on the monument see E.Gebhard, *ibid.* 186-189.

387. **Corinth. Epitaph of Theonas and Prima, ca. 150-250 A.D.** Stone stele, reused as paving of the floor in a late Roman tomb, "The Painted Tomb," excavated by the American School just north of the line of the city wall. Ed.pr. M.E.H.Walbank, *Urban Religion* 267, who suggests the above date on the basis of the lettering, 'and the salutation XAIPE indicates that she was pagan.' Θεωνῶς ἰ Πρεῖμα ἰ χαῖρε (Since Theonas is masculine, we interpret this either as an epitaph for two persons or perhaps as originally inscribed for one and then a second name added; no ph. Stroud]

388. **Corinth. Epitaph with a curse, 4th cent. A.D.** *Corinth* 8.1.135; Bees, *CGCI* 1.16. *SEG* XXXV 399. C.M.Thomas, *Urban Religion* 290, in an essay on Roman burial customs in Corinth and Ephesos, reprints the text with translation, restoring ἄλλ[οι], with Bees, in L. 1, but pointing out that there is nothing Christian about this inscription.

388 bis. **Corinth. Epitaph of Nikeas, early Byzantine?** *Corinth* 8.3.550. For the formula ὁ κατὰ in this inscription and a new restoration of the name see our lemma no. 2111.

389. **Corinth. Christian epitaphs with indiction dating.** G.D.R.Sanders, in *Urban Religion* 434/435, argues that *Corinth* 8.3.522, which carries a date by day and month and by indiction, should not be placed in the 4th cent. A.D. on the strength of associated Roman lamps, for those lamps are now to be dated more properly to the 6th cent. A.D. Noting that dating by indictions alone or combined with regnal years does not begin in the papyri before the discontinuation of the *fasti consulares* (535 A.D. in the East) and Justinian's Nov. 47 (537 A.D.), he urges that Corinthian gravestones dated by indiction alone should not be dated earlier than the mid-6th cent. A.D. Two gravestones from Corinth are dated by consular or regnal year as well as by indictions, *SEG* XXIX 310 (529 A.D.) and *SEG* XXXI 288 (524 A.D.).

390. **Corinth. Inscribed pinax (dedication to Apollo), Archaic.** *SEG* LIV 416. N.Bookidis, *Urban Religion* 142/143, briefly adduces this inscription in a discussion of the identity of the Archaic Temple at Corinth and its relationship to the agora of the city in Greek times.

390 bis. **Corinth. Inscriptions on an iron shield strap.** See our lemma no. 712.

391. **Corinth. Lead curse tablets, 4th/5th cent. A.D.** D.G.Romano, *Hesperia* 74 (2005) 588-590, 608-610, in an architectural study of the Apsidal Building, which he interprets as a circus, in the gymnasium area of the Corinth excavations, cites the four lead tablets discovered by J.R.Wiseman in his excavations of 1967 and 1968 (*Hesperia* 38 (1969) 70) and plots their positions on a new plan of the site. MF 12994, MF 68-271, MF 68-272, and MF 68-273, which disintegrated at the time of discovery. For these tablets, see D.R.Jordan, *GRBS* 26 (1985) 166. Romano speculates that the Caesarea games (*Corinth* 8.1.14; W.Biers, D.J.Geagan, *Hesperia* 39 (1970) 75-93 [cf. *SEG* XXIX 340; *LIH* 282. Stroud]) and possibly the Isthmia were held in this circus, especially the equestrian events.

392. **Corinth. Vase inscription. The kotyle of Choirasos, ca. 650 B.C.** *SEG* XXV 343; XXIX 332. S.Batino, *Arch.Class.* 55 (2004) 283-288, adducing the term Χοῖρακοι, attested in the Athenian grammarian Apollodoros, *FGh* 244 F 151 (=Athenaios 4.173), as a cult functionary in the Thesmophorion on Delos, suggests that Χοῖρασος on this kotyle and the graffito Χοῖρ[- - -] on the 4th cent. B.C. dedicatory vase, *Corinth* XVIII, I, no. 80, are both to be interpreted not as personal names but as the title of a 'figura liturgica,' in the sanctuary of Demeter and Kore on Acrocorinth specifically concerned with the offering of pigs.

393. **Corinth (now in Florence). Labels on a Late Corinthian amphora, ca. 570-550 B.C.** Museo Archeologico di Firenze inv. no. 3766. Amyx, *Corinthian Vase-Painting* 2.590, no. 117; Wachter, *NAGVI* 109, COR 117. F.Aversa, *ASAA* 83 (2004) [2006] 181-194 (ph.), offers a

new interpretation of the labels Τάρας and Πύλιος on this figured vase by the Tydeus Painter depicting two hoplite-duels. The first name he interprets as the founding hero of the Spartan colony in southern Italy, while Pylios could be the eponymous founding hero of Metapontum, with Neleid associations. A war between these two poleis, reported by Antiochos of Syracuse, *FGrH* 555 F12, probably took place between the late 7th and early 6th cent. B.C.

394. **Corinth. Graffito for a hero, Hellenistic.** A potsherd from the theater (C-28-131) is cited briefly in majuscules by N.Bookidis, *Urban Religion* 145, in a discussion of hero-cults at the east end of the Upper Lechaion Valley: "Ἡρώος ἱερός".

395-400. **Corinth. Stamps and other inscriptions on Late Roman pottery.** K.W.Slane, G.D.R.Sanders, *Hesperia* 74 (2005) 243-297 (ph.; dr.), publish an assortment of Late Roman pottery from four assemblages of the fifth through the seventh centuries A.D. excavated at Corinth including the following items that bear stamps dipinti, and graffiti:

395. 251 no. 1-14, **400-450 A.D.** Small sherd of local or unidentified red slip with moldmade signature. C-1988-117. [---]ΔΗΟ[---] or [---]ΔΗΣ[---]

396. 271 no. 3-21, **end of the 6th cent A.D.** Small Palestinian amphora with 4 dipinti between handles. C-56-11.

- (a) ΟΥΚΙΘΧ
- (b) ΘΗΜΑΝ
- (c) ΘΗΜΑΝ (minuscule)
- (d) minuscule illegible letters under the handle

397. 274 no. 4-8, **650-675 A.D.** Nearly complete amphora; Sarachane type 5, with 4 dipinti on shoulder. C-1997-52 [we correct the accents of ed.pr. *SEG*]

(a) Χ(ριστόν) γ(εννῶ) Μ(αρία) [rather than Χ(ριστοῦ), as suggested by ed.pr; cf. *SEG* XLVI 1955 app.crit.; XLVII 2344; L 919. Papazarkadas.]

(b) [---]Σ

(c) τοῦ Ἰησοῦ Χρ(ιστοῦ) ἡμετέροις | ΦΠΓ; 'probably a date, 573' ['an 583', P.Gauthier, *BE* (2007) no. 91]

(d) [---]. Ξ(έστα) ... 'capacity mark ending in an illegible numeral'.

398. 275 no. 4-11, **650-675 A.D.** Amphora of southern Argolid fabric, with dipinto on shoulder. C-1997-57: [---]ΑΠΟΔΡ. . . ΠΡΟΠΑΛ.ΣΚΟ

399. 275 no. 4-12, **650-675 A.D.** Amphora of southern Argolid fabric, with dipinto on shoulder. C-1997-67: [---]ΠΡΟΠ[---]

400. 278 no. 4-24, **650-675 A.D.** Amphora with *post-coctum* graffito between handles. C-1997-38 a, b: + *vac.* ΙΝΩΤΗ^[1-2]ΜΖΙΝΤΟΥΙΣΑΠΟ^[1-2]ΙΟΥ

401. **Corinth. Late Roman lamp signature, 450-500 A.D.** K.W.Slane, G.D.R.Sanders, *art.cit.* (our lemma no. 395) 258 no. 2-2 (ph., dr.), publish the following Attic post-glazing lamp with plain disk, excavated at Corinth (L-1981-17): ΕΠΙΦΑ [probably Ἐπιφα(νίου), Chaniotis]

401 bis. **Corinth. Signatures on Roman lamps.** See our lemma no. 49.

401 ter. **Corinth. Stamped loomweights.** For loomweights of Corinthian provenance found at Kerameikos, see our lemmata nos. 335-337.

402. **Corinth. Graffiti on wall paintings, Roman.** *SEG* XXXVI 321. In *Urban Religion* 227-229 (ph.), C.K.Williams II returns to these fragments of wall plaster and publishes ph. of two of them, each bearing parts of two lines of text with no more than five letters surviving in each line; no text. They were found in Building 5 of his excavations for the American School east of the theater. On 229 note 14 he mentions a third fragment, 'scratched in a not very practised hand' in two lines ΕΙΟΝ | Β.

403. **Isthmia (now in Verona). Benefactions of P. Licinius Priscus Iuvenianus to the sanctuary of Poseidon, date?** *IG* IV 203. *SEG* LIII 283.* In the course of an extended investigation of the career of the consul Lucius Mummius and his dedications of war booty, especially from Corinth, in Rome and elsewhere, E.Lippolis, *ArchClass* 55 (2004) 25-82, cites the ἐναγιστήριον in L. 9 as pertinent to his attempt to identify the youthful figure in the relief on the altar of Domitius Ahenobarbus as Palaimon. For discussion of this feature of the sanctuary of Palaimon, see Gebhard, *Urban Religion* 189-203.

404. **Lechaion. Painted inscriptions on the plaster walls of the basilica.** In *PAAH* (2005) [2007] 107/108 (ph.), P.Velissariou[†] very briefly mentions and illustrates two groups of fragments of white wall plaster painted with large letters from the interior walls of the basilica now under study in the Museum of Corinth. No text. We read, very tentatively, from the ph.

? Παυλ[---]

[---]ΑΝ[-----]

[---]δούλους[---]

4 [---]Ω πρεσβυ[---]

[We note that K.Slane and G.D.R.Sanders, *Hesperia* 74 (2005) 291/292, after an examination of the published ceramics from the excavations of D.I.Pallas in the light of their Four Late Roman Assemblages from Corinth (see our lemmata nos. 395-400) propose that the basilica was not constructed before ca. 525 A.D. and was not destroyed in the middle of the 6th cent. A.D. Stroud]

KLEONAI

405. Nemea. Excavated bronze coins and the catalogue of theodorokoi, 323-313 B.C. *SEG* XXXVI 331; LI 358. * R.C.Knapp, *Excavations at Nemea III. The Coins* (Berkeley 2005) 44-47, 'When the geography of these theodorokoi is plotted on a map (fig. 15 and table 2) and compared with the provenience of coins found from afar at Nemea, there is a striking correlation; even though distant mints are often represented by a single coin in the finds, in 19 of 32 cases in which a town known to mint bronze during the 4th century B.C. is represented in the theodorokoi lists, a coin turns up at Nemea.' These conclusions apply also to the list of theodorokoi from Argos, *SEG* XXIII 189; see our lemma no. 409 bis.

406. Kleonai. Statue base of Cornelius Vetourius Theophilus, ca. 80 A.D. *IG* IV 490. M.Sturgeon, *op.cit.* (our lemma no. 379) 184, provides measurements and a close physical comparison between this base and our lemma no. 382.

407. Phlious. Incertum. In C.Casselman et al., *AA* (2004) 46 (ph.), there is briefly noted the discovery of 'ein Block mit Inschrift,' recovered during the survey of the Phlious plain by a team from the University of Heidelberg; no text; no other details. Parts of 3 lines are visible on the ph.; probably ancient.

ARGEIA

408. Argos. Hellenistic funerary epigrams. As part of her project to compose a comprehensive corpus of funerary epigrams from Hellenistic mainland Greece, É.Cairon, in *L'hellénisme* 77-84, offers a succinct analysis of the four examples surviving from Argos: *GVI* 618 (our lemma no. 412); *GVI* 1791; *IG* IV 623/624; *SEG* XI 343. In an annex on 83/84, she prints the four texts with French translations. Cairon notes the absence of any reference to the Underworld, but promptly dismisses it as a coincidence in view of the repetitive occurrence of this motif in contemporary Attic epigrams. She sees thematic continuity between the Classical and Hellenistic periods, and she calls for the combinative study of the texts with the bearing monuments and with their wider archaeological context (cemeteries, funerary deposits, etc.).

409. Argos. Proxeny of Prokleidas of Kleitor, ca. 90-80 B.C. Fragment of a white limestone stele (inv. E081) found in 1976 in excavations near Baths A at Argos. Ed.pr. C.Prêtre, *Tekmeria* 8 (2003) 71-84 (ph.), who provides full app.crit., French translation and detailed onomastical (e.g. hapax Ὀρμάλας), prosopographical, and historical (e.g. σύνεδροι; but see S.Minon-L.Dubois, *BE* (2007) no. 296: 'Le terme est en effet malheureusement restitué') commentary.

[Προκλείδα] Κλειτορίου

vacat

[Τῶν συνέδρων πο]τενεγκάντων Λυδι-
[άδα τοῦ Δαμ]αιστράτου, Ἀρίστηνος τοῦ
4 [νομεν, Δα]μοσθένης τοῦ Ν<ι>κοκρά-
[τεος, Νικοκρά]τεος τοῦ Δαμοσθένης,
[νομεν τοῦ -]του, Ὀρμάλα τοῦ Ἀρχίππου,
[νομεν τοῦ Δαμοκ]ράτεος, Δαμοκράτεος
8 [τοῦ νομεν, περὶ] προξενίας Προκλεί-
[δα Κλειτορίου τῷ δάμ]ω<ι> καὶ διαλεγέντων
[περὶ τούτου τοῦ πράγματος οὐ]τως ἔδοξε τοῖς ἄρ-
[χουσι καὶ τοῖς συνέδρο]ις καὶ τῷ δάμω<ι> ψάφω<ι>
12 [πρόξενον ἦμεν τὰς πόλεις ἁμῶν Προκλεί-
[δα Κλειτόριον αὐτόν] καὶ ἱ ἐγγόνους - -]

3. Ἀρίστηνος from Ἀρίστην, Prêtre citing *LGPN* IIIA, which however gives Ἀριστήν. Papazarkadas.

409 bis. Argos. List of theodorokoi, ca. 330-324 B.C. *SEG* XXIII 189; L 352.* For correlations between the cities in this list that minted bronze coins in the 4th cent. B.C. and the numbers of bronze coins from these cities discovered in the excavations at Nemea, see our lemmata nos. 405 and 626.

410. Argos. A Ptolemaic donation to Argos and transfer of Cypriot apomoira to Argos, 170-164 B.C. *SEG* XXXII 371; XXXVIII 303; XLV 2299; XLVII 303; LIV 1531. Numismatic, historical, and epigraphical considerations lead A.Meadows, *NC* 165 (2005) 91-97, to dismiss earlier interpretations according to which the figures in col. II represent Ptolemaic tetradrachms accounted in Achaian obols at a rate of 1:12.5. Working from the phs. of the ed.pr., Meadows boldly re-reads L.12 (=col. II, L.5) as Κουριεῖς ΗΡΔΓΥ--- (166 drachmas and 4 obols). As a consequence of the new reading, all figures can be reckoned as sixths of larger, round numbers. Meadows finds administrative precedent for revenue extraction in sixths of quantities of particular products in the Ptolemaic ἀπόμοιρα, and suggests an ongoing obligation of the Cypriot cities (LL. 8-17) perhaps the result of the prominence of the family of Polykrates of Argos in the Ptolemaic administrative hierarchy. Finally, Meadows notes that if μναεῖα is

indeed to be restored in L. 5, the coin type referred to here can only be the so-called gold octadrachm, which was minted at a constant weight from Ptolemy II to Ptolemy VI: hence κοινά (L. 5) should refer to fresh coinage rather than to a new series or denomination (ed.pr. 'nouveau type monétaire').

411. Argive Heraion. Masons' marks on the Classical temple, ca. 423-early 4th cent. B.C. C.A. Pfaff, *The Argive Heraion*, vol. 1. *The Architecture of the Classical Temple of Hera* (Princeton 2003) 64-68 (ph., dr.), publishes a series of inscribed and painted masons' marks on the foundation blocks of the Classical Temple. He maintains that these marks had nothing to do with the final positions of the blocks on which they appear and that the most reasonable suggestion is that they designated contractors who were responsible either for supplying the blocks from the quarry or for the final dressing of the blocks on the construction site. Six different marks were inscribed on ten of the foundation blocks in the epichoric Argive alphabet: lambda, sigma+upsilon, nu+iota, upsilon+alpha (?), upsilon, and pi+upsilon. In addition, in the excavations of 1892 several painted marks were observed on the foundations and published by C.L. Brownson, *AJA* 8 (1893) 219, ten distinct marks on sixteen blocks: omicron, aspirate, phi, psi, alpha+nu, rho+omicron+nu, uncertain combination of four or five letters, three ligatures. These painted marks have now almost completely worn away. Pfaff considers but does not adopt the possible reconstruction of PON as Πόν[τος]. For similar marks at the Argive Heraion see *SEG* LII 323-326; for new evidence for the date of construction of the Classical temple, see now *SEG* LIV 427.

412. Argos. Epitaph of Euamero, Hellenistic. *GVI* 618. *SEG* I 70. É. Cairon, *art.cit.* (our lemma no. 408) 79/80, examines ὄρᾱς (L. 2) and καταφθιμένην (L. 3), a rare verb forcefully expressing the inevitability of death by virtue of the prefix κατα-; Homer, *Odyssey* 11.489-491 cited as a comparandum. She also notes the problems set by the sculptural composition of the stele: a girl bearing a pyxis to a mature woman is a well-known motif, and the girl must be the eight-year-old Εὐαμερώ, but is the woman the mother (Μόσχιον, L. 3), or the mistress of the deceased?

412 bis. Argos. Jewish epitaph of Aurelius Ioses, 3rd/4th cent. A.D. *CIJ* I² 719. Republished in *IJO* I 190-193 no. Ach51 (translation), with commentary.

412 ter. Argos. Archive of bronze tablets (τελαμῶνες), early 4th cent. B.C. *SEG* LI 410; *LIV* 427. C. Kritzas has kindly provided us with a number of addenda and corrigenda to our long lemma covering these documents; see the Addenda et Corrigenda section below.

KYNOURIA

413. Eua. Loukou (once at Marathon). Casualty list of Athenian dead from the battle of Marathon, 490 B.C. *SEG* LIII 354.* One of the latest chapters in the saga of this elusive stone, found in 2000 and still unpublished, appears in an article containing verbatim quotations from G.T. Spyropoulos in the Athenian newspaper *Καθημερινή* (2nd of May, 2009), where there are two beautifully clear, legible, colored photographs of the stone, apparently "soon" to be published by Spyropoulos and G. Steinhauer. The layout is that noted in *SEG* LIII 354. The names of the dead, however, are arranged in a kind of alternate-line stoichedon in which the first, third, fifth letter and so on in L. 1 are vertically aligned with the corresponding letters in L. 3, while the same letters in L. 2 are vertically aligned with the corresponding letters in L. 4, and so on. From the epigram the following words are printed in *Καθημερινή*: . . . ΑΡΕΤΗΝ ΠΕΥΣΕΤΑΙ . . . ΜΑΡΝΑΜΕΝΟΙ ΜΕΔΟΙΣ. According to Spyropoulos, the stele along with the others from the Marathonian monument would have been set up in the great hall of Herodes' villa in ca. 165-170 A.D. [We are able to read several names from the ph., but we refrain from reproducing any before the appearance of the ed.pr. Stroud and Papazarkadas].

HERMIONIA

414. Hermione. Epitaph, date? *SEG* XI 385b. Republished with commentary in *IJO* I 341/342 no. App19 (translation). Despite the mention of a συναγωγή, the edd. regard the Jewish character of the epitaph as uncertain. In L. 4, they read Πίστος (a personal name), not πιστός.

TROIZENIA

415. Troizen. Troizen in Roman times. In *Argosaronikos* vol. II 159-170, S. Zoubaki collects and analyzes the evidence, mostly epigraphic, for the internal political, religious, and economic life of the city in the Roman period. She deals first with governing bodies and magistrates: βουλή and δήμος, ἄρχοντες, συνέδριον, στρατηγός τῆς πόλεως (see our lemma no. 419), ἀγορανόμος, ἀρχίατρος, λογιστής, curator rei publicae/curator civitatis (duties on 160/161 note 12); religious officials, ἱερεὺς τοῦ Φυταλμίου Ποσειδῶνος, ἱερεὺς Ἱππολύτου, ἱερεὺς Τύχης Σεβαστῆς. Ties with Rome: 2nd cent. B.C. Troizenian historians Ἀριστόθεος, Τυμοθέου and Ζηνόδοτος; dispute with Hermione (*IG* IV 791; see our lemma no. 420); Troizenians possessing Roman citizenship (only 3 for certain; table on 169); visit of Hadrian in 124 A.D. (*IG* IV 758). Economy: stone quarries and timber (*IG* IV 791), fish, vineyards, money-lending (*IG* IV 835, see our lemma no. 421), the very active harbor of Pogon; acme in 2nd and

3rd cent. A.D.; rich graves, temple construction, statues, fragment of Diocletian's edict (IG IV 836; *CIL* III p. 801), benefactions of Theodoros (IG IV 787). Close ties through prosopography with Athens. Christianization.

416. Kalaureia. Inscriptions in the Poros Museum. In *Argosaronikos* vol. II, 409-454, E.Konsolaki-Giannopoulou presents a long ἀφιέρωμα to C.Fourniades, founder of the Archaeological Museum in Poros, in the course of which she publishes a copy of the first catalogue of the Museum (419-424, 77 items). Two of these items are inscriptions on which Fourniades provides measurements and details about how the Museum acquired them, but no references to publication of these stones. Included in the catalogue are no. 3, marble sculptured funerary πλάξ bearing a relief of 'a man with a diadem.' On the geison 'AAE XAIPE'. This is illustrated on p. 448 [The figure is clearly a woman, Stroud]. No. 5, fragment from the lower part of a flat stele with two rosettes and 'a difficult to read inscription' from Galata. On 448 she publishes photographs (small and mostly illegible) of four funerary stelai from the collection of Fourniades from Poros and Troizen, one of which is our no. 3 and one bears the following inscription on the geison: [- - -]H Διονυσία χαίρει.

417. Kalaureia. Honorific decree for the Siphnians, 4th cent. B.C. IG IV 839; *Syll.*³ 359. This document is translated and briefly discussed by P.Brun, *art.cit.* (our lemma no. 946) 276/277, 280 note 28.

418. Troizen. Arbitration between Arsinoe and Troizen, ca. 200-150 B.C. IG IV 752. SEG XXX 385; XLVI 2340. M.D.Dixon in *Argosaronikos* vol. II 84-87, in a preliminary study of this arbitration, recorded also in a copy found in Epidauros (IG IV² 1.76+77, see our lemma no. 425), argues that the intervention of the Achaian League in a dispute between these two cities should most probably have taken place at a time when good relations between the Ptolemies, who controlled Arsinoe, and the League were restored. He is attracted to the 180s but prefers to leave open the above date until he can study these inscriptions in more detail. Dixon has prepared a detailed discussion of this inscription (and of IG IV² 1.71, among others) in his unpublished 2000 Ohio State University Ph.D. dissertation, *Disputed Territories: International Arbitrations in the Northeast Peloponnese ca. 250-150 B.C.*

C.Carusi, *Studi Ellenistici* 16 (2005) 79-139 (ph.), presents a full-scale new edition of the two stones from Troizen and Epidauros, including a useful history of their discovery and scholarship, bibliography, physical description of the stones, new texts based on autopsy in both cases, Italian translations, very full app.crit., commentaries taking up issues of readings, letterforms, restorations, topography (maps), chronology, diplomatic procedures, political institutions, confiscation of land and methods of restitution and recompense, the role of the Athenian judges, distribution of stelai recording the agreement, with citation of numerous parallel passages. She has been able to draw on Dixon's unpublished dissertation, primarily for

the topography. Among her many useful discussions of specific terms, we single out ἐγδεξιόμενος (111), ἀπότομα (113), ῥτυτάζειν (ῥυσιτάζειν) (115), ἀνεπιβασία (116-119).

Carusi maintains that although these two inscriptions deal with the same subject-matter, editors in the past have erred in attempting to restore the Epidaurian text on the basis of the document found in Troizen and accordingly there has been considerable confusion in the literature about the length of line in the Epidaurian copy. The Troizenian inscription must not be considered as a fourth copy of the agreement, in addition to the three set up in Kalaureia, Epidauros, and Athens (LL 28/29). It was composed to be used specifically at Troizen, therefore it does not contain all the provisions of the settlement necessary for an 'international' text displayed at a Panhellenic sanctuary or in Athens, the home of its guarantors. It is much more likely to be a Troizenian decree dealing with the agreement with Arsinoe. Although there is considerable verbal overlapping between the two inscriptions, she warns against the perils of trying to produce a 'composite text' from these two stones. Given that the stone was found in Troizen, Carusi regards the references in this text to the ταμίας (L. 8), the πολέμαρχοι (L. 9), τὰς πόλιος (LL. 5, 11, 13) as referring to Troizen. On 126-136 detailed discussion of the date but in the end with no more definitive solution than the reign of Ptolemy VI, 181/0-146/5 B.C. Discussion of the possible economic motives for Ptolemaic interest in the region (136-139)—fish, stone, timber, and salt. On the latter commodity Carusi draws upon her Pisa dissertation and forthcoming monograph, *Il sale nel mondo greco (VI a.C.—III d.C.). Luoghi di produzione, circolazione commerciale, regimi di sfruttamento nel contesto del Mediterraneo antico* (Bari 2008).

[.]ΑΣ δραχ[μὰς ----- ca. 42 -----]
[πε]ρὶ τὰς ἐπ[ικα]ρ[πία]ς [----- ca. 30 ----- τῶν θυν]-
νείων τὰν γενομενῶν Ε[----- ca. 35 -----]
4 εἰ δὲ δικάσαιτο ἀποτεισάτω εἰ μὲν ἰδιώτας χιλίας δραχ[μὰς], εἰ δὲ [πόλις]
μυριάς καὶ ἅ δίκαι ἀτελεῖς ἔστω. * περὶ δὲ τῶν ἐρρυτιασμένων ὑπὸ τὰς πό-
λιος ἢ ἀγμένων ἀπὸ τὰς χώρας ἐν ταῖς ἀνεπιβασίαις ἀπὸ τὰν κοινῶν
ποθοδῶν τὰν ἐκ τῶν θυννείων ἐπιλυθῆμεν τοὺς ἐρρυτιασμένους
8 στάσι ἂν * ὃ κα φέρηι ὁ λόγος ὁ ταμία Φιλοκλέος, καὶ τοῖς σώμασιν τοῖς
ἀποπραχθεῖσιν ὑπὸ τῶμ πολεμάρχων * Ἀρτεμιδώρῳ Πύρρῳ Θεο-
δότῳ ἐκάστωι δραχμὰς διακοσίας ἂν Τροζάνιοι νομίζοντι, καὶ τὰ
χωρία καὶ τὰς οἰκίας ὅσας ἐστὶ ἐρρυτιασμένα ὑπὸ τὰς πόλιος ἀποδό-
12 μεν τοῖς ἐρρυτιασμένοις, ἐπιλύσαντας ἀπὸ τὰν κοινῶν ποθοδῶν τοῖς
πεπ<α>μμένοις τι τῶν ἐρρυτιασμένων ὑπὸ τὰς πόλιος. * τὰς δ' ἐπιγαμίας
καὶ τὰς ἐγκτάσεις ὑπάρχειν ἑκατέροις ποτ' ἀλλήλους εἰς ἅπαντα τὸν
[χρό]νον. * ὅπως δὲ τὰ συμφωνηθέντα κύρια ἦι, ἀποστειλάντω πρεσβεῖαν [ἐ]-
16 [κά]τεροι εἰς Ἀθήνας καὶ ἀξιούντω δόμεν αὐτοῖς ἄνδρας τρεῖς οἵτι[νες] πα-
[ρα]γνόμενοι τὰ γεγονότα αὐτοῖς ὁμόλογα ἐπικρίναντες ἀναθησοῦνται
[ἐ]ν στάλαις εἰς τὰ ἱερὰ τὸ τε ἐγ Καλαυ[ρείαι] τοῦ Ποσειδῶνος [καὶ τὸ ἐν Ἐπι]-
[δαύρῳ] τοῦ Ἀσκληπίου καὶ τὸ ἐν Ἀθήναις ἐν ἀκροπόλει τὰς Ἀθήνας ὅπως
20 Τ[----- ca. 8 -----]N ἐνόμως Ε[----- ca. 15 -----] ἀμφοτέρας [----- ca. 7 -----]

	ca. 30	-----]ONTEΣ καὶ [--- ca. 7 ---]
	ca. 37	-----]ΤΟΥΛΛ[--- ca. 10 ---]
	ca. 35	-----]ΟΣ[--- ca. 4 ---]ΣΙ[--- ca. 10 ---]
	ca. 43	-----]KONTOΛΙΟ[.]
24	ca. 38	-----]ΤΟΥΣ Τροζάνιοι καὶ 'Α[ρ]-
	ca. 39	-----]ΛΔΙΑ[--- ca. 5 ---]
	ca. 42	-----]ΦΙΛΗΗ[--- ca. 6 ---]
	ca. 41	-----]ΛΙΥΑ[.].Α[--- ca. 7 ---]
28	ca. 32	-----] τοῦ αὐτοῦ καὶ ΑΚ[--- ca. 7 ---]
	ca. 40	-----]ΙΝΑΙ[--- ca. 8 ---]
	ca. 35	-----]ΑΝ[--- ca. 4 ---] καὶ[--- ca. 8 ---]
32	ca. 52	-----]ΚΤΙ[--- ca. 52 ---]

419. Troizen. Edict? 2nd cent. A.D.? *IG IV 759*. S.Zoubaki, in *Argosaronikos* vol. II 160, urges that since there was normally only one στρατηγὸς τῆς πόλεως in the Greek cities in the Roman period, we must abandon the restoration ἐπὶ στρατηγῶν in L. 1; cf. *IG IV 793* and 1571. At Troizen this official served as the eponymous magistrate in the 2nd cent. A.D.

420. Troizen. Honors for Gorgippos, early 2nd or 1st cent. B.C. *IG IV 791*. *SEG XXXIV* 1723; XLVI 2340; XLVIII 421; L 1685. S.Zoubaki, in *Argosaronikos* vol. II 162, quotes LL. 4-6 in the context of a discussion about the ties of Troizen with Rome, preferring the supplement ὑπὲρ τῆς [ὁμολογίας] not [εἰράνας] in L. 5, and presenting the arguments for a date at the beginning of the 2nd cent. or beginning of the 1st cent. B.C.

421. Troizen. Contract of sale, 1st cent. A.D. *IG IV 835*. *SEG L 1725*. In *Argosaronikos* vol. II 164-166 (ph.), S.Zoubaki discusses the form and content of this inscription as a good example of financial exchange in Roman Troizen and the significant presence of Roman citizens in the area, bankers? (see our lemma no. 415). She notes that of the three originally published fragments, only C now survives in the Poros Museum where she examined it. She closely analyzes, with parallels, the Roman names in Frr. B and C, pointing out contacts with Athens, with which Troizen traditionally had closer ties than with Argos. She favors the above date on the basis of the lettering, onomastics, and prosopography.

EPIDAURIA

422. Epidauros. *Ἰκέται* in Epidaurian inscriptions. In J.Elsner, I.Rutherford (edd.), *Pilgrimage*, 73-95, F.Naiden discusses the following texts: *SEG XXVI* 449 and *IG IV².1.121/122* (the Epidaurian *iamata*) nos. 7, 8, 16, 22, 25 [see also *SEG LI* 434] and 33 (Greek texts; translations). Brief reflections on the relation between *ἰκέται* and *θεοοἶ*. M.Galli, *ibidem* 279-281, presents an English translation of *IG IV².1.955* (*Syll.³* 1170; ph.; visit of M.Iulius Apellas to Epidauros).

423. Epidauros. Roman sculpture and inscriptions from Epidauros. S.E.Katakes presents a detailed, fully illustrated catalogue (142 items) of the Roman sculpture from the sanctuaries of Apollo Maleatas and the Asklepieion, *Τὰ Γλυπτά τῶν Ῥωμαϊκῶν Χρόνων ἀπὸ τοῦ Ἱεροῦ τοῦ Ἀπόλλωνος Μαλεάτα καὶ τοῦ Ἀσκληπιοῦ*, BAAE 223 (Athens 2002); German summary on 523-534. For those pieces, mostly statue bases, that carry inscriptions he provides a text and bibliography. Since his Index is exclusively art historical, listing only museums and inventory numbers, we provide a concordance to the inscriptions. In the catalogue, although the editor always gives the Greek text, he almost never discusses the inscriptions. There are several discussions of the inscriptions (unfortunately without an index) in the extensive and very heavily annotated Chapters 2-6 (133-521) devoted to: 2. Technical observations and chronology; 3. Typological notes; 4. Relations between the sculpture and its setting; 5. The problem of the workshops; 6. The place of sculpture in the historical-social development of the sanctuary [We are grateful to A.Corso for bringing Katakes' work to our attention, Stroud].

<i>IG IV².1</i>	Katakes	<i>IG IV².1</i>	Katakes	<i>IGIV².1</i>	Katakes
406	140	483	68	571	32
428	70	497	69	576	11
457	56	498	16	683	133
466	79	515	74	<i>CIL III Suppl. I</i>	Katakes
475	15	560	34	7266	141
478	19	570	29		

424. Epidauros. Asklepieion. Arbitration between Epidauros and Arsinoe, 236-228 B.C. *IG IV².1.72*. *SEG XLIX* 374; 491 (5)*. In *Argosaronikos* vol. II 81-87, M.D.Dixon urges that the occasion of this dispute and its arbitration should be narrowed down to the above dates on the basis of the membership in the Achaian League of Thelphoussa, Pellene, and Epidauros. Arbitration by the Achaian League makes sense in the context of close relations between the League and the Ptolemies who controlled Arsinoe.

425. Epidauros. Asklepion. Arbitration between Arsinoe and Troizen, ca. 200-150 B.C. *IG IV².1.76+77. SEG XLIX 376; 491 (12)**. For the copy of this document found in Troizen, *IG IV 752*, see our lemma no. 418. C.Carusi, *Studi Ellenistici* 16 (2005) 79-139 (ph.), presents a full-scale edition of this inscription and of *IG IV 752*. For her discussion of all aspects of these two texts including their relation one to the other and the date, see our lemma no. 418.

- [--- ἐν Τροζῶνι + --- ca. 28 ---] ΟΥ γ' Νίκωνος, ἐν Ἀρσι-
[νόαι + --- ca. 28 --- + τῶν] Αθάναι Φειδοστράτου
[--- ca. 33 --- + κα] ἰ ὁμολογία Τροζανίων
4 [καὶ Ἀρσινοέαν + --- ca. 22 ---] εἰς ἅπαντα τὸν χρόνον,
[--- ca. 26 --- + παρὰ] βασιλέως Πτολεμαίου πρεσ-
[βευταί? + --- ca. 26 --- + περὶ] τὰς χώρας τὰς καλουμέ-
[νας Διαστενίτεως + --- ca. 12 --- + Χερσονήσου καὶ Πραξωνείου καὶ
8 [--- ca. 30 ---] ΤΟΝ καὶ Στενίταν κοινὰ εἰμε[ν].
[--- ca. 30 --- + τὰς] λιθίνας καὶ τὰς ξυλίνας.
[--- ca. 34 ---] Σ καὶ τὰς καταγωγὰς καὶ πα-
[ραγωγὰς + --- ca. 24 --- + με]θ' ἐκ τῶν καλυνέτω τοὺς πριαμέ-
12 [νου + --- ca. 28 ---] ΑΙ καταγωγὰς καὶ παραγωγὰς
[--- ca. 30 ---] ΟΝΤΑΣ μηδὲ ἄλλο μηθὲν πρᾶσ-
[σειν? + --- ca. 26 ---] ΕΙΡΓΑΣΙΑΝ μηδὲ τὸν τὸν χάρακα
[--- ca. 16 --- + ἀποτείσστω] εἰ μὲν πόλις μυρίας δραχμὰς καὶ
16 [--- ca. 14 --- + εἰ δὲ ἰδιώτας] χιλίας δραχμὰς καὶ ὅτι βασιλίδι
[--- ca. 28 ---] ΑΖΙΣΘΑΙ μετὰ τὰς Χερσονάσου
[--- ca. 10 --- τὰν χώραν τὴν καλουμένην Διαστενίτιν ἀπὸ τε τοῦ ΚΑΤΑ
[--- ca. 26 ---] ὀρισθεῖσαν καθὼς εὐδόκησαν ΠΟ
20 [--- ca. 20 --- + τὸν χάρακα] τὸν ἐπὶ τοῦ Στενίτα, τὸν δὲ
[--- ca. 24 --- + κα] ἰ τὸν ἐκτός τοῦ χάρακος χώραν
[--- ca. 18 --- + ἀπὸ τοῦ χάρακος] ἐπὶ τὸν λευκὸν Ἑρμᾶν τὸν πότ
[--- ca. 24 ---] κοινὰν εἰμεν στάλαις ὀρισθεῖσαν
24 [--- ca. 18 --- + τὸν θυνηνέων καὶ τὰς κοινὰς χώρας κοινὰ.
[--- ca. 14 --- + ἐν τῇ κοινῇ] χώραι τὰς κτήσεις βεβαίως εἰμεν.
[--- ca. 26 ---] ἀπὸ τοῦ χάρακος ἐπὶ τὸν λευκὸν
[Ἑρμᾶν + --- ca. 23 ---] ΑΝ καὶ τὰς ἀλάς καὶ τὸ λιμ(έν)ιον
28 [--- ca. 26 ---] ΔΙΔ[ο]σ[θ]αί δὲ ἐξαγωγὰν κατ' ἐνιαυ-
[τὸν + --- ca. 26 ---] ἄτελέων ἐργαζομένων τὰν ἀλᾶν
[--- ca. 28 ---] Α ἔλθεται ὁ ἐγδεξάμενος τὰς ἀλάς
[--- ca. 24 --- + τῶν] καλουμένων Στενίτα καὶ τοὺς
32 [--- ΑΙ[...], ΙΟΝΚΑΤΑΠΑ[--- ca. 6 --- + σ]τάλαις ὀρισθέντα· ἐξουσία δ' ἔστω
τὴν κοινὰν χώραν Κ[--- ca. 12 ---] ὅσα δὲ π[ολ]έμαρχοι ἢ δαμοργοί
ἢ ἄλλος τις ἀπὸ κοινοῦ [--- ca. 10 ---] Σ εἴτε ἐκ τὰς χώρας εἴτε ἐν τῇ πό-
λει ἀποπέπραγα ΚΕΙ[--- ca. 10 --- + ἐ]ξω τὰν χωρὰν ἀπότομα εἰμεν καὶ
36 μὴ δικάσασθαι μηθέν[α περὶ] τούτων τὴν χλημ[ά]των· εἰ δὲ δικάζεται

- ἂ τε δίκαια ἀτελής [ἔστω καὶ ἀποτείσστω] εἰ μὲν ἰδιώτας χιλίας δραχμὰς,
εἰ δὲ πόλις μυρίας. περὶ δὲ τὰς κοινὰς χώρας καὶ περὶ τὰν ἐπικαρπῶν
τὰν ἐκ τὰς χώρας καὶ περὶ τὰν ποθόδων τὰν ἐκ τὰν θυνηνέων τὰν γλενομε[ν]ῶν
40 ἐν τοῖς ἔμπροσθεν χρόνοις μὴ δικάσασθαι μηθέν· εἰ δὲ δικάζεται ἀπο[τε]ί-
σάτω εἰ μὲν ἰδιώτας χιλίας δραχμὰς, εἰ δὲ πόλις μυρίας καὶ ἂ δίκαια ἀτελής
ἔστω. περὶ δὲ τῶν ἐρρυσιασμένων ὑπὸ τὴν Τροζανίων¹ vacat ca. 6 ἢ ἀ[γ]με-
νων ἀπὸ τὰς χώρας ἐν ταῖς ἀνεπιβασίαις ἀπὸ τὰν κοινῶν ποθόδων [τὰν]
44 ἐκ τὰν θυνηνέων ἐπιλυθῆμεν τοὺς ἐρρυσιασμένους] στάσι ἀν' ὅ κα φέ-
ρηι ὁ λόγος ὁ [τ]α[μ]ία τοῦ Τροζανίων?, καὶ τοῖς σώμασι τοῖς ἀπο[πρα]χθεῖσιν
ὑπὸ τῶν πολ[ε]μάρχων τῶν Τροζανίων? Ἀρτεμιδώροι Πύρροι Θεοδόται ἐκάστωι
δραχμὰς δι[α]κοσίας ἂν Τροζάνιοι νομίζοντι, καὶ τὰ χωρία καὶ τὰς οἰκίας
48 ὅσα ἐστὶ ἐρρυσιασμένα ὑπὸ τὴν Τροζανίων ἀποδόμεν τοῖς ἐρρυσιασμένοις,
ἐπιλύσαν[τας] ἀπὸ τὰν κοινὰν ποθόδων τοῖς πεκαμμένοις τι τῶν ἐρρυσ[ι]-
[σι] ασμέν[ων] ὑπὸ τὴν Τροζανίων. τὰς δ' ἐπιγαμίας καὶ τὰς ἐγκτάσεις ὑπάρχειν
ἑκατέρωθεν ποτ' ἀλλήλους εἰς ἅπαντα τὸν χρόνον. ὅπως δὲ τὰ συμφωνηθέν[τα]
52 [τὰ κύρια ἦι, ἀποστειλάντω] πρεσβείαν ἑκάτεροι εἰς Ἀθάναι καὶ ἀξί[σ]ιόντ[ω]
[δόμεν αὐτοὺς ἀνδρας τρεῖς, οἵτινες παραγενόμενοι τὰ γεγονότα αὐτοῖς ὁμ[ό]λο-
[γα] ἐπικρίναντες ἀναθροῦνται ἐν στάλαις εἰς τὰ ἱερὰ τό τε ἐν Καλαυρεῖται τοῖς
[Ποσειδάων καὶ τὸ ἐν Ἐπιδαύροι τοῦ Ἀσκληπίου καὶ τὸ ἐν Ἀθάναις ἐν ἀκροπό]-
56 [λει τὰς Ἀθάναις· ὅπως + --- ca. 46 ---]

In L. 1, M.D.Dixon, in his unpublished dissertation, cited by Carusi (see our lemma no. 418), reads [τ]οῦ Γνίκωνος, which has the attraction of being only the second attestation of this rare name; the other is also found, significantly, at Troizen in *IG IV 757 LL. 28/29*, ca. 146 B.C.?

426. Epidauros. Hymn to the Mother of the Gods, Roman Imperial. *IG IV².1.131. SEG LIII 367**. Writing before the publication of W.D.Furley – J.M.Bremmer, *Greek Hymns* I-II (Tübingen 2001) [for which see *SEG LI* nos. 435 and 2342], K.T.Witzczak, *LEC* 69 (2001) 23-33, reprints two of the alleged authoritative editions of the hymn with full app.crit. After detailed discussion of several problematic points, the author concludes that the surviving text is 'cohérent, clair, composé selon un plan net' (32). He offers his own edition (Greek text and French translation), in which he construes the first 8 verses (LL. 1-8) as the exposition of the story, and then ascribes 8 verses (LL. 9-16) to Zeus, 8 verses (LL. 17-24) to the Mother of the Gods, with the final couplet (LL. 25/26) concluding the hymn. We note the following points of epigraphical interest: in L. 1, Witzczak favors the supplement [Ῥ Πιερίδε]ς θεαί; in L. 8, he suggests κ[α]τ[α]χωρημένα φρένας ('totalement éperdue'), deriving the participle κ[α]τ[α]χωρημένα a hapax, from a Doric verb κατ-ωρέω; in LL. 17/18, he prints μ' ἦσ<αν> χαροποι λέοντες ἢ πολλοὶ λύκοι ('Les lions terribles et les loups faves me sont une joie'), ἦσ<αν> being the aorist of ἀνδάνω or ἦδω.

427. Epidauros. Cure inscriptions, late 4th cent. B.C. *IG IV².1.121-124. SEG LIII 364.** M.Dorati, *Syngraphe* 3 (2001) 91-118, publishes an essay on incubation in antiquity with special reference to these inscriptions, concentrating on the public announcement of the cure, authorized by sanctuary officials, the dissemination of the miracle beyond the limits of Epidauros and the panhellenic pretensions of the latter, the instruction and insight given by the stelai to present and future incubators, the establishment through the display of the stelai of a 'storia sacra' of the sanctuary, propaganda in the competition with the nearby Asklepieion at Troizen, and the way the structure and content of the cure narratives anticipate and dispel scepticism. On 113-115 he includes a few brief reflections on these elements in the sacred healing books of Christianity.

428. Epidauros. Asklepieion. Isyllos' hymn to Apollo and Asklepios, ca. 300 B.C. *IG IV².1.128; SEG LIII 365.** A.Kolde, *Hermathena* 173/174 (2002/2003) 155-164, offers a useful brief analysis of the text, focusing in particular on the aesthetics of Isyllos against the background of Hellenistic poetry. In *Nommer les dieux* 543-555, A.Kolde studies the epithets of Asklepios in this text; on 552-555 the Greek text and a French translation. In *CQ* 54 (2004) 25/26, E.Aston quotes LL 29-31 and detects here a slight hint of the priority of Trikka in the legends about the birth and origin of Asklepios. See also our lemma no. 306. For speculation on Isyllos' encounter with Asklepios, see our lemma no. 2076.

429. Epidauros. Dedication to Pan. *IG IV².1.305. SEG XLII 295.* After reprinting the text of the Corpus, R.Wagman, *PP* 57 (2002) 357-61 (illegible ph.), explores the iconographic possibilities of the relief sculpture, noting especially the presence of tree motifs on the inscribed base of a statuette of Pan (*IG IV².1.466*). He suggests that the vertical element in the relief may represent a garden sacred to Pan, citing material from the grotto at Vari in Attica (for which cf. *SEG LIV* 17) and at Pharsalos (*SEG I* 248), and comparing dedications by other followers of Pan, e.g. *SEG XXXIV* 460 from the Corycian cave.

430. Epidauros (Sanctuary of Apollo Maleatas). Dedication of an altar, 106/107 A.D.? *SEG XXXIX* 358; *XLI* 301. In an old article not previously reported in *SEG*, C.C.Petolescu, *Thraco-Dacica* 16 (1995), 223-226, rejected the ed.pr.'s dating of this altar (111 A.D.), advocating instead the date above on historical grounds and because Trajan bears the title Γερμανικός (L. 4), but not Δακτικός. The inscription and a synopsis of the same suggestions are reprinted by C.C.Petolescu in *IDR II*, 376/377, no. 370 (see our lemma no. 824).

LAKONIA

430 bis. Lakonia. Kamarina. Graffito on a Lakonian amphora, 6th cent. B.C. For this inscription in Lakonian script and dialect, see our lemma no. 1012.

431. Akriai. Inscribed stone basin, date? Among several fragments of a large basin of polished reddish stone (from the Mani) is one (K 391) which carries the inscription [---]A; found in J.de La Genière's excavation and published in *Kastraki* 29 no. 40 (ph., dr.).

432. Akriai. Inscribed stone jumping-weight, ca. 100 B.C.? Fragmentary stone halter found in J.de La Genière's excavations at *Kastraki* 29 no. 41 (ph., dr.), with the inscription NIK. She suggests that it could be an abbreviation of the name Νικοκλής, an Olympic victor from Akriai mentioned by Pausanias 3.22.4 and memorialized in an inscription of the above date from this site, *IG V.1.1108*. On this man see also de La Genière p. 80. [It is difficult to determine from the drawing if the text is complete as it stands or could be the beginning of νικῶ, a possibility that G. also considers. Stroud]

433-437. Akriai. Stamped tiles, Hellenistic. From her excavations at Kokkinia, *Kastraki. Un sanctuaire en Laconie. Études péloponnésienes XII* (Paris 2005), which she identifies as the Lakonian Akriai, J.de La Genière publishes (on 26-28, ph. and dr.) 14 fragments of stamped roof tiles. For these she provides detailed measurements, descriptions, even Munsell readings for the color of the clay, but no Greek texts. For the readings we follow M.Sève, *BE* (2006) no. 30.

433. Nine of these were produced by the same stamp which reads in three lines: Στραταγῶ | Δαμαρετίδα | Ἀκρειατῶν

On 81 de La Genière considers, but rejects the possibility that the name of this general is to be restored in *IG V.1.1110*, L. 12, from Geronthrai. Other names appearing in L. 2 are:

434. Μοῦ[---]

435. Πολ[---]

436. [---]ολυαρά[---]

437. [---]ατω;

In *BE* (2006) no. 30, M.Sève plausibly suggests that nos. 435-437 could be combined to yield the restoration Πολυαράτω, 'ce que L.G. n'examine pas.'

438/439. Akriai. Letters incised on tiles. Two Lakonian-type tiles bearing incised inscriptions, found in the excavation of J.de La Genière at Akriai, *Kastraki* 28, nos. 31/32 (ph. dr.); no date suggested.

438. 28 no. 31. YTYX (K399) and a small fragment (K399bis) bearing uncertain traces. [Possibly a name beginning in [E]ύτυχ[---], Stroud].

439. 28 no. 32. 'On peut lire H et O; le reste est incertain.' [The ph. is printed upside down. There are two lines of text: [---]HIO[---] | at least 2 undecipherable letters. Stroud].

440-442. Akriai. Inscriptions on moulded bowls, Hellenistic. J.de La Genière, *Kastraki* 37-43 (ph., dr.), publishes the following inscribed fragments of this category of Hellenistic pottery from her excavations at this site.

440. 39 no. 98. [---?]A[---?] very elongated.

441. 40 no. 102. A single A apparently isolated.

442. 41/42 no. 110. Ed.pr. considers this vase to have been made at Sparta in the second half of the 2nd cent. or beginning of the 1st cent. B.C. 'L'inscription, tres lacunaire, qui occupe le bandeau plat sous le bord était vraisemblablement une dédicace avec le nom de l'offrant.' No text. [We very tentatively attempt the following reading from the ph. and dr.: NI[2-3..]YX[...5-6..]XANAP[...6-7..]OΞΠA[---]E[...6-7..]QNO[---], Stroud.].

443-460. Akriai. Graffiti on pottery. In *Kastraki* 45/46 nos. 117-150 (ph., dr.), J.de La Genière publishes the following assortment of 'Fragments de vases porteurs d'inscriptions.'

443. 43, 45 no. 117. Two joining fragments of the handle of a Hellenistic vase, [---]ἀνέθηκε [---]

444. 45 no. 135. Fragment of a closed vessel; inscription in 2 lines; 'seul le N de la ligne inférieure est lisible.'

445. 45 no. 136. Ca. 150-50 B.C. No text. G. suggests the above date on the basis of 'l'omega carré.' [We read from the ph. and dr. [---]ΔΠΩA[---], Stroud]

446. 45 no. 137. 'Fragment d'un vase ouvert, porteurs de inscription aux lettres très irrégulières.' No text. [Possibly [---]ΣΩΘ[---]? Stroud]

447. 45 no. 138. Ca. 150-50 B.C. Two non-joining fragments from the rim of an open vessel. No text. G. suggests this date on the basis of its resemblance to contemporary metal

vessels [We read from ph. and dr. KP[---]TEB?{---} Stroud]

448. 45 no. 139. Rim of a small vase; 'trois lettres, très finement gravés.' No text. [We read from ph. and dr. [---]IYΘA[---] Stroud]

449. 45 no. 140. Small wall fragment; letters inscribed above multiple-line border. No text. [We read from ph. and dr. [---]AΩΠI[---] Stroud]

450. 45 no. 141. Two joining wall fragments. No text. [We read from dr. [---]KIE vac. Stroud]

451. 46 no. 142. Rim fragment; inscription between two horizontal lines. No text. [We read from dr. [---]IA?T vac. ? Stroud]

452. 46 no. 143. Open vessel; inscription on outer wall above two horizontal lines. No text. [We read from dr. [---]ONT?A?N?{---} Stroud]

453. 46 no. 144. Small rim fragment; inscription on outer wall between two horizontal lines. No text. [We read from the dr. [---]NI vac. The disposition of the letters resembles no. 142, our no. 451, Stroud]

454. 46 no. 145. Open bowl; letters on exterior below rim. No text. [We read from dr. [---]OΞΠA[---]. This same sequence of letters is apparently also found on no. 110, our lemma no. 442. Stroud]

455. 46 no. 146. Fragment from the rim of an open vase. No text. 'Non illustré...lettres peu lisible.'

456. 46 no. 147. Fragment from the rim of an open vessel; letters on exterior below rim between two horizontal lines. No text. [We note from the dr. 4-5 undecipherable letters. Stroud]

457. 46 no. 148. Fragment from the rim of a large pithos inscribed on the lip; 'une inscription dont on conserve deux lettres; eta, delta.'

458. 46 no. 149. Rim of a large vase with a deeply incised Θ on the exterior wall.

459. 46 no. 150. Two non-joining fragments of an open vessel; inscription on exterior wall. G. reads [---]ἀνέθηκεν καί? And on the second fragment, [---]ΑΔA[---].

460. 55 no. 200. Clay chalice in the form of an open flower. 'À l'intérieur, inscription fragmentaire sur trois lignes, finement incisée; on distingue ANEΘ à le fin. Il s'agit probablement d'une dédicace à la divinité du sanctuaire. Ce inscription sera étudiée par E. Zavou, épimélète.' On 117 G. provides a drawing of this inscription for which we refrain from attempting a text in anticipation of the forthcoming ed.pr.

461/462. Akriai. Inscribed tube-figurines. Tubelike terracotta figurines of standing, frontal, draped, winged female figures with the back half-cylindrical. G. notes that they have been found also at the Sanctuary of Apollo Hyperteleates and that one in the National Museum of Athens bears the coroplast signature Εὐαμῆ.

461. 54 no. 195. Small fragment from the convex reverse bearing the incised inscription Ε(?)Τ[---], possibly disposed vertically as in the signature in the National Museum. [On the basis of the ph. I would read the first letter as a clear lunate sigma. Stroud]

462. 55 no. 196. Fragment from the lower convex reverse; letters inscribed vertically. [Ε]ὐαμ[ῆ]

463. Akriai. Inscribed loom-weight, date? Small fragment of a clay loom-weight found in the excavations of J.de La Genière at this site and published in *Kastraki* 64 no. 258 (ph.); 'inscrites en pointillé avant cuisson: kappa et lambda.'

464. Amyklai? War contribution accounts, 5th/4th cent. B.C. IG V.1.1 + SEG XXXIX 370. SEG LI 439*. B.Bleckmann, *Ktema* 27 (2002) 35-38 argues against dating the inscription to the Archidamian war, finding connections with Thucydides 2.8.4 and Aristophanes' *Peace* 614-624 unconvincing. He suggests instead a date in the first years of the Dekeleian War.

465. Amyklai. Honors for Tiberius Claudius Pratolaos Brasidas, 175-200 A.D. IG V.1.497. SEG LIII 370.* O.Gengler, *Kernos* 18 (2005) 319-322, reprints the text with French translation and prosopographic commentary on three generations of this illustrious family and the cults they served, with cross-references to the text of Pausanias and IG V.1.249, 589, and 608.

466. Geraki. Inscribed marble weight, Hellenistic. Reporting the finds from room 5 of the Hellenistic building B, J.H.Crouwel et al., *Pharos* 13 (2005) 12/13 (ph.), record a marble weight (inv. no. 5608/SF2), of 15.5 kg., with the owner's name inscribed on the handle: Εὐβανδρίδα

467. Geraki. Stamped tile, Hellenistic. J.H.Crouwel et al., *Pharos* 13 (2005) 14/15 (ph.), report the discovery of a fragmentary tile from the roof of the Hellenistic room to the south of Street 2 [for tiles from Geraki see SEG LIII 373, Stroud]. The tile 'refers, in two lines, to the god Apollo and the inhabitants of *Geronthrai*', and is associated by ed.pr. with Apollo's temple

mentioned by Pausanias 3.22.6-7. No text; we read from the ph.: [Ἀπό]λλων[ος] | [Γερον]θρα[τῶν]. In *BE* (2007) no. 32, M.Sève suggests that L. 1 may be a theophoric personal name.

468. Geraki. Incised mug, date? Inv. no. 5153/SF9; ed.pr. E.Langridge-Noti, in J.Crouwel et al., *Pharos* 12 (2004) 22/23 (dr.), who reports one single letter: M. According to ed.pr., incised letters on this type of table pottery are so far unparalleled at Geraki.

468 bis. Gytheion. Donation of Phainia Aromation, 41/42 A.D. IG V.1.1208. SEG XIII 258; XXXVII 323. Laum, *Stiftungen* no. 9. After summarizing the content of the donation, A.D.Rizakis, in V.I.Anastasiadis, P.Doukellis (edd.), *Esclavage antique* -- (cf. our lemma no. 915) 233-241 (French translation of LL. 38-41 and 51-56), focuses on its social context. Phainia Aromation was interested in allowing the access of slaves to the gymnasium and in protecting her θηταῖοι and freedmen; Aromation may have been the single child or the widow of a freedman, probably engaged in the trade of perfumes; this activity is attested for the gens Faenia.

469. Gytheion. Inscribed impost, 2nd half of the 5th/early 6th cent. A.D. L.Nikolakaki, in I.Kakouris, A.Bakourou, A.Parisi and P.Kalamara (edd.), *Tales of Religious Faith in Mani* (Athens 2005) 48 (ph.), presents the ed.pr. of a gray marble statue base re-used as an impost. On one of its narrow sides, the impost bears a medallion with a christogram in mirrorwise rendering, and the letters Α, Ω.

470. Kotyrtia. Honorary decree for Peisitas from Asopos, 2nd/1st cent. B.C. IG V.1.962 (Migeotte, *L'emprunt* no. 25). In *Citoyenneté* 89-93 P.Gauthier presents the Greek text and Migeotte's French translation of LL. 1-14 and elucidates the procedure resulting in the publication of the decree. He focuses on καταστάνη[ων] in L. 7 (παραγενομένων ποτ' αὐτῶν εἰς | Ἀ)σωπὸν τῶν καταστάνη[ων] | μετὰ τῶν ἐφόρων), points out that reexamination of the stone by C.Kritzas in the Epigraphical Museum confirms a reading ΚΑΤΑΣΤΑΝ[ΤΩΝ] rather than ΚΑΤΑΣΤΑ[ΘΕΝΤΩΝ], and suggests that οἱ κατὰσταντες were not 'commissaires' (M.) but individual citizens who addressed themselves to the ephors (καταστάτων, sc. ἐπὶ εἰς τοὺς ἐφόρους) and proposed to ask Peisitas to make a loan to Kotyrtia. The magistrates accepted the proposition, asked the 'intervenants' to join them in the embassy to Asopos, and finally submitted the text of a decree to the assembly. For the role of 'intervenants' in Hellenistic inscriptions see our lemma no. 1284 in fine.

479. Sparta. Inscribed relief skyphoi, Hellenistic (after ca. 165 B.C.). *IG* V.1 1576. *SEG* XI 861 b, c. On the basis of new archaeological finds (our lemmata nos. 480/481 below) and

autopsy, E.Zavvou, *art.cit.* (our lemma no. 478) 108, refutes the earlier readings on these two skyphoi (Sparta Museum, inv. nos MΣ 1931 MΣ 3029) as Σώσιμος and Σώσι[μος] respectively. There was never a workshop of Sosimos; instead the correct reading should be Σώτιμος.

480. Sparta. Inscribed relief skyphos, Hellenistic (after ca. 165 B.C.). SEG XLVII 377. E.Zavvou, *art.cit.* (our lemma no. 478) 112/113 no. 1 (ph.), revisits this vase offering a slightly more accurate version of the surviving text: Σώτιμος[ς]

481. Sparta. Inscribed relief skyphos, Hellenistic (after ca. 165 B.C.). SEG L 409. E.Zavvou, *art.cit.* (our lemma no. 478) 113 no. 2 (ph.) offers a detailed description of this fragmentary vase and the ed.pr. of the inscribed text: Σώτιμος

482. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a base found on Brasidas Str. (Sparta Museum, inv. no. MΣ 14943). Ed.pr. E.Zavvou *art.cit.* (our lemma no. 478) 113 no. 3 (ph.): Φιλοδόμου

483. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a base, found at Klearchos Str. (Sparta Museum, inv. no. MΣ 14944). Ed.pr. E.Zavvou *art.cit.* (our lemma no. 478) 114 no. 4 (dr.; ph.): Φιλοδόμου

484. Sparta. Inscribed relief skyphos, ca. 200-150 B.C. Fragment of a skyphos, found at Orthias Artemidos Street (Sparta Museum, inv. no. MΣ 14946). Ed.pr. E.Zavvou *op.cit.* (our lemma no. 478) 114 no. 5 (dr.; ph.): Φιλοδόμου

485. Sparta. Inscribed relief skyphos, ca. 175-150 B.C. SEG XLVIII 476B. E.Zavvou, *art.cit.* (our lemma no. 478) 115 no. 6 (ph.), republishes skyphos inv. no. MΣ 12949, offering a detailed description of the vase and a more accurate edition of the retrograde inscription: Νικίπ[ου]

486. Sparta. Inscribed relief skyphos, ca. 175-150 B.C. SEG XLVIII 476B. Skyphos inv. no. MΣ 12950 is republished by E.Zavvou, *art.cit.* (our lemma no. 478) 115 no. 7 (ph.), who prints the following text of the retrograde inscription: Νικίπ[ου]

487. Sparta. Inscribed relief skyphos, late 1st cent. B.C. Found at 12 Orthias Artemidos Str., now in the Museum of Sparta, inv. no. MΣ 14940. Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 115/116 no. 8 (ph.). The inscription is retrograde: Φιλωνίδα

488. Sparta. Inscribed relief skyphos, Hellenistic. Found at 12 Orthias Artemidos Str., now in the Museum of Sparta, inv. no. MΣ 14941. Ed. pr. E.Zavvou, *art.cit.* (our lemma no. 478) 116 no. 8 (ph.). The inscription is retrograde: [- - -]IPA[- -]; alternatively Zavvou suggests [- - -]IPA[- -]

489. Sparta. Inscribed relief skyphos, Hellenistic. Fragment with decoration of imbricate leaves, found at Alkmanos Str. (now Sparta Museum, inv. no. MΣ 14634). Briefly mentioned by A.Themos, *ADeltion* 53 B1 (1998) [2004] 161; ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 116/117 no. 10: [- -]PI[- -]

490. Sparta. Inscribed relief skyphos, Hellenistic. SEG LII 370. E.Zavvou, *art.cit.* (our lemma no. 478) 117 no. 11 (ph.), re-examines this vase, offering this time a more conservative text: Φιλ[- -]

491. Sparta. Inscribed relief skyphos, Hellenistic. Fragment found at the junction of Leonidou and Dioskouron Streets (Sparta Museum, inv. no. MΣ 14942). Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 117 no. 12 (ph.), offers the following majuscule transcription of the retrograde inscription: [- -]AI(?)E[- -]

492. Sparta. Inscribed relief skyphos, Hellenistic. Fragment of the base, found at Orthias Artemidos Street (Sparta Museum inv. no. MΣ 14945). Ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 118 no. 13 (ph.; dr.), who notes that on the upper right corner of the letter space before epsilon she could discern a slanting stroke, which could belong to any of the letters X, K, or Y: [- -].EOΣ[- -]

493. Sparta. Inscribed relief skyphos, ca. 150-100 B.C. Fragmentary skyphos found at Kallikratidou Str. (Sparta Museum, inv. no. MΣ 12963). Briefly mentioned by A.A.Themos, *AD* 49 B1 (1994) [1999] 178; ed.pr. E.Zavvou, *art.cit.* (our lemma no. 478) 118/119 no. 14 (ph.; dr.), who reads: Αρι[σ]των[ος] or Αρι[σ]των[ος]. In an appendix (111/112), Z. notes that the workshop of Ariston is well-known from finds at Athens, Delos, Miletos and elsewhere, but it is impossible to say whether the skyphos from Sparta is an import or a local imitation.

494. Sparta (Tsakona). Sanctuary of Zeus Messapeus. *SEG* XL 357-359; XLVII 379. In *LakSpoud* 16 (2002) 67-107 (ph., dr.), H.W. Catling summarizes the results of his excavations for the British School at this sanctuary site. He very briefly alludes (74) to two joining fragments of a columnar inscription, *SEG* XL 359; 'A separate publication is in prospect.' On fragments of a columnar inscription of an inscribed stone jumping-weight, *SEG* XL 357, 74 (dr.) he repeats his earlier description of the lettering is 'of 5th century type.' On 92-96 he provides a detailed analysis of the clay roof tiles from the excavation, including the stamped examples in *SEG* XL 358. Excursus on the cult (88-91), which C. suggests involved 'some minor surgical procedure' for men on the basis of several bronze scalpels and numerous ithyphallic terracotta figurines.

495. Tainaron. Epitaph of Justus from Tiberias, 1st cent. A.D. (or later). *IG* V.1.1256; *CII* I² 721a. Republished with commentary in *IJO* I 198 no. Ach55 (translation), where it is argued that 'Ιουστος was a Jew, because of his name ('the Righteous') and his origin.

496. Tainaron. Honorary inscription or epitaph for Jonathan, 3rd cent. A.D. *CII* I² 721b1 cf. J. and L. Robert, *BE* (1966) no. 197. *IJO* I 199/200 no. Ach56 (ph.; translation), republishes this text with commentary. It is more likely that it is an honorary inscription for an ἄρχων of the Jewish community than an epitaph.

MESSENIA

497. Messenia, the cults of Messenia. Beginning with the linear B tablets from Pylos, M.L. Zunino, *Hiera Messeniaka* (Udine 1997), has compiled a massive compendium of testimonia for the gods, goddesses, and heroes of this region from prehistoric times until the Hellenistic period. Included are quotations with translation of passages from linear B tablets, literature, inscriptions, legends and types of coins, arranged under the following headings: I. Artemis and Dionysos (33-82); II. Zeus and Hera (83-116); III. Demeter, Kore, and Poseidon (117-138); IV. Athena, Apollo, and Asklepios (139-189); V. Dioskouroi, Kouretes, Eileithyia, Kaloi Daimones (191-197); VI. Pan, Hermes (199-214); VII. Other Cults: Aphrodite and Hephaistos, Thetis, Leukothea, Tyche, Achelous and Pamosos (215-239); VIII. The Oriental Cults (241-248); IX. Messene and Damophon, Leukippos, Ides, Aristomenes and Saithidas (251-274); X. Herakles (275-279); XI. Healing Heroes: Family of Asklepios (281-284); XII. Tityros (284-285). Conclusion (287-298). Appendix I. The Mysteries of Andania, *IG* V.1.1390 (301-334); appendix II. Pa-ki-ja (335-342). Copious indices and bibliography, maps, and plans, but no index of inscriptions. Following each section there are discussions of the relevant cults which vary in length from 2 to 38 pages. We deal in separate lemmata with those specific topics and inscriptions on which Zunino makes significant contributions.

498. Andania. Regulations concerning the mysteries of the Great Gods, 92/91 B.C. or 91/90 B.C. or 24 A.D. *IG* V.1.1390; *Syll.*³ 735/736; *LSCG* 65; *SEG* LIV 447*. Zunino, *Hiera Messeniaka* 301-334, reprints the text with Italian translation and collects all the other epigraphic (*SEG* XI 984; XLIII 163; *Syll.*³ 735) and literary testimonia for this festival and sanctuary. In a lengthy discussion she considers the topography of the sanctuary (Andania, Oichalia, Karnasion, etc.), the legendary founding heroes (Μέθας, Λύκος, Καύκων), sacrificial victims, priesthoods, significance of Μεγάλοι Θεοί/Μεγάλοι Θεοί. K. Harter-Uibopuu, *Dike* 5 (2002) 135-159, examines the penalty-clauses of this inscription for insight into its regime of legal control, citing numerous epigraphical parallels. On the priest Mnasiatros (L. 12) and his family cf. *IG* V.1.1532, and *SEG* XXIII 208. On the penal function of the ῥαβδοφόροι (LL. 41-45) cf. the ῥαβδοῦχοι at Korope, *IG* IX.2.1109, and the rhabdophoroi at Lebadeia, *IG* VII 3078. She cites *IG* V.2.357 on penalties for crimes committed during a festival (LL. 75-78), with *FD* III.1, *Syll.*³ 635, *IG* VII 235, *Syll.*³ 1012. On slaves' liability for damages or injury (LL. 76-78): *IG* XII.5 654, *I.Mylasa* 605, *SEG* XIII 521. Penalties for cutting forbidden wood (LL. 78-80): cf. *IG* II² 1362; IX.2.1109, XII.5.108, *IG* XII.9.90. Tents erected at festivals (LL. 34/35): *I.Ilion* 1, *Syll.*³ 422, *LSCG* Suppl. 43, *IG* IV².1.393 and 400, *SEG* XII 385. On the office of γυναικονόμος (LL. 25-28): *IG* V.1.209.10, V.1.170, XII.2.499.6, *I.Didyma* 84, 415, 361, *SEG* XI 926-928, *BCH* (1883) 79, *I.Magnesia* 98. On λυμαίνεσθαι, used of the gynaikonomos' license to remove unauthorized garments (L. 26): *IG* V.2.6; for similar policing of clothing: *IPark* 20, 34, *LSAM* 77. On ἀσυλία (LL. 80-84): *IG* XII.4.1.156, XII.4.1.169. On ἡμιόλιον (LL. 71-73), cf. *IG* IV².1.98; VII 3073; and similar penalties in *I.Delos* 502A. On ἱεροί obligated to act as plaintiffs against violators: *IPark* 3 (*IG* V.2.6A), 32; *IG* IV².1.98 and 109. On the recourse to city laws in a dispute over penalty: *IPark* 3. In Κορυφαῖοι ἀνδρῖ (see our lemmata nos. 1093/1094) 357-365, N. Radeva Girod provides a French translation of this text.

499. Korone (Agios Andreas). Sanctuary of Apollo Korythos. Zunino, *Hiera Messeniaka* 151, 168-179, assembles the main literary and epigraphical testimonia for the sanctuary of Ἀπόλλων Κόρυθος; *SEG* XI 993-995; XL 362 (our lemma no. 501); *AD* 2 (1916) 113/114, no. 75 (our lemma no. 504); 114 nos. 76-78 (lemma no. 500); 115-117, no. 81 (our lemma no. 502); 117, no. 82 (our lemma no. 503) and provides a helpful description of the old excavations of the Greek Archaeological Service at this site, P. Versakes, *AD* 2 (1916) 65-118, the votives, statues, architecture, bronze statuettes, ties to a shrine at Enkomi in Cyprus, contacts with Ἀπόλλων Κερεάτας in Arkadia (Pausanias 8.34.5) and Ἀπόλλων Κάρνειος in Lakonia. On 168, 170/171 she speculates on a possible connection with Mycenaean *ko-ru-to*.

500. Korone (Agios Andreas). Sanctuary of Apollo Korythos, graffiti on the rims of vases, Classical? P. Versakes, *AD* 2 (1916) 113/114 nos. 76-78 (ph.), publishes the following fragments of clay vases found in the excavations of the Greek Archaeological Service at this site:

A. no. 76, early red figured vase, [---]ΣΑΛΙΑΣ?

B. no. 77 [---]ΑΣΙΑΑ

C. no. 78 HAIPANTIOS

Versakes interprets C as written in error for the ethnic of 'Αραντία, in Phliasia (cf. Pausanias 2.12.14). Jeffery, *LSAG*² 204-206, no. 7, dates these to the first half of the 5th cent. B.C. with C the earliest.

501. Korone (Agiōs Andreas). Sanctuary of Apollo Korythos. Dedication of a spear butt to Athena?, ca. 460 B.C.? *SEG* XL 362; XLIX 414,* 419. Zunino, *Hiera Messeniaka* 151, T40; 171-178 (writing at the same time as Figueira, reported in *SEG* XLIX 414), assesses the arguments in favor of a dedication to Athena or the restoration [ἀπ'] Ἀθαναί[ov] in LL 2/3, concluding that the former is more plausible and adducing evidence for the association of Athena with Apollo Korythos in this sanctuary; brief discussion of λεία (171).

502. Korone (Agiōs Andreas). Sanctuary of Apollo Korythos. Dedication of a helmet to Apollo, late 5th cent. B.C. Upper part of a marble pillar-base with cuttings on the top to support a bronze dedicatory helmet, found in the excavations of the Greek Archaeological Service built into Temple A. Inscription on upper panel. Ed. pr. P.Versakes, *AD* 2 (1916) 71, 115-117, no. 81 (ph.).

4 [Ἀπ]όλλων[ι]
[κ]όρυθα
[ἀν]έθεκε
[τάνδ]ε Ἐνυάλι-
[ov] Θεάριον
Πραξίας

We print the text of the ed.pr. except for the misprint in L. 5, '5vov]. It is clear from Versakes' discussion that he means Ἐνυάλι[ov]. In *LSAG*² 203, 206 no. 11, L.H.Jeffery, proposing the above date, observes that in L. 1 'the photograph suggests O rather than Ω.' Zunino, *Hiera Messeniaka* 151 T 44, 168 -177, misinterprets the misprint as 'Ἐνυάλι[][...]...vov]. She concludes that the two epithets refer both to the warlike nature of Apollo and to his oracular powers [Since the two epithets are in the accusative (Apollo in the dative) they directly refer to the helmet and only indirectly allude to Apollo, Chaniotis]. For the connection between Apollo Korythos and Artemis, see our lemma no. 385.

503. Korone (Agiōs Andreas). Sanctuary of Apollo Korythos. Dedication, 2nd cent. A.D. Ed. pr. P.Versakes, *AD* 2 (1916) 67, 113, 117/118 no. 82 (ph.); large fragment of an unfluted marble column found in Temple A in excavations of the Greek Archaeological Service.

4 Φιλοκράτης
Φιλωνίδα
καὶ Τιμοκράτης
'Αγαθία
'Απόλλωνι
Κορύνθωι
ἐπὶ ἱερέος Ἀγάθο(υ)

LL 4/5 were added later in smaller letters over an erasure. Briefly adduced by Zunino, *Hiera Messeniaka* 151, T 43; 177.

504. Korone (Agiōs Andreas). Sanctuary of Apollo Korythos, inscribed fragments of altar screens (?), Late Roman/Early Byzantine. P.Versakes, *AD* 2 (1916) 113/114 no. 75 (ph.), publishes the following four fragments of stone altar screens, probably from the early Christian churches that later occupied the site of this sanctuary; excavations of the Greek Archaeological Service.

A. [---]AKQN :[---]

B. [---]MENOΣ

C. [---]ATAYT[---]

D. +ΥΠΟ[---] | ΟΡΓ. [---] | Π.[---] | Σ[---]

505. Korone. List of ephebes, 246 A.D. *IG* V.1.1398; *CIL* I² 721c. *IJO* I 194-196 no. Ach53 (translation), reproduces LL 1-19 and 91/92 and comments on the presence of two homonymous Jews among the ephebes (LL 91/92: Ἀὐρ(ήλιος) Ἰωσής).

506. Messene. Artemis Ortheia and Artemis Phosphoros. L.Piolot, *Kernos* 18 (2005) 113-140, takes up the problem that of the epithets of this goddess at Messene, Pausanias (4.31.10-11) mentions only Φωσφόρος, whereas the epigraphic sources know only Ὀρθεία. He reprints and translates the text of Pausanias, registering his rejection of Themelis' theory that the heroine Messene shared the large Doric temple with Asklepios, and locating her separate shrine elsewhere (*SEG* XLI 323, L. 9), outside the Asklepieion. He then, after autopsy, reprints

the texts, with translation, bibliography, and app.cr., of the following inscriptions all excavated at Oikos K on the west side of the colonnade of the Asklepieion: *SEG* XXIII 215-217, 219-222 (see our lemmata nos. 517/518). He also cites and briefly describes the decree *SEG* XXIII 208 (see our lemma no. 510). After discussion of several parallel passages, citation of Kallimachos' *Hymn to Artemis*, reflections on Pausanias' method, Piolot concludes that there is no convincing evidence at Messene for Artemis Hekate, Artemis Gorgo, Artemis Hegemone, Artemis Oupesia, or Artemis Eleia, nor moreover for any Artemis with multiple epithets. In Oikos K stood a statue of Artemis brandishing torches (*SEG* XXIII 220) but labelled 'Ορθεία on the inscribed base. Pausanias had recourse to the title Phosphoros 'n'est pour évoquer l'épiclese de la divinité mais bien son type iconographique.'

507. Messene. The Βουλευιον. P.G.Themelis, *PAAH* (2005) 52-54, describes the very poorly preserved remains of a rectangular building with the interior plan of a hypostyle hall excavated by the Archaeological Society at Athens in the agora immediately north of the Doric temple. He suggests that it is to be identified as the Βουλευιον known from *SEG* XXIII 205, 207, and *LIV* 453.

508. Messene. Tiberius Claudius Saithidas Caelianus I and his family. Starting from Pausanias 4.32.2; *IG* V.1.1447, 1451, 1455a; *SEG* XXXIX 383, XL 367, XLI 353; *CIL* III.495, and other inscriptions, N.Luraghi, *RFIC* 133 (2005) 188-201, examines the origins, membership, and the monuments at Messene commemorating this illustrious family of Roman Messene. On 190/191 he has a valuable account of Cyriacus of Ancona's discovery of *IG* V.1.1455 and on 195-198 observations on the heroon of Saithidas in the stadium. [The text of *SEG* XLVIII 490 (LIH 387) was published too late to be taken into consideration by Luraghi, as is also the case with our lemmata nos. 512, 516 Stroud].

509. Messene. Proxeny decree for Satyros of Megalopolis, 4th cent. B.C. Upper left corner of a limestone stele found in excavations of the Archaeological Society at Athens on the north side of the Doric temple in the agora, inv.no. 14452. Ed.pr. P.G.Themelis, *PAAH* (2005) 50/51 (ph.), who compares it to the proxeny decree for the Zakynthian Menalkos son of Aristomenes, *IG* V.1.1425. Satyros of Megalopolis is otherwise unattested.

4 Θεός. "Ε[δοξε τῶι δά]-
μοι τῶ[ι Μεσσανίων]-
Σάτυρ[ον . . . ⁷ . . . M]-
εγαλοπ[ολίταν πρ]-
όξενον [εἶμεν καὶ]
εὐεργέ[ταν . . . ^{α.6} . . .]
ν αὐτὸν [καὶ ἐκγόνο]-

stoich.

8 υς, εἴμε[ν δ' αὐτῶι ? - - - κα]-
θάπερ [τοῖς ἄλλοις]
προξέν[οις . . . δα]-
μιουργ[οῖ . . . ⁷ . . . K]-
12 ρίθων 'Α[. . . ¹⁰ . . .]
των Π[ε[. . . ¹⁰ . . .]
[- ? -] vacat

510. Messene. Honorific decree of the Oupesia of Messene for Mnasistratos, 42 B.C. *SEG* XXIII 208; *LIV* 466,* 468. L.Piolot, *art.cit.* (our lemma no. 506) 122, in a discussion of the setting of this document, Oikos K, adduces *LL* 27/28 as evidence that this structure was a ναὸς τῆς Ἀρτέμιτος; he promises an improved text based on autopsy, especially of *L* 8, in a forthcoming publication.

511. Messene. Ephebic catalogue, 70-90 A.D. Inscribed on the lowest portion of the (limestone?) door jamb at the wide entrance leading from the west stoa of the Gymnasium to the north side of the Palaistra is the following inscription (inv.no. 14610) found in situ in excavations of the Archaeological Society at Athens. Ed.pr. P.G.Themelis, *PAAH* (2005) 55-57 (ph.), who establishes the above date on the basis of *SEG* XLIX 425, LI 472, and the appearance of the tribe of the Romans and the foreigners in A L.2. He further points out that the ephebic lists inscribed at Messene were seldom published on canonical stelai designed for the occasion, but usually on the walls or other structural parts of the Gymnasium. These lists were, therefore, not the result of regular, organized procedures at Messene designed to inform the citizenry. Rather they are evidence for the civic competition among gymnasiarchoi and other members of the elite whose main aim was to enhance their reputations and those of their sons.

	Column A	Column B
	-----	-----
	Ῥωμαῖοι καὶ Ξένοι	Ῥωμαῖοι καὶ Ξένοι
	Α[²⁻³]τηνος [. . . ⁵ . . .]σος	Ῥωμαῖοι καὶ Ξένοι
4	Λ. Ἀντώνιος Μάρκελλος	Ῥωμαῖοι καὶ Ξένοι
	[- - - - -]	vacat
	Κλ. Καλπούρνιος Μάχερ	
	[. .]κυ[- - - - -]νος	
8	[- -]ατος Ἀφροδίσιος	
	[- - - -]ος Εὐκαρπος	
	[- - - -]ος Κλύδωνος	
	vacat	

The letters in B L. 1 are larger [Several letters can be read from the ph. in addition to those printed in ed.pr. e.g. at the beginnings of LL. 3, 4, 8, 9, and there appears to be another full line below L. 10. Stroud].

512. Messene. Statue base for Hadrian, 117-138 A.D. Rectangular limestone base for a bronze statue found in excavations of the Archaeological Society at Athens in the theater next to the throne for the priest of Dionysos, inv. 14565. Ed.pr. P.G.Themelis, *PAAH* (2005) 42-44 (ph.), who identifies the dedicator as Tiberios Klaudios Frontinos (*PIR*² 872), son of Tiberios Klaudios Saithidas Kailianos I of LL. 9-12. He was the first Messenian senator under Hadrian. The ethnic Καμπανός reflects the close ties of this family with Campanian Abellinum. His cognomen Μάκερ is found in Messenian ephebic lists of the 1st cent. A.D.

Ἀγαθῇ Τύχῃ

- Αὐτοκράτορα Καίσαρα
 Θεοῦ Νέρουα υἱόν,
 4 Θεοῦ Τραϊανοῦ Παρθικοῦ
 υἱόν, Τραϊανόν Ἀδριανόν
 Σεβαστόν, ἀρχιερέα μέ-
 γιστον Τιβ. Κλαύδιος
 8 Φροντεῖνος Μάκερ Καμ-
 πανός, Τιβ. Κλαυδίου Σαι-
 θίδα Καυλιανοῦ, ἀρχιερέ-
 ως καὶ ἐλλαδάρχου τῶν
 12 Ἀχαίων διὰ βίου υἱός, ἀνέ-
 τηκεν

For the statue of the dedicator's mother, see our lemma 516.

513. Messene. Honorary statue base for the agonothetes Sophon, end of the 3rd cent. B.C. Cube-shaped block of limestone with two cuttings on the top surface to anchor a missing superimposed block, found in excavations of the Archaeological Society at Athens in the theater, inv. no 14564. Ed.pr. P.G.Themelis, *PAAH* (2005) 44/45 (ph.), who notes that this agonothetes is otherwise unattested at Messene. He suggests that the Athenian sculptor Kallikrates is to be identified with the artist of *IG* IV.1².306C from Epidaurous and a statue in the agora of Messene identified by Themelis only by inv.no. 13919 and publication reference in *PAAH* (2004) 34 [This is *SEG* LIV 461. Stroud]. The base in the theater provides the first epigraphic evidence for sacred contests in honor of Dionysos at Messene. No sculptor named Lyson is apparently attested so far.

Σόφων Λυσικράτε[ος]
 ἀγανοθετήσας Διονυσί[οις]
 vacat 0.18 m.
 Καλλικράτης, Λύσαν ἐποίησαν

514. Messene. Dedication of the gymnasiarchos Sosikrates, Hellenistic/Roman Imperial. Limestone plaque broken at right and below, bearing two large tenons probably for a surmounting pediment, found in excavations of the Archaeological Society at Athens at the northeast corner of the Gymnasium, inv.no. 12943. Ed.pr. P.G.Themelis, *PAAH* (2005) 57/58 (ph.; dr.). Very carefully inscribed, almost stoichedon, in letters of the early Hellenistic period but also possibly classicizing Augustan. Themelis identifies the dedicator with the ephebe on *SEG* LI 471 (L. 2), from the stadium; cf. also the homonymous ephebe in *SEG* XLIX 425.

Σωσικράτης
 Σωσικράτεος
 4 γυμνασιαρχήσ[ας]
 τὸν οἶκον
 [καὶ] τὸ θέατρον
 [ἐπεσκεύ]α[σεν]

[The restoration in l. 6 is very uncertain. Stroud]

515. Messene. Honorary statue base for Claudius, 42-54 A.D. Among the large number of inscribed limestone bases for bronze statues of Roman emperors found in excavations of the Archaeological Society at Athens on either side of the ramp at the entrance to the Doric temple in the agora and along its south side, P.G.Themelis, *PAAH* (2005) 51/52 (ph.), publishes this as the earliest. He establishes the above date on the basis of the titulature in LL. 4/5. Inv.no. 14641. The dedicator is a member of a prominent Messenian family, known from *SEG* XLIX 425 and three other inscriptions from Messene identified by Themelis only by their inventory numbers [published or not? Stroud].

Αὐτοκ[ρ]ά[τ]ορα
 Τιβέριον Κλαύδιον Καί[σα]-
 ρα Σεβαστόν, Γερμαν[ικόν],
 4 ἀρχιερέα μέγιστον, πατ[έρ]α
 πατρίδος ^{vocat} Χαρίδαμος
 Κράτωνος ^{vocat} ἐκ τοῦ ἰδίου[v]
 Two lines erased

516. Messene. Statue base of Klaudia Phrontine, 2nd cent. A.D. In *PAAH* (2005) 46/47 (ph.), P.G.Themelis reports the discovery in excavations of the Archaeological Society at Athens in the theater of a torso of an over life-size marble statue of a female figure, a fine Roman copy of a 4th cent. B.C. original by Praxiteles, Μεγάλη Ἡρακλεώτισσα. He speculates that it originally stood on 'one of the two bases of the first eastern niche of the skene' and that it represents Klaudia Phrontine, the mother of Tiberios Klaudios Saithidas Kailianos I, for whom see *IG V.1.1455*. 'She is characterized as Ἑστία τῆς πόλεως in the inscription on her base.' [We have not found that this base has been previously published. Stroud. For Ἑστία τῆς πόλεως in contemporary Sparta and elsewhere see our lemma no. 2099 Papazarkadas].

517. Messene. Dedication of the gerontes of the Oupesia honoring Eirana, priestess of Artemis, 2nd/3rd cent. A.D. *SEG XXIII 215*; *XLVII 380*; *XLIX 421*. L.Piolot, *art.cit.* (our lemma no. 506) 123 no. 5, after autopsy of the stone rejects Orlandos' restoration of [Ἀρτέμιτι] at the end of L. 10 on the grounds that there is insufficient space on the stone for this word and also that in the context it is redundant.

518. Messene. Dedication of the gerontes of Oupesia honoring the priestess Kallis, 2nd/3rd cent. A.D. *SEG XXIII 216*; *XLVII 380*; *XLIX 421*. L.Piolot, *art.cit.* (our lemma no. 506) 124 no. 3, after examining the stone, observes that there is no physical justification for Orlandos' restoration [- - - οἱ τὰς] above L. 1.

519. Messene. Boundary settlement, 78 A.D. *IG V.1.1431*. *SEG XLI 329*; * *XLV 2261*. O.Gengler, *Kernos* 18 (2005) 326/327, is at pains to point out that the formulation τὸν χειμάρρου, ὃν προσονομάζουσιν Χοίρειον, ὃς ὀρίζει Μεσσήνη καὶ Λακεδαιμόνι πρὸς Ἐλευθερολόκωνας, in *LL 38/39* 'n'est pas tout à fait la même chose que la frontière avec les Laconiens libre.'

For the name of the consul D. Novius Priscus in this inscription, see our lemma no. 2043.

520. Messene (Mount Ithome). Manumission documents, 3rd cent. B.C. *IG V.1.1470-1472*. *SEG XXXIX 388*; *XLIX 2440*; *LI 493*. P. Themelis, *Kernos* 17 (2004) 143-154, in a study of the cults on Mount Ithome, briefly describes the remains of the sanctuary of Ἀρτεμῖς Λιμνῶτις and Λαορία (152-154), mentioned by Pausanias 4.31.7, with a cult statue by Damophon of Messene, drawing parallels with the homonymous shrine in Kalydon.

521. Messene. Gravestone of Nikeretos, 1st cent. A.D. *SEG XLVII 411*. In *PAAH* (2005) 58-60 (ph.), P.G.Themelis reviews the evidence for the series of family tombs behind the west stoa of the Palaistra, especially Grave Monument K3 of the late 3rd cent. B.C. He republishes a

ph. [no new text] of the gravestone of Nikeratos, *SEG XLVII 411*, with brief notes on this family. For prior reports on these graves, see Themelis, *PAAH* (1997) 102-105 (ph.); (1998) 115-119 (ph.); (1999) 93-97; (2000) 97-98 (ph.); (2001) 90-92.

522. Messene. Alphabetical masons' marks in the theater. In *PAAH* (2005) 39/40 and 46, P.G.Themelis briefly notes the existence of such marks on the frieze course of the *scaenae frons* and the north wall of the scene building; no further details.

523. Messene. Incerta. *SEG XLV 329*. In *PAAH* (2005) 48 (ph.), P.G.Themelis publishes several more examples of these rectangular plaques of reddish limestone found in various places in the city during excavations by the Archaeological Society at Athens. None of the recent finds is inscribed. He notes that similar objects have been found in excavations at Kastelli Kisamou on Crete [no reference] and speculates that they may have been used as weights. He raises the possibility that Διοκλῆς on *SEG XLV 329* might be identified as the gymnasiarchos son of Hierokles on the ephebic catalogue of 70 A.D., *SEG LI 472*, *LL 3-5*.

524. Phoinikous? Dedication to Zeus Epidotas, Hellenistic. *SEG XI 1002*. Zunino, *Hiera Messeniaka* 109/110, points out that the editors of *SEG XI* incorrectly dated this herm to the 6th cent. B.C., whereas the archaeological context demonstrates that the above date is accurate.

525. Prote. Euploia rupestral inscription, date? *SEG XI 1010*; *XIV 341*; *LI 502*. * Zunino, *Hiera Messeniaka* 68-82, in a long discussion of the evidence for the worship of Dionysos in the Linear B tablets, adduces the name of the ship in *LL 2/3*, Διολύσφ κα[ῖ] Ὀσίρε[ι], as indicating the presence of this deity in Messenia. With the singular σοι in *L 1*, she reads the divine names as referring to one and the same ship (79-82).

526. Prote. Euploia inscription, date? *SEG XI 1012*; *LI 502*. * Zunino, *Hiera Messeniaka* 131, cites the ship name τῇ Δήμητρι as evidence for the late survival of the worship of Demeter in Messenia and explains the marine setting through her associations with Artemis and Poseidon.

527. Prote. Euploia inscription, date? *IG V.1.1552*. *SEG LI 502*. * Zunino, *Hiera Messeniaka* 161, discusses the appropriateness of Athena as a deity who aids mariners in distress. Brief mention also of *SEG XIV 339* and 342.

528. Thouria. Decree honoring judges from Patras for settling a dispute between Thouria and Megalopolis, date? *SEG* XI 972; XXIV 284; * XLIV 2340. *ISE* 1.51. Zunino, *Hiera Messeniaka* 165, cites this and *IG* V.1.1384 as evidence for the role of Athena as 'divinità poliade' at Thouria and, after detailed discussion, favors Moretti's date of 183-167 B.C.

529. Vasiliko. Vase inscription: *Leukippos?* *SEG* XXXIV 321 c; XXXVII 332.* Although writing without reference to *SEG*, *LSAG* or any bibliography on this sherd later than 1941, Zunino, *Hiera Messeniaka* 162-265, provides a helpful (if outdated) compendium of sources for the exploits on the Greek mainland and in the west (Metapontum) of heroes bearing this name.

530. Volimos. Sanctuary of Artemis Limnatis, assorted inscriptions. *IG* V.1.1374-1377, 1431, 1442, 1458, 1470, 1472. *SEG* XXIX 395 (cf. *SEG* LIII 384); XXXIX 384, 388, 388 bis. Zunino, *Hiera Messeniaka* 33-68, after collecting the literary, epigraphic, and archaeological evidence for this sanctuary, finds that the placement at modern Volimos is the most convincing. She discusses the ritual at this shrine as an initiation rite and brings it into close connection with the cult and sanctuary of Artemis Orthia in Sparta and the homonymous temple in central Messene (*SEG* XLVIII 380; LI 482), with consideration of οἱ τὰς Οὐπήςιας ἱεροὶ γέροντες (*SEG* XXIII 208, 215-217).

For an account of the dispute between Sparta and Messene over the cult of this sanctuary, see O.Gengler, *Kernos* 18 (2005) 322-324.

ARKADIA

531. Asea. The ΑΓΕΜΩ statue, 6th cent. B.C. *IG* V.2.559. *SEG* XI 1163; XXXV 1820. In *The Asea Valley Survey. An Arcadian Mountain Valley from the Palaeolithic Period until Modern Times*, ed. J. and B. Forsén, *Acta Instituti Atheniensis Regni Sueciae-Series in 4^o* vol. LI (Stockholm 2003) 26/27, 251/252, B.Forsén examines the evidence for the exact finding place of this statue and inferences about its cultic connections. He maintains that it was discovered as early as 1866 in a tower of the city wall below Palaikastro (Asea) called Zurlomylos. 'The fact that the statue, and possibly another inscription [not identified, Stroud] were found in the tower cannot be explained in any other way than that they had been reused as building stones when this was built in the 3rd century B.C. Thus we have no information about where the Agemo statue originally came from, but it seems clear that it has no connection with Frangovrysi' where it was later 'discovered' being reused as a stone to help riders mount their horses in 1868. The stone was subsequently removed to the National Museum in Athens. Forsén shows how fragile are scholarly attempts to link this statue to the temple of Μήτηρ Θεῶν

located by Pausanias (8.44.3) near Asea and the sources of the Eurotas and Alpheios Rivers. Also, 'Agemo, Hagemo and Hegemone are epithets of Artemis in Asea . . . [or] it could be a funerary statue of a heroicised deceased person.' Its main importance lies in its strong indication that Asea and the area around Palaikastro were developed in the late Archaic period. For speculation on the historical development of Asea in Archaic-Hellenistic times see Forsén 247-271.

J.de La Genière, *Kastraki* 7, writing without reference to Forsén's above discussion, accepts Frangovrysi as the finding place of the statue and connects it to the sanctuary of the Mother of the Gods mentioned by Pausanias. She observes that on the right side of the throne are traces of a sculpted lion confirming the identification of the statue as the goddess.

532/533. Asea. Stamped tiles, Hellenistic? Two flat, unpainted terracotta tiles bearing parts of a stamp.

532. Found in the Asea Valley Survey at Tambouria, ca. 700 m. southeast of Asea, Palaikastro; *op.cit.* (cf. our lemma no. 531) 239-241 (dr.), TS 1: [Δαμόστ]οι

533. Found at Asea, Palaikastro; now in the study collection of the American School in Athens; *op.cit.* TS 2: [- - -]ΑΩ

534. Kyparissia. Stamped tile, Classical. *SEG* LIII 385. E.Zavvou kindly points out to us per ep. that we erroneously attributed this tile to Kyparissia in Messenia in *SEG* LIII 385, whereas its true place of finding is in Arkadia at a site called Mandra on the slopes of the hill of Agia Kyriaki in the vicinity of the modern village of Kyparissia, in the demos of Gortynos, near Megalopolis. Moreover, we cited E.Zavvou as the author of the ed.pr. in *AD* 54 B.1 (1999) [2005] 181-186, instead of the true author, A.-V. Karapanagiotou. [We apologize to our readers and both these scholars for creating this confusion. Stroud]

535. Lykouria (Roideta). Inscribed tile, ca. 500 B.C. In K.Tausend (ed.), *Pheneos und Lusoi* (cf. our lemma no. 540) 223/224 (dr.), G.Erath publishes a fragment of a Lakonian-type tile inscribed by a finger in the wet clay picked up on the surface at this site: Δα(μόστος?)

536. Mantinea. Dedication to the synagogue by Aurelius Elpidis, 4th cent. A.D. *IG* V.2.295; *Syll.*³ 1247; *CIJ* I² 720. Republished with commentary in *IJO* 1 196/197 no. Ach54 (translation).

537. Megalopolis. Dedicatory inscriptions from the theater, date? *IG V.2.450. SEG XXXVII 345.** H.Lauter, H.Lauter-Bufe, *AA* (2004) 148-150, reject the identification of the ἀγανοθέτης Ἀντίοχος with the pankratiast sent as an envoy to Susa in 367 B.C. (Xenophon, *Hellenika* 7.1.33, 38). As Pausanias 6.3.9 shows, this man was from Lepreon, a polis that did not participate in the foundation of Megalopolis. The theater is to be dated in the last quarter of the 4th cent. B.C. on the basis of the architectural and archaeological evidence, which they examine in detail, not by these inscriptions.

538. Megalopolis. Stamped roof tiles of the stoa of Philip, 4th cent. B.C. *IG V.2.469* no. 6. H.Lauter, H.Lauter-Bufe, *AA* (2004) 145 note 41, propose that, like our lemma no. 539, this stamped tile belongs to a repair of the stoa of Philip, not to its original construction [inscription wrongly cited in *AA* as *IG V.1*, Stroud]

539. Megalopolis. Stamped roof tiles of the skenothekē, after 222 B.C. *IG V.2.469* no. 5. *SEG LI 507.** H.Lauter—H.Lauter-Bufe, in a study of the chronology of the theater and the Thersilion, *AA* (2004) 135-176, noting that two other stray finds from recent excavations in the Agora carry the same stamp, argue (145) that they belong to a rebuilding of the skenothekē after the destruction wrought by Kleomenes III, 222 B.C., and not to the original construction of the theater [inscription wrongly cited in *AA* as *IG V.1*, Stroud.]

540. Pheneos and Lousoi. For a useful collection of testimonia, including inscriptions, for the history, topography, legends, and cults of these two Arkadian poleis, with Fasti, see M.Pretzler in K.Tausend (ed.) *Pheneos und Lusoī. Untersuchungen zu Geschichte und Topographie Nordostarkadiens* (Frankfurt am Main 1999) 36-83. On 197/198 G.Erath compiles a list of references to inscriptions from Pheneos.

541. Pheneos. Mt. Kyllene. Names in the cave of Hermes, 4th cent. B.C.? and later? *IG V.2.362-366. SEG XLVIII 519.* H.Kusch in K.Tausend (ed.) *Pheneos und Lusoī* 353-361, in a detailed description of the cave, while noting that many of the names on the walls are modern, stresses the need for closer study and dating of the ancient inscriptions. See also Tausend 357-362, mentioning ancient vases and figurines in the cave.

542. Phigaleia. Decree of the Messenians, ca. 240 B.C. *IG V.2.419. SEG XI 1142; XLVI 437, 2340; XLVII 427; LIV 446, 448.* Zunino, *Hiera Messeniaka* 113, 277, adduces the uncertain restoration of Ἡρα--- in L. 23 as evidence that Herakles was included with Zeus Ithomatas in the official oath of the Messenians, inasmuch as Hera is apparently unattested in Messenia later than the Bronze Age.

543. Unknown provenance. Jewish epitaph of Panto, 2nd cent. A.D. (or later). *IG V.1.1349; GIBM 1491; CII I² 721.* Republished in *IJO I* 193/194 no. Ach52 (translation), with commentary.

TRIPHYLIA

544. Makistos. Masons' marks on marble roof tiles, ca. 500-490 B.C. and later. A.Nakases publishes a thorough, detailed account of the temple of Athena with separate sections on the inscribed marble roof tiles: *Ο Ναός της Αθηνάς Μακίστου*, in *Δημοσιεύματα του Αρχαιολογικού Δελτίου* (Athens 2004) 87; 108-144, 264-266, 282/283 (ph.; dr.). He argues that the letters are not numbers but symbols to assist the builders in placing the blocks correctly. More than 30 examples survive and Nakases arranges them in the following two sequences:

1. End of the 6th cent. B.C. 4 different forms of digamma, boxlike theta, mu and nu with spread early shapes, + for X, koppa, and psi.

2. Beginning of 4th cent. B.C. mu and nu with normal upright shape, xi, phi, and omega. Nakases speculates that the omega may have originated in the Kyklades (Paros?) where the tile was manufactured. He believes that all the tiles were made elsewhere before they were transported to Makistos. The wide discrepancies between shapes of the same letter are probably to be explained as variations employed by different workshops and/or chronological indications of renovations to the temple.

On Makistos see also *SEG XXXV 389; XXXVII 353; XXXIX 398; LIV 489.*

ELIS

545. Elis. Sacred topography. J.Taita, *Orbis Terrarum* 7 (2001) 107-142, investigates the interaction between topography and cult in Elis. The absence of an ethnic in the only two votives from the sanctuary of Artemis at Kombothékras (*SEG XXXI 356A* and *356B*) may indicate that only one community operated there at the time. In a discussion of roadways, Taita cites *IvO* 171, which gives the distance of the Sparta-Olympia road as 630 stadia, as well as the Latin milestone *AE* 1969/1970 no. 589, that attests Trajan's construction of a road from Samikon to Elis. She suggests that a law similar to the Amphyktionic text *IG II² 1126, LL. 40-43*, ordering the clearing of roads and the repair or bridges leading to Delphi may have been enforced for the roads around Olympia [For the topography of this region see *SEG LIV 489*, Stroud].

546. Olympia. Photographs of inscriptions. In a sumptuous, large-format publication financed by the Bank Of Cyprus in celebration of the return of the Olympic Games to Greece in 2004, X. Arapogianni, *Ολυμπία. Η κοτίδα των Ολυμπιακών αγώνων* (undated, but apparently Athens 2003), publishes many large, color photographs of superior quality and detail of the following inscriptions from Olympia. Unhelpfully, both in the captions for individual plates and in the Index of Illustrations (401–406) the author seldom identifies these inscriptions except by their Olympia Museum inventory number. Although the text of this book is written for a general audience, these photographs deserve to become part of the scholarly study of the inscriptions in question. Hence, we provide a proper concordance with publication references.

<i>IvO</i>	Arapogianni pp.
64	Catalogue of cult personnel 24
240/241	Bronze dedicatory discus of Asklepiades 386/387
245	Bronze spear-butt dedication of Methanios 222
249	Dedicatory Etruscan helmet of Hieron 229
259	Nike of Paionios 158/159
446	Statue base of Armonikos 398
476	Statue base of the sophist Philostratos 194
610	Dedicatory marble bull of Regilla 354
653	Megarian treasury 66/67
717	Bubon's stone 382
<i>SEG</i>	Arapogianni pp.
XI 1180a	Gorgos the Spartan's stone seat 384
XI 1227	Dedicatory stone jumping weight 390
XI 1232	Dedicatory bronze statuette of a runner 374
XVII 206	Pheidias' cup 151
XXIII 253	Dedicatory Corinthian helmet of Hieron 228δ
XLII 395 C	Clay mould from Pheidias' workshop 153
XLVI 470	Dedicatory bronze diskobolos 395
XLVI 472	Bronze statuette of Zeus 219
XLIX 486	Clay measuring vase 336

<i>IG I²</i>	Arapogianni pp.
1467	Dedicatory helmet of the Athenians from the Medes 228γ
1472	Dedicatory helmet of Miltiades 225

547. Olympia. Dedications and treaties. M. Rausch, *Hesperia* 14 (2001) 85–103, analyzes the 'nationalization' of public life in western Greek cities through the cult of Zeus Olympios at Olympia, making heavy use of epigraphical evidence: *SEG* XXXVIII 369 (caduceus inscribed [δ]αμόσιον Συρακοσίων); Lokrian dedication *SEG* XI 1211; dedications by Zankle *SEG* XI

1205, XV 246, and M.L. Lazzarini, *MAL* 19 (1976) 316 no. 961a-b; dedications by Rhegion *SEG* XXIV 303/304, 312; dedications by Messene *SEG* XXIV 303, 313/314; dedications by Syracuse *IvO* 249, *SEG* XXIII 253, XXXIII 328; dedication by Syracuse and Akragas *SEG* XI 1212a, XV 252; dedication by Taras *SEG* XI 1209, *LSAG*² 248; dedication to Zeus *SEG* XXIV 318; helmet dedicated by Miltiades *SEG* XIV 351; helmet by Deinandros *SEG* XXIV 309; private dedication by Eurystratidas *SEG* XI 956, 1214, and *SEG* XV 244; decree of Selinous on the return of exiles *IvO* 22; treaty of Zankle *IvO* 24; treaty between Sybaris and the Serdaioi *SEG* XXII 336; Messana's epigram *LSAG*² 245; also Meiggs and Lewis, *GHI* 20 (Syll.³ 47); Attic bronze prize vases *IG* I² 523–525.

548. Olympia. Eleian elites. Following on the good work by S. Zoubaki (*SEG* XLVI 453; XLVII 447, 449; XLVIII 536; *SEG* LI 521; LII 483), A. Lo Monaco in M. Cébeillac-Gervasoni, L. Lamoine, F. Trément (edd.), *Autocélébration des élites locales dans le monde romain. Contextes, images, texts* (I^{IF} s. av. J.-C. / I^{IF} s. ap. J.-C.) (Clermont-Ferrand 2004) 287–305, investigates 'il ruolo e le modalità della presenza, fisica e ideologica' of Eleian elites in the sanctuary at Olympia during the 1st cent. B.C., using epigraphic and archaeological evidence. Eleian elites placed their honorific dedications in an exedra, a practice found throughout the Aegean. Whereas few local elites are attested in the 2nd cent. B.C. (*IvO* 319, 326, 934), the 1st cent. B.C. saw an explosion of such attestations (*IvO* 399, 400, 403/404, 406–410, 412–414, 419, 423, 425, 427, *Olympia-Bericht* VI (1958) 218–21). *IG* II² 3827 demonstrates that cultic honors could persist into the third century A.D. Dedications made in relation to Roman magistrates with control over the region: *IvO* 330, 335. On the office of θεοκόλος she mentions *Syll.*² 844, *Syll.*³ 529/530, *SGDI* 1477, 1679; on the *theokoleion* see *IvO* 403/404. In listing the numerous priests, she cites *IvO* 61 for the ἐπισπονδορησταί. Comparison of statue iconography in *IvO* 315, 399, 408–412, 421, 453, *Olympia-Bericht* VI (1958) 218, *SEG* XXXIII 1035–1041. On the post-Sullan prevalence of local honorands: *IvO* 415 with *IvO* 62. The single Roman honorand after Sulla: *IvO* 328. 'Medesime famiglie' entrusted with priestships: *IvO* 62, 66, 198–204, 207. Eminent families linked by marriage and persistent in their influence: *IvO* 242, 406/407, *Olympia-Bericht* VI (1958) 218. Final observation: while in the 2nd cent. B.C. dedications were created by artists from all over the Mediterranean (*IvO* 317/318, 397/398 with other literary evidence), in the 1st cent. B.C. all the artists appear to be Peloponnesian (*IvO* 396, 399/400).

548 bis. Olympia. War and peace. This topic, mainly in the context of Pausanias' description of Olympia, is treated by K.W. Arafat, *Dodone* 32 (2003) 23–40, who highlights Pausanias' reliance on inscriptions, citing and/or discussing *IvO* 259, *SEG* XXXI 358, and *SEG* XXXIII 329.

549. Olympia. Statue base, ca. 500 B.C. *SEG* LIV 493. In *AA* (2004.2) 269/270 (ph.), W.-D. Niemeier repeats more or less the same information as reported in *SEG* LIV 493; no text but an excellent ph.

549 bis. Olympia. Epitaph of Blastos, 3rd cent. A.D. *SEG* I 96; XV 260; XXIII 263. In a discussion of slaves defined according to their origin or domicile, S. Zoubaki, *art.cit.* (cf. our lemma no. 2106) 225-229, rejects the interpretation of the *Χερσονησείται*, who set up the epitaph for the fellow slave (*σύνδουλος*) Blastos, as *coloni* or slaves from Chersonesos in Tauris; this ethnic designated a common place of residence and employment; Chersonesos was the name of a property or of the area where the property was located.

ACHAIA

550. Kalavryta. Lex sacra of the cult of Demeter Thesmophoros, 6th/5th cent. B.C. *SEG* XI 1112; XXXV 354, 369; * XXXVI 389; XLVI 437; XLVIII 2132. K. Tausend, *Pheneos und Lusoi* 352-355, briefly considers the possibility that this inscription on a bronze tablet originated in the Sanctuary of Demeter Thesmia in Pheneos and the inferences one might draw about the history and nature of the cult at this shrine.

BOIOTIA

551. Boiotia. Decrees: the procedures resulting in the publication of decrees between ca. 250 and the 1st cent. B.C. In *Citoyenneté* 95-119, C. Müller examines the procedural formulas used in Boiotian decrees in an attempt to find out whether they shed any light on the vexed question of the rise of a small group of urban notabilities ruling the city in the late Hellenistic period and of a possible Roman influence in that field.

M. begins by briefly discussing the criteria applied for dating Boiotian decrees: linguistic (dialect versus koine; variable criteria), prosopographical, institutional (dissolution of the Boiotian Koinon in 171 B.C., resulting in the absence of a federal archon in the prescripts of decrees). M. suggests dating the decree of Chorsia in honor of Κάπων, son of Βρόχας (*IG* VII 2383; *SEG* XXII 410; Migeotte, *Emprunt* no. 10) to 170-160 B.C. (contra D. Knoepfler, who prefers a date prior to 171 B.C.). Finally, M. studies the prescripts of ca. 150 Boiotian decrees. As to the rogatores of the decrees, M. argues that the individual rogator does not disappear in the late Hellenistic period but is often identical with an important magistrate: 'une réelle concentration du pouvoir politique entre les mains de quelques uns' (109). M. reflects on the substitution of the *συνέδριον* for the *βουλή*, probably due to Roman intervention after 167 B.C., and on the appearance of the *άρχοντες* in the formulas denoting the decision-making process: 'ce sont finalement les mêmes qui proposent et décident' (119). In the course of the late Hellenistic period 'au contrôle des magistrats par la cité s'est substitué celui de la cité par les magistrats' (119). Cf. the remarks of D. Knoepfler, *BE* (2006) no. 194.

552. Boiotia. Religion. It has been argued that new Linear-B-tablets from Thebes attest a divine triad consisting of Zeus Oporeus (o-po-re-i; cf. *IG* VII 2733 = *SEG* XLVI 528: Ζεὺς Ὀπωρεὺς in Akraiphia), Gaia, and Ma (ma-ka; cf. *SEG* XLVI 535: Γαῖα Μάκαιρα in Thebes). This view is rejected by Y. Duhoux, *LAC* 74 (2005) 1-19 (with further bibliography).

553. Akraiphia. The monument for Eugnotos, after ca. 291 B.C. and later. I) Post-humous honorific epigram for Εὐγνώτος (after ca. 291 B.C.): P. Perdrizet, *BCH* 24 (1900) 70-74; *ISE* I 69; *GV* 1603. Cf. N. Pappadakis, *AD* 8 (1923) 238 (*SEG* III 363); A. Wilhelm, *Griechische Epigramme* (Bonn 1980) 66-68 (*SEG* XXX 439). II) Five military catalogues, a decree for judges from Megara, and abbreviated proxeny decrees (ca. 190-ca. 120 B.C.): P. Perdrizet, *BCH* 23 (1899) 91-96 (decrees), 193-205 (military catalogues); A. Keramopoulos, *AE* (1936) 43 no. 220; N. Pappadakis, *art.cit.* 237; cf. O. Curty, *Les parentés légendaires entre cités grecques* (Geneva 1995) no. 11 (the decree for Megarian judges).

J. Ma, in B. Virgilio (ed.), *Studi Ellenistici* XVI (Pisa 2005) 141-191 (ph.), studies in detail the monument of Eugnotos and its history, presenting a critical edition of the text of the epigram (translation) and suggesting a reconstruction of the monument.

On the basis of autopsy Ma reads ἡ δὴ γάρ in L. 5 ('for indeed'; ἡδὴ γάρ, Perdrizet); in L. 10 he reads π[λή]ξατο (cf. π[λή]ξατο, Pappadakis; κλίνατο, *GV*; π[ή]ξατο, Wilhelm). In L. 14

initio, he recognizes on the stone χαλκεόν[...], which rules out Pappadakis' χαλκεό- [τευκτο]ν and χαλκεό[πλαστο]ν (χαλκεον [εἰκό]ν', Perdrizet); he also rejects χαλκεόν[ω- το]ν, also suggested by Pappadakis. [I suggest χαλκεον [τύπος]; τύπος is used in the meaning of a cast or sculpted image (not only a relief) as early as the 4th cent. B.C. (e.g. *CEG* II 888 L. 31: εἰς δὲ τύπον χαλκεόπιν; 4th cent. B.C.; Polybios 9.10.12: γραφαῖς καὶ τύποις; *MAMA* VIII 486: τόνδ' ἀνέθηκε τύπο[v]; 5th cent. A.D.); the epigram states that this statue should serve as a model for the young men; τύπος also means a model to be imitated (e.g. Plato, *Rep.* 380 c). A close parallel for a bronze statue of a fallen warrior serving as an exemplum for young men is provided by a late Hellenistic epigram in Kyzikos (Kaibel, *EG* 874 a = Merkelbach-Stauber, *SGO* II 08/01/40: ἰδρύσαστο τῆς Θεοπέθους εἰκόνας τύποιμα ... νέοισι τὸν ἄρσανα τέκνον θ[υμ]ὸν ἐκκαλύπτων); the statue was not funerary, but dedicated to Sarapis and Isis, probably in a gymnasium, Chaniotis.]

The largest part of this article is dedicated to a thorough analysis of the content of the epigram (I) and of how the functions of the whole monument changed in the course of the centuries. The epigram was inscribed on the base of an equestrian statue of Eugnotos, possibly a federal hipparchos, who committed suicide at the end of a desperate fight against the troops of Demetrios Poliorketes near Onchestos (ca. 291 B.C.). Although the statue was paid for by Eugnotos' wife and daughter, it constituted a public honorific monument (other epigrams commemorating military events in the context of public monuments: *ISE* I 62 = *I.Oropos* 389; *ISE* I 71, 84; *SEG* XVI 28; cf. private monuments: *ISE* I 68, 85, 89; II 107). Ma discusses in depth the epigram's literary features (epic echoes, antitheses, vividness, pathos); its function as an exemplum for the young men; its significance in a process of remembrance, grief, restoration, and self-representation of the Akraiphians (144-155).

Ma also discusses in detail the monument's form and location (155-169). Three orthostate slabs survive from the statue base: the slab with the epigram (Museum of Thebes, inv. no. 951; ph.); a slab with military catalogues (inv. no. 959); and a slab with military catalogues and proxeny decrees (inv. no. 961). On inv. no. 961 Ma found a hitherto unnoticed inscription (ΞΕΝΩ), which completes the patronymic of a soldier named in a military catalogue on inv. no. 959 (L. 26 in Perdrizet's list V): Ἀντιγένης Πολυξένης. This shows that the two slabs join and, based on this observation, Ma suggests a reconstruction of the base (155; ph.; dr.), which probably supported a life-size bronze statue, possibly inspired by royal art (cf. the equestrian monument for Nikasichoros of Opous: *ISE* II 84) [on its date see D.Knoepfler, *BE* (2006) no. 195]. As one may infer from one of the proxeny decrees on this monument, the base stood near Ζεὺς Σωτήρ, i.e. near the statue of Zeus Soter (cf. the invocation of Zeus in the epigram; L. 6: Ζεῦ πάτερ), which is known from other inscriptions (*IG* VII 2713 LL. 56/57; *SEG* XV 332).

Unlike earlier military catalogues, which were inscribed on stelae (e.g. *IG* VII 2716) four military catalogues were inscribed on this monument in the 180s and another one between 150-140 B.C. (II). 'The enumeration of Akraiphian young soldiers, part of the Boiotian army, echo the invocation to the *neoi* in the epigram,' prolonging the message of resistance and polis continuity (173) [cf. above on the didactic nature of the statue; it is possible that the monument stood where the young conscripts or the ephebes took their oath, Chaniotis]. Ma argues that abbreviated proxeny decrees, which were inscribed on the same base, date to after 171 B.C. (late 150s), after the dissolution of the Boiotian League; the reference to a Haliartian after the extinction of Haliartos is not a problem; he was an exile, preserving a memory of his destroyed city. A

decree for foreign judges was inscribed around 140 B.C. or later. These additional inscriptions reflect the political changes in Boiotia in the 2nd cent. B.C.

This reconstruction of the chronology is supported by prosopographical observations. Ma discusses the following individuals, mentioned in these texts (175-179) [if no other reference is given, the following individuals are mentioned in no. II]:

- 1) Διονυσίους Ἰρανίωνος (Πράξωνος, Perdrizet; corrected by Ma on the basis of a squeeze and following a suggestion by D.Mulliez), recipient of proxeny, is mentioned in *F.Delphes* III.2.226 L. 1.
- 2) Ἀθανίας Πουθίωνος, conscript during the archonship of Καφισότιμος in the 180s, is the son of Πουθίων Ἀθανάιο, polemarch in the early 170s, and father of Πυθίων Ἀθανάιο, prophet of Apollo in ca. 120 B.C. (*IG* VII 4138, 4141/4142).
- 3) Ξενάντιχος Εἰρωνος, conscript during the archonship of Καφισίας II in the 180s, is the father of Εἰρων Ξενα(ν)τίχου (Ξεναρτίχου, *IG*), polemarch in ca. 150 B.C. (*IG* VII 2715).
- 4) Δινόμαχος Χιοννίδαο, polemarch during the archonship of Ἀγαθοκλῆς in the 180s, is mentioned as polemarch also in *IG* VII 4127 (different date); his son, Χιοννίδαο Δινομάχου, proposed a decree after 171 B.C. (*IG* VII 2708).
- 5) Πραξιλλίς Ἑσχιρώνδαο, polemarch during the archonship of Ἀθανίας in the 180s, is mentioned as secretary to the polemarchs in *IG* VII 4127; his son, Ἑσχιρώνδαο Πραξιλλίος, is mentioned as a polemarch in another military catalogue on this base (150s); he may be identified with Αἰσχιρώνδαο, agonothetes of the Ptoia in the late 2nd cent. B.C. (*IG* VII 4147/4148).
- 6) Φιλόμηλος Θεοζότου, secretary during the archonship of Πυθίας in the 140s, was one of the men who announced the reformed Ptoia in ca. 120 B.C. (*IG* VII 4138, 4141/4142).

Ma concludes that 'time and change transformed the monument from memory to artefact. The processes of strong viewing, reading and feeling dwindled away' (182). Cf. the remarks of D.Knoepfler, *BE* (2006) no. 195.

554. Anthedon. Prosopography and Onomastics. In the series *Prosopographiae Graecae Minores* II, J.M.Fossey, *The Prosopography and Onomastics of Anthedon in Antiquity* (Chicago 2005), presents a prosopography of ca. 390 individuals known from Anthedon (name, date, function/activity, reference) and discusses the 225 personal names attested in this city. Cf. the observations of D.Knoepfler, *BE* (2008) no. 249.

555. Lebadeia. Religion: the cult of Trophonios. P.Bonnechère, *Trophonios de Lébadée. Cultes et mythes d'une cité béotienne au miroir de la mentalité antique* (Leiden 2003), presents a systematic study of the sanctuary of Trophonios in Lebadeia, the rituals and the oracular consultation, and the myths. B. adduces numerous inscriptions, especially in his discussion of the festival of the Τροφώνια (30), the asylos of the sanctuary (30-32; *IG* VII 4135/4136; cf. *IG* VII 4153/4154), the rites (185; *IG* VII 3055), and the cults of Lebadeia (315-324). On 364-367, a list of individuals who are known to have consulted the oracle (cf. *IG* VII 1675, 3055, 3098, 4136). Cf. D.Knoepfler, *BE* (2007) no. 311.

556. Orchomenos. Epitaph of Xenon, late 5th cent. B.C. *SEG* LIII 463. D.Knoepfler, *BE* (2008) no. 234, points out that the form $\Xi\acute{\epsilon}\nu\omega\nu$ (cf. *IG* VII 2427) represents a mixed form, with a loan from the Attic-Ionic alphabet (Ξ) and O for the long vowel.

557. Orchomenos. Epitaph of Athenodoros, Melanthis, and Eukl[---], Hellenistic. *SEG* LIII 464. D.Knoepfler, *BE* (2008) no. 234, points out that the third name may be Εὐκλεί[α] (Εὐκλεί[ς] , *SEG*).

558. Orchomenos. Epitaph of Theomnestos, Imperial period. *IG* VII 3250. Clairmont, *CAT* 1.864. G.Despinis in 'Επιτύμβιον Gerhard Neumann (Mousetion Benaki, Supplement 2) (Athens 2003) 159-161 no. 6 (ph), points out that this stele of the late 5th cent. B.C. in the Thebes Museum, re-used and inscribed in the Imperial period, is not Attic and not of unknown provenance but comes from a church near Orchomenos.

558 bis. Oropos. Athenian honorary decree. See our lemma no. 197.

559. Oropos. List of victors at the Amphiarraia, ca. 70 B.C. *I.Oropos* 529. B.Helly, A.Tzifafalias, *art.cit.* (cf. our lemma no. 608) 416, point out that the name of the winner in κέλῃς τέλειος has been restored by N.V.Sekunda (*LGPN* IIb, s.v.) as [Φίλ]οκρ[ά]της ([Ισ]οκρ[ά]της , *I.Oropos*). This man also won the Eleutheria of Larisa in συνωρίς πωλική (*RPh* 27 [1911] 125 no. 27 L. 7; ca. 80-70 B.C.) and is now attested in our lemma no. 608.

560. Plataiai. Epitaph of a woman, Hellenistic. *SEG* LII 508. Cf. *BCH* 128/129 (2004/05) [2008] 1409. D.Knoepfler, *BE* (2008) no. 245, wonders whether one should read Κλ[ι]νέτα (i.e., Κλεαίνετα ; cf. Κλήντος , Κλεαίντος in Boiotia) instead of Καλ ν ιέτα (no ph.).

560 bis. Tanagra. Two decrees concerning the relocation of the sanctuary of Demeter and Kore and list of sponsors, late 3rd/early 2nd cent. B.C. T.Reinach, *REG* 12 (1899) 53-115; Migeotte, *Souscriptions* no. 28 A; *SEG* XLVII 512*. S.Tsolakidis, *Hellenika* 54 (2004) 105/106, rejects Reinach's restoration of the verb ὑπεργίνομαι in L. 33 ($\text{ἡ δὲ κ[ά] ι τι οὐπεργένηται}$ ἀργούριον), because this verb is only attested in papyri of the late 1st cent. B.C. On the basis of *SEG* XLIII 205 LL. 26-28 he suggests restoring $\text{ἡ δὲ κ[ά] ι τι πλῖον γινούετ[αι]}$ ἀργούριον.

560 ter. Tanagra. Dedication to Isis, undated. Lower part of a marble block. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 60 no. 105/0207: ----- | [- - -] Εἴσιδι

561. Thebes (area of: Leuktra). Epitaph, late 3rd cent. B.C. *SEG* LIII 461. Puzzled by the unusual form of the female ethnic Χηρωνείη in this inscription ($\text{Ἀγαθῶ ι [Μ]νασάρετο[υ] ι Χηρωνείη}$), D.Knoepfler, *BE* (2007) no. 308, wonders whether the text has been read correctly and tentatively suggests an emendation: $\text{Ἀγάθω[ν] ι [Μ]νασάρετο[ς] ι [το] Χηρωνείη[ς]}$ (for Χηρωνείης ; 'une graphie mixte résultant de l'influence de la koinè et de la tendance à l'itacisme: $\eta\varsigma = \epsilon\iota\varsigma$ ').

562. Thespiiai. List of members of a cult association, ca. 400-350 B.C. *SEG* XXXII 503 [*I.Thespiiai* 313]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 87 and 153, mentions this text in connection with the cult of poets, referring to P.Roesch's suggestion [*SEG* XXXII 503] that θαμυριδδόντων (L. 2) designates a group of worshippers of the poet Thamyris, whose statue was seen by Pausanias (9.3.2) in the Valley of the Muses. [But then we would have θαμυριστῶν . The use of the present participle (cf. L. 1: ισ[τ]ραρχίοντος ; L. 5: ἀγομμένων) indicates a temporary function, probably an office; this is confirmed by the fact that only two members of the association are designated as θαμυριδδόντες (LL. 2-4: $\text{θαμυριδδόντων Πισάνδρω, Δαμοκλείος}$); they were the presidents of the association's assembly (cf. Hesychios, s.v. θάμυρις = assembly), Chaniotis.]

563. Thespiiai. Boundary stone of the land of a cult association of worshippers of the Muses, late 3rd cent. B.C. *IG* VII 1785; *SEG* LIV 511 [where the attribution to Tanagra should be corrected to Thespiiai, Chaniotis]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 136, reprints this text (translation), translating $\text{τῶν συνθυτῶν τῶν Μωσῶν τῶν Εἰσιτοδείων}$ as 'those who join in sacrifice to the Muses of Hesiod' [cf. *SEG* LIV 511].

564. Thespiiai. Funerary epigram for Herodes, 2nd cent. A.D. *GVI* 1767 [*I.Thespiiai* 1246]. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 87 and 135, reprints this text (translation) and argues that Ἡρώδης , designated here as the tenth Muse, was Herodes Atticus, who must have received heroic honors in Thespiiai [the Muses were not only patrons of poetry. Since Herodes Atticus was buried in Athens, if this text really refers to him, it must have been an honorary epigram, on the base of a statue of him, Chaniotis].

564 bis. Unknown provenance (Thebes?). Honorary decree of the Boiotian Koinon for Timeas, a Λάκων , 369/8 or ca. 365-353 B.C. Upper part of a marble pedimental stele; in the pediment a relief representing the boy Herakles strangling the snakes sent by Hera; in a relief panel under the pediment, representations of the Dioskouroi and Athena Alea; their names inscribed on the upper frame of the panel; in a lower panel the prow of a warship; allegedly

from Thebes. Originally, part of the George Ortiz Collection in Geneva, it was acquired in 1987 by the Museum of Fine Arts in Boston. Briefly presented by C.C. Vermeule III, *Sculpture in Stone and Bronze in the Museum of Fine Arts, Boston. Additions to the Collections of Greek, Etruscan and Roman Art, 1971-1988* (Boston 1988) 27/28 (ph.; no text). D. Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 73-87 (ph.), rejects the date suggested by Vermeule (early Hellenistic) and the interpretation of the text as a dedication by an ambassador of the Arkadian Koinon. He demonstrates that this is a decree of the Boiotian Koinon dating to the period when the Koinon was dominated by Thebes. It honors Τιμέας Χειρικράτους Λάκων, probably a man from Therapne, where there were sanctuaries of both the Dioskouroi and Athena Alea. Therapne liberated itself from Spartan domination in 369/8 B.C., during Epameinondas' campaign in Lakonia; the combats took place near the sanctuary of Athena Alea and the house of the Tyndaridai (Xen., *Hell.* 6.5.27-32); a Theban garrison was established for several years in Gytheion, which Epameinondas may have viewed as, potentially, the center of a free city. The warship represented in the lower relief panel is not the Argo (as suggested by Vermeule), but 'un navire de guerre pris dans l'arsenal naval de Laconie par le thébain Épaminondas avec l'aide du périèque Cheirikratès' (79). The proposer of the decree, Ίσμηνίας, was a major political figure in Thebes; the elder Ismenias, his father, had been executed by the Spartans in 382 B.C. (Xen., *Hell.* 5.2.25-36); the younger Ismenias, a friend of Pelopidas, was captured together with Pelopidas by Alexandros of Pherai in 367 B.C. (Diod. 15.71.2 and 75.2); after his liberation he accompanied Pelopidas to Susa; this decree would have preceded his long absence (79-81). A date in 369/8 B.C. is provided by the reference (LL 2/3) to the eponymous archon Ergoteles (Εργότελεος ἄρχοντας); his name can be restored in the honorary decree for Νάβας Ἀξιούβω Καρχαδόνιος (IG VII 2407 LL 1/2: [Εργ]οτέλ[ι]ος ἄρχοντας; [Θι]οτέλ[ι]ος, IG) [we correct the misprint 2447 (93), Chaniotis], which can be dated to 369 B.C. on the basis of the names of Boiotarchai (81-84; on 83, a list of the Boiotarchai of the years 371-362 B.C.). The honorary decree for Timeas belongs to this particular historical context of Theban naval policy, which led to a deterioration of Theban relations with Athens. In this context, K. briefly adduces two Athenian decrees of the same year (369 B.C.), both proposed by Πάνδιος (84-88): IG II² 105 concerns an alliance between Athens and Dionysios of Syracuse (cf. IG VII 2407, bestowing honors on a Carthaginian); I.Oropos 290 concerns the restoration of a fountain in the sanctuary of Amphiaras during the Athenian occupation of Oropos

Ed. pr. E. Mackil, *Chiron* 38 (2008) 157-194 (ph.; translation), publishes this text with detailed discussion of the relief (165-171), historical commentary and references to similar Boiotian proxy decrees (especially IG VII 2407/2408; SEG XXXIV 355). M. identifies Cheirikratès (L. 4) as the Spartan nauarch of 395 B.C., and points out that the ethnic Λάκων can also designate a Spartan (Xen., *Anab.* 2.1.3 and 5; 2.5.31); she presents some arguments against Knoepfler's view that Timeas was a perioikos, leaving, however, this possibility open. She also presents a second possible historical context for this decree: the Boiotian ship-building program of ca. 365-363 B.C. To explain why a proxy decree was passed for a citizen of a hostile city, M. speculates that Timeas may have been exiled from Sparta (for supporting the Thebans?), sought asylum in Tegea, and then supported the Boiotian attempt to build a navy (184). [We will present a more complete summary of M.'s article in SEG LVIII, Chaniotis.]

Πολυδεύκης, Κάστορ, Ἀθάν(α)ς] Ἀλέα
reliefs

- Θεός· ἔδοξε τῷ δάμοι· Ἐργοτέλεος
ἄρχοντας· Ίσμηνίας ἔλεξε· Τιμέα[ν]
4 Χειρικράτεος Λάκωνα πρό[ξε]-
νον εἶμεν κῆ εὐεργέτα[ν Βοιω]-
τῶν κῆ αὐτῶν κῆ ἐκγόνους]
κῆ εἶμεν [φοι] γὰς κῆ οἰκίας]
8 ΕΠΩΝ[-----]

8. One would expect ἐπασιν, but the reading of the third and fourth letter is secure; perhaps ἐ(ν)αν[άν] (cf. SEG XXXIV 355), edd. pr.

DELPHI

565. Delphi. Amphiktyony: hieromnemones. Although ca. 1,000 hieromnemones of the Amphiktyony are known by name, in most cases their origin and social status are unknown. F. Lefèvre, in *Prosopographie et histoire religieuse* 9-34, compiles a list of ἱεραμνήμονες (5th-1st cent. B.C.), who may tentatively be identified with men whose public activities, social status, and/or origin are known (11-19). Thessalians: Ἀμυνέας (Kierion), Δάοχος (Pharsalos), Ἰππόλοχος Ἀλεξίππου (Larisa), Ἰσαγόρας (Larisa), Λέων (Atrax), Νικόστρατος (Larisa), Πολλέας (Pharsalos), Πόλλιχος (Gomphoi). Phokeis: Καλλιέας Εὐθέου, Τιμοκράτης. Delphians: Ἐπιχαρίδας, Εὐθύδικος, Ἐπάρμοστος. Doriens: Τεισεάς Ἀλεξάνδρου (Kytention). Euboians: Ἀντιλέων (Chalkis), Αἰσχύλος (Eretria), Μενέδημος (Eretria), Φύτων (Histiaia). Athenians: Ἀμμόνιος Ἀμμόνιου, Ἀπολλοφάνης, Εὐχείρ Εὐβουλίδου. Boiotians: Ἀβαδόκριτος (Thebes), Ἀρίστων (Akraiphia), Ἀσωπόδαρος (Thebes), Ἐπιτέλης (Thespiiai), Εὐρυφάν (Chaironeia), Θηβάγγελος (Thebes), Ἰσμηνίας (Thebes), Πρωτογένης (Thespiiai), Πτωικλῆς (Thespiiai), Φαείνος (Thespiiai), Φιλόξενος. Lokrians: Πύθων (Orous). Perrhaiboi/Dolopes: Ἀπολλόδορος (Phalanna), Ἰποκλέας (Phalanna). Magnetes: Δημήτριος (Demetrias), Διονυσόδωρος, Θεόδοτος (Demetrias). Aiginians: Μοσχίων. Macedonians (representing the king): Ἀρπάλος (Beroia). Aitolians: Ἀγέλαος, Ἀγέμαχος, Ἄγριος, Αἰκιάδας, Ἀλεξαμένος (Pleuron?), Trichonion?), Ἀμύνανδρος, Ἀντιγένης (Lamia?), Ἀρίστων Δαιάν, Ἀρίστων Τριχονεύς, Ἀρχιππος, Βουθήρας, Δαμόξενος, Δαμοτέλης, Δικαίραχος, Εὐρύδαμος, Καλλίας (Herakleia?, Kallion?), Κυδρίων, Λάδικος (Arsinoeia?, Kallipolis?), Λαίστας, Λάτταμος, Λοχαγὸς Ἀγέτα (Kallipolis), Λυκίας Δωριμάχου, Λύκος, Λύκωπος, Μολοσσός, Νεοπτόλεμος, Νικάνδρος Βίττου (Trichonion), Οἰκιάδας, Παιδίας, Παμφαίδας (Physkos), Πολύφρων, Πολύχαμος, Πρόανδρος, Σκορπίων, Στόμιος, Σύναρρος, Τίμαιος, Τιμόλοχος, Τρίχας, Φαλανσίας, Φιλλέας (Naupaktos?, Stratos?), Φίλων, Φύσκος.

On the basis of this prosopography, L. studies their activities: occupation of religious offices in their community (19/20); diplomatic missions (20-23); other functions in the Amphiktyony (23/24); service in this office by members of the same family. As regards the social 'profiles'

and political role of hieromnemes, L. plausibly warns against generalizations (25-33). In an appendix, L. compiles a list of 28 hieromnemes who were honored with *προξενία* in Delphi (34).

566. Delphi. Coinage. O. Picard, *Topoi* 12/13 (2005) 61-65, surveys the beginning of coinage in Delphi (late 6th/early 5th cent. B.C.). Evidence for the early use of coins (*δραχμά*, *ὀδελός*) for the payment of fines and contributions to the cult is provided by *CID* I 1 (late 6th/early 5th cent. B.C.), 2 (ca. 500-480 B.C.), 3 (copy of an earlier text, made in the late 4th/early 3rd cent. B.C.), 8 (ca. 400 B.C.; *δελφίδες*), and 9 (copy of a text of the late 6th cent. B.C., made ca. 400-350 B.C.; cf. 9 bis) [for a new copy found at Panopeus see *SEG* LIII 485, Chaniotis]. A document of the Labyadai (E. Bourguet, *BCH* 49 [1925] 25-30; cf. J. and L. Robert, *BE* [1970] no. 312; ca. 500 B.C.) mentions amounts of money: *[μνᾶ]ς δεκατέτορες καὶ ἡμι-μναίων* (LL. 6/7) and *δραχμάς πεντέκοντα καὶ ἑξ* (LL. 8/9).

567. Vacat

568. Delphi. History: Diodoros and Delphi. F. Lefèvre in C. Bearzot, F. Landucci (edd.), *Diodoro e l'altra Grecia. Macedonia, Occidente, Ellenismo nella Biblioteca storica* (Milano 2005) 105-126, adduces the epigraphic material of the Delphic Amphiktyony in a study of Diodoros' treatment of the following episodes of Greek history: the Phocian War of 356 B.C. (Diod. 16.23.1-3 and 29.2-4), the peace agreement after the Third Sacred War (Diod. 16.60.3), the accession of Alexander the Great (Diod. 17.2.2; cf. *SEG* LII 521), and Alexander's hegemony (Diod. 17.4.2).

569. Delphi. Religion: cults. A. Jacquemin, in *Nommer les dieux* 241-253, presents an overview of the cults attested at Delphi in literary sources and inscriptions. Dedications to deities other than the gods of the Amphiktyony (Aphrodite, Artemis, Asklepios, Athena, Diktyнна, Dionysos, Eileithia, Herakles, Hermes, Zeus, and the heroes Phylakos and Proxenos) were usually made by individual Delphians, except for a few official dedications to Herakles Boiotios, Pan, and Zeus. Boundary stones and altars attest the cults of Aphrodite (?), Athena, Eileithia, Hygieia, and Zeus. Inscriptions also mention the sanctuaries of Athena Pronaia, Demeter, Ga, and Poseidon (242-246).

J. also collects the epikleseis attested in Delphi: *Ἀθηνᾶ Ἐργάνη, Ζωστήριᾶ, Προναία, and Σωτηρία; Ἀπόλλων Λύκειος and Πύθιος; Ἄρτεμις Εὐκλείᾳ and Λαφρία; Ἀφροδίτη Ἐπιτέλειᾳ; Ἑρμῆς Ἐναγώνιος and Καθηγεμών; Διόνυσος Δαιδαφόρος, Λικνίτης, and Σφαλεώτας; Ζεὺς Μαχανεὺς, Μοιραγέτης, Πατρώος, Ποιεύς, and Σωτήρ; Ποσειδῶν Ποιβατήριος* (*SEG* LII 534; cf. 252/253) and *Φράτριος*. Two poetic epithets of Apollo appear in metrical dedications of foreign individuals or communities: *Ἑκατηβόλος* (*F. Delphes* V.3.269) and *Φοῖβος* (*F. Delphes* III.4.183, 187, and 460). J. rejects the hypothesis that

TYPANNOI in *F. Delphes* III.4.124 is an epithet of Apollo (*Τυραννῶν*) and prefers to read *Τυραννοί* (247/248). The identity of the gods, for whom the Labyadai celebrated the festivals *Ποιτρόπια* and *Τελχίνα* cannot be determined. The epithets of Dionysos (*Βάκχος*, *Διθύραμβος*, *Ταῦρος*) used in the paian of Philodamos (*SEG* LIII 488) are not related to his cult in Delphi. [For new attestations of epithets in Delphi see the acclamations found in the gymnasium: *Ἀπόλλων Πύθιος* (*SEG* LI 615, 617/618, 620-622, 625/626) and *Ἄρτεμις Προΐθυραία* (*SEG* LI 623), Chaniotis.]

570. Delphi. Religion: oracle and pilgrimage. M. Arnush, in *Pilgrimage* 97-110, discusses the development of public and private pilgrimage to Delphi to consult the oracle, adducing the epigraphic material. While public consultation for political matters declined after Alexander the Great, oracular consultation by individuals remained popular well into the Hellenistic period.

571. Delphi. Religion: Pythais. See our lemma no. 28.

572. Delphi. Regulations relating to a theoria of Andros to Delphi, 5th cent. B.C. *CID* I 7; *LSCG Suppl.* 38. In a discussion of the cultic relations between Andros and Delphi, I. Rutherford in J. Chrysostomides, C. Dendrinos, J. Harris (edd.), *The Greek Islands and the Sea. Proceedings of the First International Colloquium held at The Hellenic Institute, Royal Holloway, University of London, 21-22 September 2001* (Camberley 2004) 59-75, focuses on this text, summarizing its content (62-69), reconstructing the procedure of the theoria (66-68), and discussing the possible historical contexts (69-72). The Andrians mentioned in the Delphic accounts (*CID* II 22/23) must be members of theoriai such as the one regulated by this document (cf. *SEG* LIV 530; 61 note 14). There is no reason to assume that the Andrian theoriai coincided with a major festival at Delphi. A comparison with the treaty between Skiathos and Delphi (*CID* I 13; translation on 72/73) suggests that the regulation concerning the Andrian theoria was an Andrian sacred law and not a treaty (73/74). The Andrian theoria to Delphi is also attested through a paian of Simonides (*PMG* 35f ed. Page; ca. 510-480 B.C.), and this suggests an early date for this regulation (ca. 500-480 B.C.; 70). R. mentions the existence of a further unpublished fragment of this text (60).

573. Delphi. Law, ca. 373-346 B.C. (copy of an earlier document?). *CID* IV 2; *SEG* XLIV 425; XLV 469. O. Picard, *Topoi* 12/13 (2005) 58-60, points out that this fragmentary law mentioning *παρκαταθήκαι* (LL. 11-14) is concerned with gold and silver objects (including money) brought to the sanctuary for safety and deposited there; it should not be regarded as evidence for banking activities.



574. Delphi. List of theodorokoi, late 3rd-early 2nd cent. B.C. *SEG* XXVI 624; LIV 532 bis*. L. Robert, *BCH* 70 (1946) 512-523. The fragment published by Robert (found in 1937) has never been recorded in *SEG*. It is a fragment of a limestone block, broken on top, bottom, and right, inscribed on the front (A) and on the left side (B). Side A is the left side of col. I LL. 58-77 of the fragments published by A. Plassart, *BCH* 45 (1921) 1-85 (late 3rd cent. B.C.). This text is adduced by H. Beden, F. Mannucci, *art. cit.* (cf. our lemma no. 1270) 107-117, as evidence for Oroanna (L. 70). We present the text of this fragment and the rest of col. I.

- 60 [ἐν Σε]λευκεία[ι -----]τωνος
[ἐν Μαγνησ]ίαι Πολ[-----]ύχου
[ἐν] Πρ[ι]νήτι Ἀπολλ[-----]ένης
[ἐν Εὐ]ρώμαι Διονύ[σιος?] Πρω[τέου?]
[Ε]ἰρηναῖος vacat
64 [ἐν Μι]λήται Μοσ[-----]ῖωτας
[...³...]ος Φ.ΑΙΡ[-----]του
[ἐν Ἡ]ρακλεία Ν[-----]ρος Ἑρμεία
[ἐν] Σάμωι Εὐκλ[ῆς] Θεοκρίτου· ν Ἀπολλώνιος
[ἐ]ν Ἐφέσῳ Σμ[ί]ας Σιμίον· ν Ἀσκληπιάδου
68 [ἐ]ν Πτολεμαῖδ[ι] Διονυσόδωρος Μέμνονος
ἐν Τέωι Ἀντίοχ[ος] Δημέου· Φάνης·
ἐν Ὀροάννῳι Ζ[ῆ]νις Ἡρακλείτου
Διονύσιος [Θ]αρσίωνος
72 [ἐν Κο]λοφῶνι Κ[α]ῦστρόλοχος
[vac.?] καὶ Κράτης Φιλίστης
[ἐν Διὸς] Ἰερῶι [Καλ]λίμαχος Πράο[χ]ος
[ἐν]ι Π[ο]σῆς καὶ Τιμέας Οἰκεσίου?
76 [-----]εἰσιπ[π]ος
[-----]ου

The two fragments join in L. 73 || 58. Seleukeia on the Maiander = Tralleis; consequently, the list must be older than 188 B.C., R. || 61. πρῶτ[ου?], P. || 66/67. Apollonios, son of Asklepiades, was added later, P. || 68. Ptolemais = Lebedos, R. || 71. [Θ]αρσίωνος, R. || in fine, [Κα]ῦστρόλοχος, P. || 73. [ἐν Αἴρ]αι for Αἴραις is unlikely, R.; || 74. [Καλ]λίμαχος, P. || 75. Π[ο]σῆς, R.

575. Vacat.

576. Delphi. Dedications of Gelon and Hieron, ca. 480-468 B.C. *Syll.*³ 34/35; *LSAG*² 275 nos. 6 and 8; Meiggs-Lewis, *GHI* 28; *IGDS* 93; Arena V 66 and 69; *SEG* LIV 537. G. Adornato, *RAL* 16 (2005) 395-420, reprints the texts (399-403; ph.; dr.), suggests a reconstruction of the monument (409-413), and critically examines the literary evidence for the dedication of Gelon (allegedly war booty from the battle at Himera; Diodoros 11.26.7). He points out that,

unlike the contemporary dedications after a war victory (e.g. *SEG* XI 1206; XXXIII 328; *F. Delphes* III.1.129; III.4.191 and 456), this text makes no reference to a war. Adducing other dedications of Syracusans in panhellenic sanctuaries after the re-foundation of Syracuse under Gelon (413; *CEG* I 380; Pindar, *Ol.* 6.5-9; Paus. 5.27.2; 6.13.1), he suggests that Gelon made his dedication either after 485 B.C. as a thank-offering to Apollo for the re-foundation of Syracuse or, alternatively, after 480 B.C. as an expression of gratitude not for the victory in Himera but for the entire war against the Carthaginians; the use of the 'Selinountian gamma' in this inscription and in *CEG* I 380 may support the earlier date (414-419); Gelon's dedication may have been subject to re-interpretation in view of later events. Hieron's dedication linked his achievement to those of his brother and to the legitimacy of Deinomenes, his son.

577. Delphi. Sculptor's signature on the Siphnian Treasury, ca. 530-525 B.C. *CEG* 449; *SEG* LII 538. D. Viviers, in *Πρακτικά Β' Σιφναϊκού Συμποσίου* 289-296 (ph., dr.), provides a modern Greek version of his 2002 French article [summarized in *SEG* LII 538], reprinting his restored text which identifies the sculptor as Βούπαλος.

578. Delphi. Potter's signature, 6th cent. B.C. Fragment of a large pithos; an inscription engraved before firing; found in 2001 south of the archaeological site of Delphi (site of Μακελλαρικά Καστρούλια). Ed.pr. S. Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 8 no. 2.

[-]δος (ἐ)ποίησε Τι[θορεύς?] or Τι[θρονεύς?]

579. Delphi. Mason's instructions?, ca. 450-400 B.C. Rock-cut inscription found south of the Kastalia fountain. Ed.pr. S. Raptopoulos, E. Sidiras, *Μιά νέα επιγραφή από την περιοχή τῆς Κασταλίας Κρήνης Δελφῶν* (Delphi 2007); non vidimus; cf. S. Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 41 no. 73, who suggests that this inscription indicated that this site should remain unoccupied for use by a crane machine (σφενδόνη).

[-]ις σφενδόνην

PHOKIS

580. Ambrissos. Honorary inscription for Emperor Gallienus, ca. 267 A.D. Fragment of a statue base found in 2002, re-used in an early Byzantine church. Mentioned by S. Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 9/10 no. 2, who reports

that the inscription mentions the ἄρχων Νεικηφόρος Εὐτυχεστάτου and the ἐπιμελητὴς Θεαγένης Ἀντέρωτος (cf. *IG IX.1.12* LL. 13-18: ἐπιμελητεύοντος ... Αὐρ(ηλίου) Ἀντέρωτος; LL. 37/38: παίδων πάλην· Αὐρ(ήλιος) | Θεαγένης).

581. Ambryssos, Dedication to Artemis and Prometheus, 3rd cent. B.C. Fragment of the base of a small column, which supported a dedication; found in 2003, re-used in the church of Agios Panteleemon and Agia Paraskevi in the area of Distomo. Ed.pr. S.Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13 no. 6 (dr.), who interprets this text as a dedication to Artemis and Prometheus (21).

[Ἀρτέμιδι] Σωτείραι, | Προμαθεῖ

582. Antikyra. Manumission record, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 583/584. Ed.pr. S.Raptopoulos, *Τὸ βραχῶδες ἱερό στήν Φωκικὴ Ἀντίκυρα* (Delphi 2005); non vidimus. Cf. id., *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 2.

4 [- - - - -]Κ[- - - -]
[ἐπ' ἐλ]εὐ[θ]ερ[ίαν] ? --- παραμεν[έ]τωσαν
[παρὰ --- - - ἄ]χρι κα ζώη· μ[ι]άρτυρε[ς]
[- - - - -] Εὐάν[θ]ειος?
[- - - - -]Ξενος Νίκω[ν]ος
[- - - - -]εως
[- - - - -]οι Θ[ά]σιος?

5. [Χαρ]ίΞενος or [Δαμό]Ξενος. R.

583. Antikyra. Dedication to Artemis Eileithyia, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 582 and 584. Ed.pr. S.Raptopoulos, *Τὸ βραχῶδες ἱερό στήν Φωκικὴ Ἀντίκυρα* (Delphi 2005); non vidimus. Cf. id., *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 1.

[Ἀρτέμιδι Εἰ]λειθυῖα[ι --- ^{ca. 5} ---]ΟΥ
[- - - - -]ΑΘΗΝΑ[- - - - -]ΝΟΣ

2. Ἀθηνᾶ[ι]. R. [but these letters may be part of a theophoric name, Chaniotis].

584. Antikyra. Dedication?, undated. Rock-cut inscription found in the area of the temple of Artemis; cf. our lemmata nos. 582/583; a text written in two columns. Ed.pr. S.Raptopoulos,

Τὸ βραχῶδες ἱερό στήν Φωκικὴ Ἀντίκυρα (Delphi 2005); non vidimus. Cf. id., *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* -- (cf. our lemma no. 585) 13/14 no. 3, who tentatively interprets this text as a list of offerings to Artemis [the text in col. I seems to be a list of epithets of Artemis (?); it is not certain if they are in the genitive, Chaniotis].

I:	Bo[- - -]	II:	[- - - - -]
	Παιδοτ[ρόφωι]		[- - - - -]
	Σωτ[εῖραι]		[- -]ΔΟΜ[- - - -]
4	[Εἰ]λειθυ[ῖαι]		[- - - - -]
	ΟΕΥ[- - -]		[- - - - -]
	Ἄγρο[τέραι]		[- - - - -]
	Ὀρ[θῖαι]		[- -]Ω[- - - -]
8	[- - - - -]		[- - - - -]
	[- - - - -]		[- -]ΟΙ[- -]ΟΡΙΣ[- -]
	Κα[- - -]		[- - - - -]
	[- - - - -]		[Θε]οδ[ό]του
12	[- - - - -]		[- - - - -]ΠΙ[- -]
	[- - - - -]		[- -] Πάριδος [- -]

II. 11. or [Θε]οδ[ό]του, R.

585. Antikyra. Defixio, late 3rd cent. A.D. Lead tablet found in a cemetery in 2001. Ed.pr. S.Raptopoulos, K.Vlachou-Mogire, *Corpus* (July 2005); non vidimus. Mentioned by S.Raptopoulos, *Χρονικά Αρχαιολογικῶν Ἑρευνῶν* (Φωκίδα, Δ. Λοκρίδα, Ν. Αἰτωλία, Οἶτη, Δωρίς) (Delphi 2008) 4 no. 2 [this publication, printed and produced by the author and kindly sent to us, contains reports of fieldwork in the years 2000-2006 submitted to AD, but still unpublished because of the great delay in the publication of AD; to avoid further delay, we present now, rather than deferring to SEG LVIII, the inscriptions mentioned in this 2008 publication; see our lemmata nos. 578-584, Chaniotis]: [- -]ΕΥΣΕ[- -]

586. Elateia. Territory. G.Zachos, *Archaiognosia* 12 (2003/04) 197-221, studies the extension and development of the territory of Elateia, briefly adducing several inscriptions (*IG IX.1.97/98*, 101; *ISE* 55). See also our lemma no. 587.

587. Hyampolis. Document with a list of properties, 2nd/1st cent. B.C. *IG IX.1.87*. In a study of the territory of Elateia, G.Zachos, *art.cit.* (cf. our lemma no. 586) 209/210, adduces this text, identifying the πύργος in L. 10 with a tower found in 1994 at Sphaka (AD 48 B1 [1995] 341/342), between Elateia and Kalapodi. This tower may have been on the border between the land of Elateia and the sacred land of the sanctuary of Apollo and Artemis at Kalapodi. Z. associates the Ἀνάκειον (L. 26) with a sanctuary of the Dioskouroi near Sphaka (*IG IX.1.129*). Φίλων Φίλωνος, owner or tenant of land (LL. 62-64), may be a relative of a

homonymous man from Elateia mentioned in a manumission record in Delphi (*SEG* XXXIV 398).

WESTERN LOKRIS

588. Chaleion. Treaty between Chaleion and Oiantheia, ca. 450 B.C. *IG* IX².1.717; *Staatsverträge* 146; *Nomima* 53; *SEG* LIV 538. M.L.Zunino, *ZPE* 153 (2005) 113-126, discusses in detail the meaning of *συλῆν* and *ἡάγεν* in this treaty, arguing that only *συλῆν* denotes reprisals. The object of this treaty was to define the cases in which reprisals were allowed.

589. Naupaktos. Mosaic inscription, late 4th/early 5th cent. A.D. *SEG* LI 643. In a short report concerning the excavation of an early Christian basilica in Naupaktos, V.A.Papageorgiou, in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) II 460/461 (ph.), republishes this inscription. We present the text indicating the division of lines and giving a more precise date.

ὁ λαμπρότατος ὑπὲρ εὐχῆς αἰποίησεν

590. Naupaktos. Christian mosaic inscription, 5th cent. A.D. Mosaic inscription on the pavement of a building, probably of religious function, in Naupaktos; the mosaic is decorated with geometrical motifs. Ed.pr. A.Zogaki, in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) II 475 (ph.).

Ἀρίστον
πρεσβύτερος

4 εὐξάμενος
ἐποίησα

AITOLIA

591. Aitolia. Aitolian Koinon: history and institutions. Adducing the relevant inscriptions, S.Y.Vlasyukov, *Antiquitas Aeterna* 1 (2005) 107-121 (in Russian; English summary), discusses the assembly of the Aitolian Koinon, arguing that it only had one regular annual meeting: in Thermon in the autumn.

N.Bernard, in É.Deniaux (ed.), *Le canal d'Otrante et la méditerranée antique et médiévale. Colloque organisé à l'Université de Paris X - Nanterre (20-21 novembre 2000)* (Bari 2005) 31-39, summarizes the activities of the Aitolian Koinon for the control of the sea in the 3rd and 2nd cent. B.C., briefly adducing several inscriptions, especially *IG* II² 844; IX.1.873; IX².1.6. 17

A, 31 A and G, 169, 185, 189/190, 193, 583, 624-640, 654, 719; *SEG* XVIII 245; *F.Delphes* III.1.318; *Syll.*³ 622 B.

592. Kryoneri Messolongiou. Christian mosaic inscription, early 6th cent. B.C. Mosaic decorated with floral and geometric motifs; found in a Late Antique building of religious or sepulchral function at Kryoneri Messolongiou (ancient Kalirrhoe?, Kalydon's harbor). Ed.pr. F.Kefallonitou in A.Paliouras (ed.), *op.cit.* (cf. our lemma no. 593) 490 (ph.).

Κύ[ριε μνήσθ]-
ῆτι τῶν [ποιησ]-
άντων τὸ [ἔργον τοῦ]-

4 το καὶ τοῦ δοῦλο[υ σου]
Εὐαγγέ[ρι]ο[υ]

Κ(ύριε μνήσθ)ῆτι or (βοήθ)ῆτι τῶν (ποιησ)λάντων or κτισ(άντων) τὸ (ἔργον τοῦ)το καὶ τοῦ δοῦλ(ου σου) | Εὐάγ(ρίου), ed.pr. [but remains of more letters can be read on the ph., Chaniotis].

AKARNANIA

593. Alyzeia (area of: Drymonas Archontochoriou). Dedication to Artemis Epikrateia, 3rd cent. B.C. Statue base found in a sanctuary of Artemis at Drymonas Archontochoriou. Ed.pr. L.Kolonas in A.Paliouras (ed.), *Β' Διεθνές Ιστορικό και Αρχαιολογικό Συνέδριο Αιτωλοακαρνανίας. Αγρίνιο, 29, 30, 31 Μαρτίου 2002. Πρακτικά* (Agrinio 2004) I 269 (ph.). Ed.pr. reports that the epithet Ἐπικράτεια is attested for the first time; it is also mentioned in other unpublished dedicatory inscriptions from the same sanctuary.

Καρυὰ Ὀφελάνδρου Ἐπικρατεΐαι

[1. initio, Καρύα? || 2. for Ἐπικράτεια in Samos see *IG* XII.6.596, Hallof.]

594. Alyzeia (area of: Drymonas Archontochoriou). Stamped roof tiles, Hellenistic. L.Kolonas, *art.cit.* (cf. our lemma no. 593) 269, mentions the discovery of stamped roof tiles in a sanctuary of Artemis. They bear the ethnic Ἀλυζειών, which shows that this rural sanctuary was controlled by the neighboring city of Alyzeia (cf. *SEG* XLVII 565).

595. Oiniadai. Inscriptions from the theater, 3rd cent. B.C. S.Zoubaki, in S.Gogos, *Τὸ Αρχαῖο θέατρο τῶν Οἰνιάδων* (Athens 2004) 183-209 (ph.), republishes the inscriptions from the theater. These texts consist of a building inscription (*IG* IX².1.419(1-11) = 2.1-11). Z. comments on the names, the procedure of manumission records (*IG* IX².1.419(1-11) = 2.1-11). Z. comments on the names, the procedure of manumission, and the letterforms, on the basis of which she suggests a date for all the texts in

ca. 300-250 B.C. She points out that the names of the manumitted slaves do not allow a determination of their origin (captives of pirates?). Z. suggests a new reading for IG IX².1.419(5): Φοινικίδης Εὐθυ(μ)ίν (ΟΙΝΙΚΙΔΗΣ Εὐθύνιν, IG).

596. Thyreion. Grave epigram of Timokritos, 3rd cent. B.C. IG IX².1.298; GV 749. F. Mosino, *Epigraphica* 66 (2004) 388/389, presents an Italian translation of this epigram and comments on the explicit reference to Tyrtaios (L. 7). The phrase πίπτει δ' ἐμ προμάχοισι (L. 5) is inspired by Tyrtaios (*eleg.* 6 L. 1: ἐν προμάχοισι πεσόντα).

THESSALY

597. Thessaly. Manumission. R. Zelnick-Abramovitz, *ZPE* 153 (2005) 108-112, discusses the term ξενικὴ and ξενικὴ λύσει/λυτρώσει in manumission records from Dodona (see our lemma no. 627) and Thessaly (e.g., IG IX.2.27/28, 1296; cf. the epitaphs IG IX.2.851, 866; A.M. Woodward, *BCH* 33 [1913] 316 no. 6). According to the prevailing view, this term denotes a form of manumission through which the manumitted slave acquired the status of the ξένος (W. Rensch, *De manumissionum titulis apud Thessalos* [Halle 1908] 121-123). This view was supported by the presence of ξενωδόκοι in manumission records [on this term see SEG L 622] and by a Rhodian inscription (IG XII.1.383) that uses the term ξενωθεῖς in connection with a manumitted slave. Z.-A. rightly points out that in the Rhodian inscription ξενώω refers to the grant of the status of a guest-friend, not that of a ξένος. In view of the mention of ξενικὴ in epitaphs, she argues that this term did not designate the mode by which a slave was manumitted, but a privileged status of the freedman. She suspects that such freedmen were exempted from the taxes paid by ξένοι (ξενικά). Such exemptions are attested for freedmen [but with different terms and not in Thessaly]: IG IX².1.82c (ἰσοτελής); 96a (ἀφορολόγητος). As further parallels, Z.-A. adduces manumissions that awarded the freedmen special rights, such as citizenship and ἔγκλησις (IG IX.2.1290; *SGDI* 2133). [The grants of citizenship to women (IG IX².1.9; IX.2.458; SEG XXXVII 515) adduced by Z.-A. in this context are irrelevant, since they do not concern manumitted slaves. There is a problem with her interpretation: usually, the status of a manumitted slave is expressed with an attribute referring to him (ἀνέφακτος, ἀντεπληκτος, etc.) and not to the manumission; this suggests that in ξενικὴ λύσει/λυτρώσει it was the λύσις (the mode of manumission) that was distinct, not the freedman's new status. Since λυτρώσις alludes to the payment of ransom, I tentatively suggest that ξενικὴ λύσει/λυτρώσει may be a term originally designating the liberation of persons who were not born slaves but who had the status of ξένοι (e.g., captives of war, victims of pirates); later this privileged mode of manumission could have been used for 'ordinary' slaves as well ('manumission in the same manner as the liberation of foreign captives'), Chaniotis.] Cf. ead. *op.cit.* (cf. our lemma no. 2107) 76-81.

598. Thessaly. Religion: cults of Perrhaibia. Continuing their survey of the cults of Thessaly (cf. SEG XLVII 663), K. Rakatsanis, A. Tziafalias, *Λατρεῖες καὶ ἱερὰ στὴν ἀρχαία*

Θεσσαλία. Β'. Περραιβία (Ioannina 2004), collect the literary, epigraphic, and archaeological evidence for the cults of the cities of Perrhaibia. We list the names of deities and the epithets that are attested in inscriptions. **Gonnoi:** Ἀθηνᾶ Παλλάς, Πατρώια, Πολιάς, Ὀπλοφόρος (19-22); Ἀπόλλων Αἰσώνιος, Ἀγρεύς, Πανλίμνιος, Πύθιος (23-28); Ἄρτεμις Γενέτειρα, Εἰλείθυια, Ἐλεῖα, Εὐλοχία, Εὐάννυμος, Θροσία, Λοχία (28-34) [on Artemis Throsia see now D. Graninger, *ZPE* 162 (2007) 151-164, to be presented in SEG LVII, Chaniotis]; Ἀσκληπιός (35-38); Ἀφροδίτη (38-40); Γῆ Εὐκαρπία (52); Ἐνοδία (43-45); Ἑρμῆς Χθόνιος (45/46); Ζεὺς Ὑψίστος (46-51); Ἡρακλῆς (53); Ποσειδών (51); Πραξιδική (52/53); Σάραπις and Ἴσις (53); the month Διθυράμβιος (SEG XXXV 564) must be connected with Dionysos (40-42). **Oloosson:** Ἀπόλλων Πύθιος (67/68); Ἀσκληπιός (69) [for the problematic attribution of inscriptions found in the area of Elassona to Oloosson (instead of to Malloia or Python) see our lemma no. 618, Chaniotis]. **Phalanna:** Ἀθηνᾶ Πολιάς, Τριτογενὴς Κόρη (55-57); Ἀπόλλων Κερδῶιος (57); Ἀσκληπιός (61); Δαμμάτηρ (62); (Διόσκουροι) Σωτήριοι (64) [R.-T. refer to IG IX.2.1229 L. 3 (τοὺν Σουτερίο[υν])]; however, this decree concerns the dedication of land to Hades, Plouton, and Persephone (LL 2 and 8/9); the epithet Σωτήριοι must refer to them; there is no reference to the Dioskouroi, Chaniotis]; Ἐνοδία Φεραία (58); Ἑρμῆς Χθόνιος (64); Θεμιστά (64); Μήτηρ Θεῶν (64); Πλούταν (62). **Python:** Ἀπόλλων Λύκειος, Πύθιος (72-76); Ἄρτεμις Ἀγαρυλαία, Εἰλείθυια, Φωσφόρος (76/77); Ἀσκληπιός (77/78); Ἀφροδίτη (78/79); Ζεὺς, Ζεὺς Καταιβάτης (79-81); Ἐνοδία (81/82); Ποσειδών (82-84); Ἑρμῆς Χθόνιος (84); Ἡρακλῆς (84-86). **Azoros:** Ἀπόλλων Δόρειος (87); Ἐννοδία Ἰλιάς (88); Ἑρμῆς Χθόνιος (89). **Doliche:** Χάριτες (92-96); see also our lemmata nos. 599-601. **Chyretiai:** Ἀσκληπιός and Ὑγεία (97). **Mondaia:** Θέμις (100/101). **Mylai:** Μήτηρ Θεῶν (103).

R.-T. present photos or give the text of the following inscriptions [we provide references to SEG, Chaniotis]: IG IX.2.1285 (78 note 305), 1286 (81); SEG XXIII 463 (87; ph.); XXIX 515 (26; ph.), 516-518 (cf. SEG LIV 529; 24; ph.), 519 (54; ph.), 542 (87), 564 (54; ph.), 566 (53; ph.), 567 (22; ph.), 568 (38; ph.), 571 (cf. SEG LIV 529; 25; ph.); 572 (36; ph.), 573 (36; ph.), 596 (25; ph.), 648 (83); XXXVII 503 (69), 504 (87; ph.); XLII 501 (46; ph.), 502 (46); LIII 530 (24); LIV 530 (23; ph.), 552 (88; ph.); *Gonnoi* II 112 (54; ph.), 157 (47; ph.), 158 (27; ph.), 167 (31), 191 (29/30; ph.), 204 (52/53). For several inedita see our lemmata nos. 599-603, 609/610, and 616-624.

599. Doliche. Dedication to Krateraios (?), 3rd cent. B.C. Marble naiskos stele. Ed.pr. K. Rakatsanis, A. Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 91 (ph.).

Δημόφιλος
Λυσίου εὐξάμε-
νος Κρατεραῖος

3. κρατεραιώτ, edd.pr. [Krateraios is a very common personal name in Thessaly (*LGPN* IIIb, s.v.; here the name of a hero or heroized man?; undated by edd.pr.; the letter-forms suggest a date in the 3rd cent. B.C., Chaniotis].

600. **Dolichē. Dedication to Herakles, 3rd cent. B.C.** Marble naiskos stele. Ed.pr. K.Rakatsanis, A.Tziafalias, *Λατρείες* -- (cf. our lemma no. 598) 96 (ph.).

Πασυχάρης
Δρεβελάου
4
ἱερητεύσας
Ἡρακλεῖ

601. **Dolichē. Dedication to Poseidon Patroos (?), 3rd cent. B.C.** Lower part of a marble stele. Ed.pr. K.Rakatsanis, A.Tziafalias, *Λατρείες* -- (cf. our lemma no. 598) 92 (ph.).

Νικάδας Πα[ρμε]-
νίσκου Ποσειδ[ῶνι]
Πατρώωι

Νικάδα[...]. Νίσκου Ποσειδ[ῶνι] Πατρώ[ω]ι, ed.pr., who point out that the name Nikadas is well attested in Python [we read from the ph.; undated by ed.pr.]; the letter-forms suggest a date in the 3rd cent. B.C., Chaniotis].

602. **Gonnoi. Dedication to Apollo, ca. 3rd cent. B.C.** Pedimental stele. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρείες* -- (cf. our lemma no. 598) 54 (ph.).

Ἀπόλλωνι⁸ . . . Ἑρμίας | Σωκράτους ν εὐξάμενος

Ἀπολλωνίδης [- - -] | Σωκράτους ν εὐξάμενος, ed.pr. [the stone is very worn, but in L. 1 I read provisionally Ἀπόλλωνι ΔΙΑΜΤ.ΥΕΡΜΙΑΣ, Chaniotis].

603. **Gonnoi. Epitaph of Polyxenos, ca. 2nd cent. B.C.** Marble naiskos stele; the pediment is decorated with a wreath (?). Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρείες* -- (cf. our lemma no. 598) 46 (ph.) [undated by ed.pr.; we suggest the date on the basis of the letterforms, Chaniotis].

Πολύξενος Περδίκκα ἥρως

604. **Larisa. Documents concerning the registration of land, ca. 200-190 B.C.** SEG XXVI 672. A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 392, read in LL. 25/26 [Θου]ραξ Πτολεμαίειος ([- - -] | ναξ Πτολεμαίειος, SEG) and identify this person as the tagos mentioned in the text in our lemma no. 605 LL. 3/4.

605. **Larisa. Honorary decree for Bakchios of Mytilene, early 2nd cent. B.C.** (shortly after 196 B.C.). Two joining fragments of a marble stele with moulding; broken in the left

middle; the surface is very worn; found re-used in the Imperial period as the cover of a gutter on the acropolis. Ed.pr. A.Tziafalias, B.Helly, *BCH* 128/129 (2004/05) [2006] 378-402 no. 1 (ph.; French translation), with detailed commentary on the dialect and the formulas (381-389), the prosopography (390-396), the federal sanctuary at Itonos (396-399), the date (399-402), and the relations between Thessaly and Mytilene (403-406). The confirmation of the existing relations between Mytilene and the Thessalians became necessary after the establishment of the Thessalian Koinon in 196 B.C. (399-402). See also our lemmata nos. 604, 910 bis, and 922.

Ψάφισμα Λασαίων·

Ταγεύντοντν Ἀγαθοκλεῖδα Ἀγαθονεῖοι, Ἰππονόοι Παναγ[α]-
θεῖοι, Πάνθειρος Πετθαλείοι, Ἀρχ[η]ελάοι Τιμοσθενεῖοι, Θούρακος Πτολ[ε]-
4 μαιεῖοι ννν Ἰτουνίοι τὰ ἑσκαδεκτότα, ἀγορανόμεντος Ἰππονό-
[ο]ι Παναγαθείοι ννν· ὁπείδει Βάκχιος ὁ Καίκειος Μυτιλειναῖος φί[λος]
[ο]ῦν καὶ εὐεργέτας παργενόμενος ἐν τὰν πόλιν τὰν Λασαίων δι[ε]-
[λέ]χθει καὶ παρεκάλεσσε τὰν πόλιν τὰν τῶν Λασαίων δσκε ἅ τε
8 [φιλ]ία καὶ αἱ τιμαὶ αἱ ὑπάρχονσαι ἅτ τὰς πόλιν τὰς τῶν Λασαίων πο[τ]
[τὰ]ν πόλιν τὰν τῶν Μυτιλειναίων διαμένονθι καὶ ὅσσα παρλεῖμ-
[μέ]να εἶεν ἐν τοῦ παρελθουκόντι χρόνου ψαφίζούνθιν Λασαῖοι Μυτιλ[ει]-
[ν]αῖοις [π]άντα, κοινὰ π[ο]θέντες Μυτιλειναῖοις τὰ ὑπάρχοντα τὰ πόλι τὰ [πά]-
12 ντα οὐσπερ καὶ Μυτιλειναῖοι Πετθαλοῖς, καὶ τάνε ἀμφοτέροις ὑφά[γ]εισιν
[ἐ]νφερμένε καὶ ἐνεφάνιξε τὰ ἐναφισμένα τὰ βουλά καὶ τοῦ δ[ί]μου τῶν
Μυτιλειναίων [τοῦμ] π[ρ]ούταμ μὲν ἐναφισμένοι Λασαῖοις εἶεν ἐμ [Μιτυ]λ[ί]ανα
[τὰμ] πολ[ι]τ[ε]ίαμ μετεχο[ν]τεσσι πάντων τούπερ Μυτιλειναῖοι [- - - - -]
16 [- - - - -] πολ[ι]τ[ε]ίαμ μετεχο[ν]τεσσι πάντων τούπερ Μυτιλειναῖοι [- - - - -]
[- - - - -] καὶ τοῦ κοινού [ε. 5-6]
[- - - - -] ἀσυλῆ καὶ ἀσπονδεῖ
[- - - - -] ἸΑΝ καὶ ποτ τὸν δα-
[μον - - - - -] ἸΕΠΕΙΜΑΤ[- - - - -]

ca. 24 illegible lines

20 .ΑΠΠ[- - - - -]
ΔΕΑ[- - - - -]
ΔΙ καὶ ἅ πόλιν [- - - - -] δε[-
[- - - - -]
24 δ[ό]στειν Τ.Δ[- - - - -]
ΜΟΝ τὸν Ν[- - - - -]
καὶ τὸν Μυτιλειναῖον δ[ᾱ]μ[ον]
καττάπερ Βάκχιος Α.ΣΟΥΣΕΙΝ[- - - - -] ἐν τὸ ἱερὸν τοῖ Ἀπλουνος τοῖ Κερ[-
28 δοῖοι· τὸ μὰ ἀνάλομα δόμεν τὸς τα[μί]ας
οἱ καὶ ἐν Ἰτουνον ἐλθόντες ΤΑ.ΤΟ[- - - - -]
Τ. κινάς κε ὑφαγγρεύονθι τοῖ τα[μί]αι
[μ]ὲν τιμὰς ψαφίζαστειν τὰ πόλι τὰ Λα[σα]ίων
32 καὶ τῶν κε ψαφίζουσι ΚΟΙΝΑΕΝ[- - - - -]
ΤΑΣ· τὸ μὰ ψά[φι]σμα τότε [ᾱ]πσο[τ]έλλεμεν τὸς ταγὸς

Προγραφῆς γενομένης πρὸς τὴν ἐκλ-
 σίαν τὴν ἐν τῷ Ἱπποδρομίᾳ μηνί, στρατη-
 γοῦντος Ἑρακλείδου, περὶ τοῦ δοθηῆαι πο-
 λιτείαν Ζωβίῳ Ζωβίῳ, προξένῳ Θεσσα-
 λῶν, καὶ Διονυσίῳ Ζωβίῳ Χαλκιδεύσιν
 τοῦ καὶ ἐπαχθέντος ἐπὶ τὴν ἐκλήσιαν
 ὑπὸ τοῦ προεστώτος ταγοῦ Εὐδίκου τοῦ
 8 Ἀπολλοδώρου καὶ αἰτησαμένου αὐτοῖς
 τὴν πολιτείαν Φιλοκράτους τοῦ Ἀντιγό-
 νου, ἀπολογισαμένου δὲ καὶ Ζωβίου ὅτι ἐ[πι]
 [τ]ῇ πόλιν ἡμῶν ἐνδημήσας ἀπὸ χρόνω[ν]
 12 [π]ιλείωνων ἀνέγκλητος ἦν γεγὼς καὶ τῆς[ς]
 [ἐ]ἰδίας πατρίδος καὶ τῆς ἡμέτερας πόλε[ως].
 [ἐ]ἰμωρίζοντος δὲ καὶ διότι πῶτα[λοις τῶν]
 [π]ολιτῶν χρήσιμος ἦν γεγ[ωνός - - - - -]
 16 ..ΙΔΙΑΣ οὐ μόνον ἐγδε[λδ - - - - -]
 [φι]λανθρωπῶς ΣΛΟ[- - - - -]
 ..3.4..,ΥΝΠΡΟ[- - - - -]
 [Ι]ΤΑΥΤΗ[- - - - -]

1. For προγραφή see L.Robert, *OMS* V 348/349; cf. *IG IX.2.219* LL. 2/3, edd.pr. II 1/2. the assembly met in Larisa on a monthly basis; Hippodromios is the 11th month, edd.pr. II 2/3. it is not clear whether Herakleides, strategos of the Thessalian Koinon, was Larisean; this strategos of the Thessalian Koinon is mentioned (again without an ethnic) also in *IG IX.2.206* 11b, traditionally dated to ca. 100-75 B.C.; the date of his strategia has to be lowered in the light of the new decree (ca. 70 B.C.), edd.pr. II 4/5. Zebios and Dionysios, sons of Zebios, are attested for the first time, but the names are attested in Chalkis; cf. Ζώπυρος Διονυσίου of Chalkis, proxenos of Oropos (*I.Oropos* 110 and 217), edd.pr. II 6. for ἐπάγειν cf. *IG XII.7.389* LL. 4/5; *I.Magnesia* 7 LL. 8-11; *Milet* VI.1.139 LL. 19/20, edd.pr. II 7. the formulation ὁ προεστὼς ταγός is attested for the first time (cf. πρωτοστάτης ταγός, ἐπεστακὼν ταγός, ἐφεστὼς ταγός; cf. *IG IX.2.34*, 257, and 538); the president of the tagoi also presided over the assembly (cf. *IG IX.2.9*, 11, 66b, and 69; *SEG XXXI* 576); Eudikos, son of Apollonios, is otherwise unknown, but the name Eudikos is attested in Larisa, edd.pr. II 9/10. Philokrates is known as winner at the Eleutheria of Larisa in συνωρίς πολιτικῇ (*SEG LIV* 560; cf. our lemma no. 607; ca. 80-70 B.C.) and at the Amphiarraia of Oropos (*I.Oropos* 529 L. 20 = our lemma no. 559; ca. 70 B.C.); Oropos is mentioned, although in an unclear context, in L. 17 [but see the comment ad loc.]; a common feature of Chalkis, Larisa, and Oropos is that in this period they organized crown contests (Eleutheria in Larisa, Rhomaia in Chalkis, Amphiarraia in Oropos); 'c'est probablement par leurs participations à ces mêmes concours que nous pouvons entrevoir ce qui a lié l'un à l'autre deux des principaux protagonistes du décret' (Philokrates and Zebios), edd.pr. II [16. perhaps ἐγδε[δάνεικεν], but there are several other verbs beginning with ἐκδ- that may describe services rendered by Zebios to the Lariseans, Chaniotis] II 17. -ΑΑΝ Ὁρώρω ΣΣΑΟ[-], edd.pr.; corrected to [φι]λανθρώπως by J.-C.Decourt, B.Helly, *BE* (2008) no. 316.

609. Larisa. Dedication to Plouton and the Nymph, 4th cent. B.C. Stele found in 2003. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 93, who give the text [no division of lines]: Πλούτου καὶ Νύμφα φερενίκα Βυκίνα κατὰ πότταγμα [for the omission of the iota subscriptum in Νύμφα see *SEG XLVIII* 660. The Nymph in this text must be Persephone, Plouton's bride; then this text is not (as assumed by R.-T.) evidence for the joint cult of Plouton and the Nymphs; the name Βυκίνης is attested in Metropolis and Kierion (*LGPN IIIb*, s.v.), Chaniotis].

610. Malloia (area of: Palia Sykia Elassonas). Epitaph of Sythros, ca. 450-400 B.C. *SEG XXXV* 636. Marble stele with rounded top. Republished by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 69 (ph.), who adduce this text as indirect evidence for the cult of Hermes Chthonios and attribute it to Oloosson. R., T. give the following text: Σύθρος ἄρχων Πεθαλοῦ ἰ παῖς διαδασάμενος. [No reference to *SEG*, which gives B.Helly's reading: Σύθρος ἄρχων ἀπέθα[ν]ε πάνυ διαδασάμενος; the ph. clearly confirms Helly's reading; according to H., Παλιά Συκιά Ἐλασσόνας belongs to the territory of ancient Malloia; his tentative interpretation of διαδασάμενος as a dialectal form of διαζάω = διαζώω ('live through') seems to me unlikely; the middle participle διαδασάμενος seems to be the aorist of διαδάτομαι ('to divide, to distribute', *LSJ*); perhaps a reference to the distribution of booty ('Sythros died/was killed while an archon, after he had distributed plenty of booty?'), Chaniotis.]

611. Pelinna. Dedication, late 4th/early 3rd cent. B.C. Stele found at Petroporo Trikalon; an inscription on the front, the representation of three sacrificial cakes on the back. Edd.pr. L.Darmezin, A.Tziafalias, *AncW* 36.1 (2005) 67-69 (ph.; French translation). A similar stele was found in Pharsalos (*SEG XLIII* 300).

[Π]ειθόλαος ἀνέθηκε ἰ [Δ]ικαίειος

612. Pherai. Inscribed gold lamella of an initiate into the cult of Demeter Chthonia, Meter Oreia (and Dionysos?), late 4th/early 3rd cent. B.C. Oblong rectangular gold lamella, broken at the right end; found in 1904 in a marble repository containing remains of a cremation. Mentioned by A.Arvanitopoulos, *PAAH* (1907) 160. Edd.pr. R.Parker, M.Stamatopoulou, *AE* 143 (2004) [2007] 1-32 (dr.; ph.; translation), with detailed commentary and comparison with the content of the Dionysiac/Orphic lamellae. The addressee of the speaker (the deceased person) must be Persephone, as in the Dionysiac/Orphic texts from Thurii (cf. Bernabé, *Orphicorum fragmenta* [cf. *SEG LII* 1977] 488-490 and 496k; *GV* 1572) rather than the guardians of the underworld or Plouton. The cult of Demeter Chthonia (L. 2) is known in Hermione (*IG IV* 683-691, 727), Sparta, and Kallatis (*I.Kallatis* 40 and 48); the cult in Hermione had a mystic character; but no fixed cult united Demeter Chthonia and Meter Oreia. Meter Oreia (Μεγάλη Μήτηρ, Κυβέλη) was worshipped by associations (e.g. *IG II²* 1177 LL. 4/5), but there is no secure evidence for initiation before the Roman period (but see *IG IV* 757 B LL. 10/11 with a reference to τελεστήρης τῆς Μεγάλης Ματρὸς in Troizen; 2nd cent. B.C.). Meter was associated with Dionysos. In many contexts Demeter and Mother had been partially assimilated, but in this text they remain distinct if related figures (15). 'It seems to follow that our tablet has no direct relation to any fixed cult, but must rather have its origin in a θιάσος led by a wandering poet' (12 and 23). The letterforms suggest a date in the late 4th/early 3rd cent. B.C. (P.J.Parsons, apud ed.pr.). On 15-23, edd.pr. give an overview of the distribution of gold lamellae, their chronology, and context, pointing out that Thessaly was one of the main centers of their circulation and that these texts are usually found in burials of rather wealthy individuals (see especially 18-21, on the context of *SEG XXXVII* 497); it is not possible to discern separate burial plots for the initiates (attested in *LSCG Suppl.* 120). The relation between the new text and the Dionysiac/Orphic lamellae is difficult to establish. The new text makes no allusion to Orphic themes such as guilt, atonement, and divine origin; it does not mention Dionysos (unless his name is to be restored in L. 1, in fine); it introduces two goddesses mentioned in no other gold lamellae; it is the only text mentioning θιάσοι and ὄργια. But it shares with the Dionysiac/Orphic tablets material, function, and meter. It was not created in ignorance of the other texts; it may be a further, otherwise unattested, extract from an underlying poem; it may be the result of competition and breakaway – the product of rivals, which borrows the old forms in the service of different gods; or it may be the result of diversification by a Dionysiac initiator, who began to offer Demetrian initiations alongside Dionysiac.

Republished by F.Graf, S.I.Johnston, *Ritual Texts for the Afterlife. Orpheus and the Bacchic Gold Tablets* (London - New York 2007) 38 no. 28 (translation: 'send me to the feasts of the

initiates; I possess the rituals of Bacchus and the rites of Demeter Chthonia and of the Mountain Mother'). On 121, G.-J. favor 'initiation into several different mysteries'.

F. Ferrari, L. Prauscello, *ZPE* 162 (2007) 193/202, present a new critical edition and discuss the association of Demeter Chthonia and Meter Oreia, rejecting the possibility of two separate initiations and arguing in favor of a single cult, possibly under Orphic influence. Based on the literary and epigraphic sources for the cult of Demeter Chthonia in Hermione and Kallatis, they contend that there was a Dionysiac/Eleusinian component in this cult. In support of the possibility of joined worship of the two goddesses, they adduce the evidence for the cult of Δέσποινα (Demeter and Meter) in Lykosoura and Βριμώ (associated with Demeter and Kybele, but also with Έννοδία and Περσεφόνη) in Pherai (cf. *SEG* XLIV 443).

A. Bernabé, *ZPE* 166 (2008) 53-58 (translation), provides numerous examples for the combination of ὄργια and τέλη/τελεταί and argues that these words are objects of ἔχω in the double sense of 'I know/I possess'. For L. 1 he prefers the restoration Βάκχου, presenting strong arguments for placing this tablet in an Orphic context: the presence of Orphics in Pherai; the use of a gold tablet; the deceased person's addressing of Persephone (L. 1); the reference to θίασοι; the association of Orpheus with both Demeter Chthonia and Meter Oreia; the coincidence between the text of the new tablet and the performative schema of many similar tablets (declaration and claim of a privileged position in the underworld).

πέμπε με πρὸς μυστῶ<ν> θιάσους· ἔχω ὄργια [-x]
Δήμητρος Χθονίας <τε> τέλη καὶ Μητρὸς Ὀρεί[ας]

1. μυστῶχ on the strip; this is the first reference to θίασοι (a characteristic, but not exclusively, Dionysiac unit of organization) in a gold tablet; the blessed future envisaged by the souls is as a member of a group; in early texts, μύσται usually refer to the initiates in the Eleusinian and Samothracian mysteries, but μύσται and βάκχοι (two distinct groups?) appear in the text of Hipponion (*SEG* XXVI 1139 = Bernabé, *Orphicorum fragmenta* 474); ὄργια ('rites' but also 'sacred objects') is governed by ἔχω; an initiate may say 'I possess sacred tokens', a priest can say ἔχω/φέρω ὄργια (cf. *I Milet* VI.2.733), edd.pr.; in fine, [σεμνά] or [Βάκχου], edd.pr.; [ἰδοῦσα], K. Buraselis apud edd.pr.; [φαίνειν], R. L. Fowler apud edd.pr.; ὄργη' ἀ[νύσας] or ὄργια [κρήνας], P. J. Parsons apud edd.pr.; [Βάκχου], G.-J. and Bernabé; ἔχω ὄργια[σας], Sonnino apud F.-P.; [καλά] or [έσθλά], Ferrari II 1/2. 'I have seen rites, the initiation of Chthonian Demeter and the Mountain Mother', edd.pr. II 2. <τε> τέλη, edd.pr., G.-J., B.; τέλη is a synonym of τελετή, edd.pr.; τελέ(εσαι) καί ('I am able to perform the rites'), F.-P.; rejected by Bernabé: 'we expect a statement about the actual celebration of the rites, rather than the capacity of the mystes to celebrate them.'

613. Phthiotic Thebes (area of: Nea Anchialos). Epitaph of Hieron, 2nd/3rd cent. A.D. Ten joining fragments of the body of a marble sarcophagus; only four fragments are now preserved. G. Sotiriou, *Byzantinisch-neugriechische Jahrbücher* 1 (1920) 398 no. 8; id., *AE* (1929) 143 no. 11. Republished by A. Dina in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 143 no. 153 (ph.).

Ἰέρων
Πωλλίω-
νος Νεικο-

4 μηδεύς, γαύ-
κληρος, ἐτῶν
κβ'

The underlined letters was on the missing fragments.

614. Phthiotic Thebes (area of: Nea Anchialos). Inscribed bollard, 5th/6th cent. A.D. Part of a fluted marble colonnette used as a bollard; an inscription at the top, indicating that it stood at the fourth berth for mooring a ship; found in modern Nea Anchialos, the harbor of Phthiotic Thebes. A. Sotiriou, *AE* 68 (1929) 12. Republished by A. Dina in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 141 no. 151 (ph.): δ' κατάπλους

615. Phthiotic Thebes. Acclamation for a circus faction, 6th cent. A.D. P. Lazaridis, *PAAH* (1969) 21; cf. A. Cameron, *Circus Factions* (Oxford 1976) 149 and 314. Republished by G. Kiourtzian, *art.cit.* (see our lemma no. 1879) 398 no. 5 (ph.; translation).

† Νηκῆ ἡ τύχη | Πρασίνων τῶν ὀρθοδόξων † vacat

Acclamation of a member of the faction of the Greens in Phthiotic Thebes, K.

616. Python. Dedication to Artemis Agagylaia, 3rd cent B.C. Upper right part of a marble stele with moulding; an inscription on the moulding (LL. 1/2) and the upper part of the stele (L. 3). Mentioned in *SEG* LI 737 and LIII 566 [where we reprinted the typo Αγαυλαία]. Mentioned by K. Rakatsanis, A. Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 77 (ph.) [we read the text from the ph., Chaniotis].

[- - - -]ια Μεγαλοκλέο[ς]
[Ἀρτέμιδι?]ι Αγαγυλαίαι εὐξ[α]-
[vacat? μέν]η vacat

617. Python. Dedicatory epigram for Artemis Parthenos (?), 3rd cent B.C. Upper part of a marble stele with moulding; found in 2004. Mentioned by K. Rakatsanis, A. Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 77 (ph.), who report that it is a dedication to Artemis Parthenos by Aristomeda, daughter of Argaios [we read the text from the ph., Chaniotis].

Σοί, Δ[- - - ca. 12-13 - - -], Παρθένε, ΑPT[-.]
Ἀριστομήδα θῆκεν, Ἀργαίου κόρη

618. Python. Dedication to Herakles, 3rd cent. B.C. Pedimental stele found in Elassona. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 70 (ph.), who attribute it to Oloosson [R.-T. attribute to Oloosson texts from both Malloia (our lemma no. 610) and Elassona (e.g. SEG XXXVII 503; p. 69; ph.), which are usually attributed to Python. This text seems to be the one mentioned in LGPN IIb, s.v. Λυσίας no. 42, where it is attributed to Python with reference to G.Lucas, *Les cités antiques de la haute vallée du Titarèse* (Lyon 1992; unpublished dissertation) no. 31, Chaniotis].

Λυσίας Πανσανί[ου]
ιερητεύσας
Ἡρακλῆι

Ἀναθηματικὴ στήλη E71, ἀφιερωμένη ἀπὸ τὸν ιερέα Λυ[σί]α γιὸ τοῦ Πανσανία στὸν Ἡρακλῆ, edd.pr. [we read the text from the ph. || 1. in fine, the ending is not visible (Πανσανί[ου] or Πανσανί[α]), Chaniotis].

619. Python. Dedication, 3rd cent. B.C. Upper part of stele with moulding found in Elassona [on the attribution to Python see our lemma no. 618, Chaniotis]. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 71.

Ἀντίφιλος Λυσαν[-]
Λυσικλῆς εὐξάμενοι?

τήνδε ἀνέθηκαν

Ἀντίφιλος Λυσανίας Λυσικλῆ εὐξάμενη τήνδε ἀνέθηκαν, edd.pr. [this reading is not coherent and cannot be checked on the ph. || 1. in fine, Λυσαν[ίας] (if there were three dedicants) or Λυσαν[ία] (if only the first dedicant had a patronymic) || 2. the final sigma of Λυσικλῆς is clearly visible on the ph.; in fine, we expect εὐξάμενοι, but I cannot read the ending on the ph., Chaniotis].

620. Python. Dedication to Poseidon Patroos, Hellenistic. Left part of a marble stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 83 (ph.) [we read part of the text from the ph., Chaniotis].

[.]AN[- -]
Σάμου

Ποσειδῶ[νι]
4 Πατρώω

[The name Samos is attested in Thessaly (LGPN IIb, s.v.), Chaniotis].

621. Python. Dedication to Poseidon Patroos, 3rd cent. B.C. Right upper part of a marble naiskos stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 83 (ph.) [we read the text from the ph., Chaniotis].

[Λ]εωνίδης Σω-
[πά]τρον Ποσει-
[δῶνι Π]ατρώω

[The name is included in LGPN IIb, s.v. (which provides the date), with reference to G.Lucas, *Les cités antiques de la haute vallée du Titarèse* (Lyon 1992; unpublished dissertation) no. 33, Chaniotis.]

622. Python. Dedication to Apollo Pythios, undated. Upper part of a pedimental stele, broken on top left; a very worn inscription of three lines. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 74 (ph.), who provide the information that it is a dedication to Ἀπόλλων Πύθιος.

623. Python. Dedication to Asklepios (?), undated. Right upper part of a pedimental stele. Mentioned by K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 78 (ph.), who provide the information that it is a dedication by Πανσανίας to Ἀσκληπιός. [This cannot be confirmed on the basis of the ph., which shows a text of at least 7 lines; the letterforms suggest a date in the 3rd cent. B.C.; in L. 1 I read [- -]του Πανσα[- -], which suggests that Pausanias is a patronymic, not the name of a dedicant; in L. 3 I read [- -] Ἀσκληπι[- -], but note that this could be the name of the god or part of a theophoric name, Chaniotis.]

624. Python. Fragment, Hellenistic. Lower part of a stele. Edd.pr. K.Rakatsanis, A.Tziafalias, *Λατρεῖες* -- (cf. our lemma no. 598) 74 (ph.).

[- - - - -]
[.]Υ Πυθίου?

...ὁ Πύθιος[ι]? edd.pr. [[τοῦ Ἀπόλλωνος] τοῦ Πυθίου?; perhaps not a dedication to Apollo, but a reference to his sanctuary, Chaniotis].

625. Unknown provenance. Dedication to Marcus Agrippa. SEG LIII 567 ter. This text is published independently by C.Habicht, *Hyperboreus* 11 (2005) 242-246 (ph.), who has found a squeeze in the Institute for Advanced Study, but had been unable to find the stone in the Museum of Larisa in 1966. H. rightly observes that the text is inscribed on an altar for the (private) cult Agrippa and collects the evidence for the cult in the East. [Originally, the altar consisted of four white marble members (see SEG LIII 567 ter); only one of these – the upper and inscribed one – is now in the Larisa Museum, Chaniotis.] J.-C.Decourt, B.Helly, *BE* (2008) no. 317, point out that this dedication and SEG LIII 567 quater may be from Larisa, where many dedications to Augustus and members of his family have been found.

EPEIROS

626. **Epeiros. History.** P.Cabanes, in M.Sanader (ed.), *Illyrica antiqua ob honorem Dujce Rendić-Miočević* (Zagreb 2005), 145-153, sketches the process of the unification of Epeiros, with reference to IG IX².1.1750 (dedication of Agathon); P.Cabanes, *L'Épire* nos. 1-3, 12 (no. 3 = SEG LIV 576); and the lists of theorodokoi from Epidauros (IG IV².1.95 LL. 23-32) and Argos (SEG XXIII 189; cf. our lemma no. 409 bis).

627. **Dodona. Manumission records.** R.Zelnick-Abramovitz, *ZPE* 153 (2005) 108-112, discusses the term ξενικὴ λύσει in manumission records from Dodona: *SGDI* 1351 and 1360; C.Carapanos, *Dodone et ses ruines* (Paris 1878) 50 no. 2. For her interpretation of this expression see our lemma no. 597.

628. **Dodona. Statue bases and honorary inscriptions.** In a study of statue bases and fragments of bronze statues from the sanctuary at Dodona, N.T.Katsikoudis, *Δωδώνη. Οἱ τιμητικοὶ ἀνδριάντες* (Ioannina 2005) discusses the building activities in the sanctuary in Dodona (5-17); the arrangement and form of the bases (19-44); the honorary inscriptions (45-77); and the bronze fragments (79-127); a catalogue lists the fragments of bases and statues (133-166). For a critical review see J.Ma, *BMCRI* 2008.02.27; cf. M.Sève, *BE* (2007) no. 38. On 45-77 (ph.; German summary), K. republishes four honorary inscriptions [erroneously designated as 'honorary decrees', Chaniotis].

1) Honorary inscription of the Bylliones for Κρίσων Σαβυρτίου, Μολοσσὸς Κυεστός (47-66; SEG XXIV 449; Cabanes, *L'Épire* no. 14; ca. 230-219 B.C.). The statue was destroyed during the sack of the sanctuary in 219 B.C., but the base was re-used for a proxeny decree (SEG XXIV 448). After a detailed study of the letterforms (47-53), K. attempts to narrow down the date of this inscription to ca. 221-219 B.C. [!]; he also speculates that Krison is the στρατηγός of the Epeirotan Koinon in 208 B.C., mentioned without patronymic and ethnic in *I.Magnesia* 32 L. 37, and identifies his father with a Σαβύρτιος in SEG LIV 577 A col. I L. 12, whom he regards as a wealthy sponsor of a building project, who contributed 6,000 drachmas [unfortunately, K. did not have access to the new edition of this text (SEG LIV 577), which shows that this is an account and provides no information concerning the social status of Sabyrtios, Chaniotis]. The fragment of a sword from a bronze statue may have belonged to the statue of Krison that stood on this base. K. presents a very speculative reconstruction of the history of the Βυλλίονες (58-65); cf. the critical remarks of J.Ma, *art.cit.*

2) Honorary inscription of the Epeirotan Koinon for Μένελαος Κρίσωνος, Μολοσσὸς Κυεστός (66-70; SEG XXIV 451; Cabanes, *L'Épire* no. 15). Despite the fact that the statue of Menelaos was made by the same sculptor as the statue of Krison (Αθηνογένης), K. dates this honorary inscription to the period of the sanctuary's reconstruction, after 219 B.C., on inconclusive arguments.

3) Honorary inscription of the Epeirotan Koinon for Μίλων Σωσάνδρου, Θεσπρωτός (71-75; SEG XXIV 450; Cabanes, *L'Épire* no. 17). K. endorses S.Dakaris' view that Milon was a ἵππαρχος of the Koinon after 219 B.C.; see, however, M.Sève, *BE* (2007) no. 38.

4) Honorary inscription with signature of the sculptor Μέλισσος Ἐπικράτεος Κορκυραῖος (SEG XXXVIII 457; XLIII 317; cf. IG IX⁴.1 p. 9 no. 63; late 3rd/early cent. B.C.) [see R.Vollkommer in id., *Künstlerlexikon der Antike II* (Munich-Leipzig 2004) 61, Sverkos]. We present this text, which has never been fully included in SEG.

[-----]

[-----]μα]ντείας ἔνε-

[κεν καὶ εὐ]νοίας τὰς εἰς αὐτούς·

Μέλισσος Ἐπικράτεος Κορκυραῖος

4 ἐ π ο ῖ η σ ε

629. **Dodona. Oracular enquiries.** In a discussion of 'the plague of infertility' in Greek religion, S.G.Cole, *op.cit.* (cf. our lemma no. 2080) 150/151, adduces oracular enquiries from Dodona, presenting translations of 13 texts. We provide references to the most recent edition of these tablets, in É.Lhôte, *Les lamelles oraculaires de Dodone* (Geneva 2006). 1 = Lhôte no. 8; 2 = *LSAG*² p. 230 no. 17; Lhôte no. 116; 3 = SEG LI 746; *LSAG*² p. 230 no. 13; Lhôte no. 41; 4 = Lhôte no. 25; 5 = *Syll.*³ 1160; Lhôte no. 46; 6 = SEG XIX 426; Lhôte no. 48; 7 = Lhôte no. 47; 8 = Lhôte no. 34; 9 = Lhôte no. 44; 10 = Lhôte no. 27; 11 = Lhôte no. 45; 12 = *Syll.*³ 1163; Lhôte no. 49; 13 = SEG XXIV 454a; Lhôte no. 52.

630. **Nikopolis. Christian mosaic inscriptions, 6th cent. A.D.** Mosaic inscriptions in the basilica of St. Demetrios, in the entrance to the nave (A), in the north wind of the transept (B), in the south wing of the narthex (C), and in the atrium (D). A.C.Chatizis, *AE* (1918) 29-32; E.Kitzinger, *DOP* 6 (1951) 87, 100/101; G.Hellenkemper-Salies in E.Chrysos (ed.), *Νικόπολις Ι. Πρακτικά τοῦ Πρώτου Διεθνoῦς Συμποσίου γιὰ τὴ Νικόπολη* (Preveza 1987) 295-310. Nos. A/B are republished by R.E.Kolarik in *La mosaïque gréco-romaine IX* 1261/126 (ph.).

A: Λίθον ἀπαστράπτοντα Θ(εο)ῦ χάριν ἔνθα κ(αὶ) ἔνθα
ἐκ θεμέθλων τολύπευσε κ(αὶ) ἀγαλῆν πόρε πᾶσαν
Δουμέτιος περίπυστος, ἀμωμήτων ἱερῶν ἀρχιερέως
4 πανάριστος, ὅλης πάτρης μέγα φέ[γ]ος·
αὕτη ἡ πύλη τοῦ Κ(υρίου), δίκαιοι εἰσελθόντες

B: Ωκεανὸν περίφαντον ἀπίρτον ἔνθα δέδορκα
γαῖαν μέσσον ἔχοντα σοφοῖς ἰνδάλμασι τέχνης
πάντα περίξ φορέουσιν ὅσα πνίει τε καὶ ἔρπει
4 Δουμέτιου κτέανον μεγαθύμου ἀρχιερέως

C: Οἶκον ἀπαστράπτοντα Θ(εο)ῦ χάριν ἔνθα κ(αὶ) ἔνθα
δήματο καὶ κόσμησε κ(αὶ) ἀγαλῆν πόρε πᾶσαν

- Δουμέτιος περίπυστος, ἀμωμήτων ἱερῶν ἀρχιερεὺς
 4 πανάριστος, ὅλης πάτρης μέγα φέγ[γος].
 αὐτὴ ἡ πόλις τοῦ Κ(υρίου), δίκαιοι εἰσελθόντων

- D: Δομήτιος μὲν ὁ πρόην τὸν σεβάσμιον κατεσκεύασεν οἶκον,
 Δομήτιος δὲ ὁ νῦν γε Ν(ικο)π(όλεως) ἐδὼν ἐκίνου καὶ τῆς ἱερωσύνης διάδοχος,
 δυνάμι Χρ(ιστοῦ) τὴν πᾶσαν ἐκαλιέργησεν τρίστων.
 4 εὐφρόσυνος μὴν ἐν τῷ νεφῷ ὡς μαθητῆς τοῦ προτέρου(υ) [...].
 Δημητρίου μάρτυρος ἐκάτερος εὐχαριστῶν τῇ προστασίᾳ

A-C were donated by a bishop Dometios (after 516 A.D.), D by his successor (mid-6th cent. A.D.), Kitzinger II A 5. cf. Ps. 117.20: αὐτὴ ἡ πόλις τοῦ Κυρίου, δίκαιοι εἰσελεύσονται, C. II B. label of a mosaic with images of the earth and the ocean, C.

ILLYRIA

631. *Illyria. Inscriptions from the colonies founded by Dionysios I.* C.Cobianchi, *Anemos 3* (2005), 7-88, presents a corpus of the Greek inscriptions from cities founded by Dionysios I of Syracuse. See our lemmata nos. 639/640, 649-651, 655, and 659/660. On 70-88 an index of personal names.

632. *Illyria. Via Egnatia.* M.Fasolo, *La via Egnatia I. Da Apollonia e Dyrrachium ad Herakleia Lynkestis* (Rome 2005), presents a detailed account of the sources and the research concerning the section of the via Egnatia that extended from the Adria to Herakleia Lynkestis. He discusses the geography of the areas through which the via Egnatia passed (22-39); the history of research (40-45); the sources (46-85); modern maps (86-89); the historical contexts and chronology of the road's construction and reconstruction (90-108); and the construction of roads in the Roman world (109-130). The main part of the volume is dedicated to a reconstruction of the route, with occasional references to the relevant (Latin) inscriptions (149, 178/179, 233). In a presentation of the epigraphic sources (46-52), F. republishes the relevant milestones, most of which are in Latin. Three milestones, written in Latin, include short Greek texts (46-49 nos. 1/2 and 4), two of which refer to the distance from Λυχνιδός (Dimitrisas, *H Makedonía* 357/358 = *CIL* III Suppl. 7363/7364 = *IG* X.2.2.378/379) and one has a Greek numeral (*CIL* III Suppl. 7365). On 127 brief reference to the grave epigram of a pig, killed by a cart (*SEG* XXV 711; *I.Epidamne* 527 = *SEG* XLVIII 796; ph.).

633. *Bouthrotos. Municipal administration of the Roman colony.* É.Deniaux, *MEFRA* 117 (2005) 507-515, gives an overview of the magistracies and the municipal administration of the Roman colony, based primarily on the information provided by Latin inscriptions.

634. *Bouthrotos. Dedications to Pan Teletarches and Pasa, 2nd/1st cent. B.C.* *I.Bouthrōtos* 182; *SEG* XXXVIII 518/519. F.Quantin, in *Le canal d'Otrante* -- (cf. our lemma no. 591) 67-79, republishes these two dedications of a certain Κασσιανός and discusses their religious and cultural background: the association of Πάν with mystery cults (cf. Τελετάρχης) and with the cult of Dionysos; the mythological connections of Pan with Epeiros; and his association with goddesses (the Nymphs, Megale Meter, Meter Theon). Although there may be an early reference to a female consort of Pan in the Mycenaean Linear B texts (Pasaja) and Classical iconography attests such a figure (especially in South Italy), a detailed study of the literary and iconographical evidence for divine dyads in Italy (Faunus and Fauna, Silvanus and Silvana, Liber and Libera; cf. Πάν and Πᾶσα) suggests that the dedication of Κασσιανός was a result of cultural influence from Italy.

635. *Bouthrotos. Dedicatory epigram to Zeus Kassios, 1st/2nd cent. A.D.* *IG* IX².1.844; *I.Bouthrōtos* 186; *SEG* XXIII 477. This text, found in Bouthrotos, but possibly brought there from Kassope on Korkyra (see *IG* IX².1.844) is briefly discussed by A.Fenet, in *Le canal d'Otrante* -- (cf. our lemma no. 591) 44, as evidence for the cult of Ζεὺς Κάσιος.

635 bis. *Byllis. Epitaph of Epigonos, 2nd/3rd cent. A.D.* *SEG* XXXVIII 546. S.Zoubaki, *art.cit.* (cf. our lemma no. 2106) 223/224, plausibly identifies Epigonos, for whom the θίασος Λεχεατῶν ὁ τῶν δούλων set up the epitaph and who lacks a patronymic, as a slave, member of an association of slaves. She tentatively suggests that the Λεχεάται worshipped Poseidon; Leches, the eponymous hero of Lechaion near Corinth, was the son of Poseidon and Peirene [Λεχεάται is more probably an ethnic, deriving either from the Corinthian harbor or from a homonymous place name in the vicinity of Apollonia, a Corinthian colony, Chaniotis].

636. *Byllis. Christian mosaic inscriptions, late 5th/mid-6th cent. A.D.* S.Muçaj, M.-P.Raynaud, in *La mosaïque gréco-romaine* IX 383-397, give an overview of the mosaics found in early Byzantine churches in Byllis. They mention several inscriptions (ph.; dr.), which will be published by D.Feissel and S. Muçaj [we read some of the texts from the photos and drawings, taking into consideration the translations of M.-R., Chaniotis].

1) A large mosaic in the central nave of Basilica D, the panels of which are decorated with animals, geometrical designs, and floral motifs, has inscriptions in four panels: A) Καὶ τοῦτο ἔργον ἰ τοῦ ἀγιοῦ(άτου) ἐπισκ(όπου) Πραίσ(ίου) | four partly preserved lines | [Αγ]απητο[ύ - -] (main panel, in front of the apse; 387 note 10: 'ce travail aussi (et ce travail) sous le très, saint évêque Praisios (Praesios) ... pour Agapitos'; ph.; dr.); B) ὑπὲρ εὐχῆς κ(αὶ) σωτηρ(ίας) ὧν ἰ οἷδεν ὁ ἰΘ(εὸς) τὰ ὀνόμα[α] (panel in mid-nave, at left; 387 note 12: 'en accomplissement d'un vœu et pour le salut de ceux dont Dieu connaît les noms'; ph.; dr.); C) fragments of letters (panel to the right of B; ph.); D) [ύ]πὲρ ἰ εὐχῆς Ἀναστασίου, ἰ Εὐτύχιδο[ς] | καὶ Δημητρίου (panel in mid-nave, at right; 387 note 12: 'en accomplissement d'un vœu d'Anastase, Eutychis et Demetrius'; dr.); E) ὑπὲρ εὐχῆς Παραμῶνου κ(αὶ) Πολυκάρπου

(panel at the entrance; 385 note 6: 'en accomplissement d'un voeu de Paramonos et de Polycarpe'; ph.; dr.).

2) An inscribed mosaic, with stags drinking the water of the four rivers of paradise (*Genesis* 2.11-14), decorated the north annex of the narthex of Basilica D: Γέων, Φίσον, Ἰ Τίγρις, Εὐφράτης (a second inscription, below, is very fragmentary) (389). For the names of the rivers cf. *IG* X.2.2.410 [see also A.Lafli, *AST* 24 (2006.2) 51 from Hadrianoupolis in Paphlagonia, Chaniotis].

3) A mosaic depicting four individuals bearing candelabra decorated Basilica C: † ἐπὶ τοῦ ἀγῶτατος ἐπισκόπου Πραίσ[ίου --- ἐπαρχικ[ὸς κ]αὶ ἐκδικ[ος ---] ἰ ὑπὲρ εὐχῆς [- - -] ἰ ἀγίου [- - -] (389 note 17: 'sous le très saint évêque Praesios ... (untel) ... éparkikos et ekdikos en accomplissement d'un voeu, a construit ...'; dr.).

4) Inscribed mosaic panel in an annex of the narthex: ὑπὲρ ἰ εὐχῆς ἰ ὃν οἶδεν ὁ ἰ Θεός (395; ph.).

637. Byllis. Potter's signature on a plate, Hellenistic. Clay plate with rectangular stamp. Ed.pr. N.Baudry, *BCH* 128/129 (2004/05) 1210 (ph.): Φιδίαις

638. Grammata. Rock-cut inscriptions. *SEG* XLIX 653. These texts are briefly adduced by A.Fenet, in *Le canal d'Otrante* (cf. our lemma no. 591) 45, in a study of cults in the Straits of Otranto. [See now the publications by P.Cabanes et al., *BCH* 130 (2006) 817-821 and A.Hadjari et al., *REG* 120 (2007) 353-394, to be presented in *SEG* LVII, Chaniotis.]

639. Korkyra Melaine. Decree of Issa concerning the foundation of a colony on Korkyra Melaine, late 4th cent. B.C. (?). *Syll.*³ 141; *Staatsverträge* 451; *SEG* XLIII 348*; LIII 1076. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 27-31 no. 32 bis.

A new fragment of this text was found on Koludrt hill near Lumbarda, in the same cistern where other fragments had been previously found. Ed.pr. M.Lombardo in *Illyrica antiqua* (cf. our lemma no. 626) 353-360 (ph.). The new fragment does not join any of the other fragments, but it most likely belongs to the end of LL. 3-6, which L. restores as follows:

καὶ ἔδοξε τῷ δάμῳ λαβεῖν ἐξαίρετον τοὺς πρώτους [καταλα]βόντ[ας τὰν χώ]-
4 ραν καὶ τευχίζαντας τὰν πόλιν τὰς πόλεις οἰκόπ[ε]δον ..] λόν κα[- - - - -]
τετευχισμένας ἐξαίρετον σὺν τῷ μέρει, τὰς δὲ ἐκτὸς τὰ] μέρη· λ[αβεῖν δὲ αὐ]-
τοὺς καὶ τὰς χώρας ἐξαίρετον τὸν πρῶτον κλᾶρον [...^{ca} 6 ...]ον κα[- - - - -]

3. [καταλαβόντας τὰν χώ]ραν, already restored by J.Brunsmid, *Inscriben und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 5-7 ἰ 4. in fine e.g. οἰκόπ[ε]δον κα]λὸν κα[γαθὸν τὰς] or οἰκόπ[ε]δον τὸ ὕ]λον κα[ίριον τὰς], L. ἰ 5. in fine, τὰς δὲ ἐξω ἄλλο μέρος λαβεῖν αὐ]τοὺς. G.Klaiffenbach (*SEG* XVII 312); τὰς δὲ ἐξωπύλου τὰ μέρη· λαβεῖν δ' αὐ]τοὺς. M.Lombardo (*SEG* XLIII 348) ἰ 6. in fine e.g. [τὰς διεύ]λιν, or [τὰς μάλλ]ιν, or [τὰς ἐλ]ιν and κα[ίριον γὰς], or κα[ίριον γὰς], or κα[ίριον γὰς], L.

640. Korkyra Melaine. Epitaph of Marcellus, Imperial period. Stele with a rosette on the tympanon. A.Meixner, *Vjesnik Hrvatskoga arheološkoga društva Zagreb* 6 (1884) 17; P.Lišičar, *Crna Korkira* (Skopje 1951) 132-134; non vidimus. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 48/49 no. 60.

Μαρκέλλου
Ἐπιφανεί
τῆς Κιλικί-
4 ας Μηνό-

φίλος
ὁ υἱὸς[ς]
μνήμης
8 χάρι[ς]

2. Marcellus was from Ἐπιφάνεια in Cilicia, C.

641. Orikos. Dedication to Aphrodite and Eros and sculptor's signature, Imperial period. Rock-cut inscription in a cove at Orikos; engraved between two niches with reliefs representing Eros, Aphrodite, and the dedicant. C.Patsch, *Das Sandschak Berat in Albanien* (Vienna 1904) 80 (ph.); cf. N.G.L.Hammond, *Epirus* (Oxford 1967) 129. In a study dedicated to divinities regarded as patrons of sailors in the Straits of Otranto, A.Fenet, in *Le canal d'Otrante* (cf. our lemma no. 591) 44/45, reproduces and briefly discusses this text.

Θεοῖ[ς]
Πρεμειγένεια,
Λαοδίκης
4 ἀπελευθέρη·
Νεικόστ(ρ)ατο(ς) ἐποι(ε)ι

[5. NEIKOCCTATOEΠOIOI, lapis. On the sculptor, see R.Vollkommer, *op.cit.* (cf. our lemma no. 628) 143 (III), Sverkos.]

642. Phoinike. Epitaphs, 4th/3rd cent. B.C. D.Çondi, E.Giorgi, A.Gamberini, in S.De Maria, S.Gjongecaj (edd.) *Phoinike I. Rapporto preliminare sulla campagna di scavi e ricerche 2000* (Florence 2002) 63/64, mention four epitaphs found in the necropolis of Phoinike and give the names of the deceased persons in Latin transcriptions. [The transcriptions, their translations, and the bibliographical references are faulty: 'Peikolaos figlio di Eumenes' is D.Çondi, *Iliria* 7/8 (1976/77) 344; *SEG* XXXII 628: [Π]ευκόλαος Εὐμένεος ἰ χαῖρε; the same inscription is reproduced on 64 (with reference to Çondi, *ibid.* 344) but as a separate inscription and with a different text: ΠΕΥΚΟΛΑΟΣ ἰ ΧΑΙΡΕ. 'Naois figlio di Eufronoros' seems to be D.Evangelidis, *AE* (1914) 235 no. 6: Ναῖς Εὐφρόνωρος χαῖρε. The honorary inscription on 64 is *SEG* XXXII 629. Two of the epitaphs are apparently still unpublished (the names they preserve are not included in *LGPV* IIIa). We hesitantly give the Greek names on these two, based on the Latin transcriptions, Chaniotis: 1) Νικόλαος Ἀντιπάτρου; 2) Ἀρχέστρατος Ἀντιμάχου.

643-645. Phoinike. Epitaphs, Hellenistic period. B.Muka in *Phoinike* III -- (cf. our lemma no. 647) 116, mentions the discovery of four epitaphs in Phoinike. Two of them have already been presented in *SEG* LIV 579 bis/ter. We present the text of the other two (text in majuscules) in our lemmata nos. 650/651. G.Lepore, *ibid.* 146, mentions another inscribed stele (our lemma no. 645).

643: Epitaph of Diopas, Hellenistic. No description: Διώπαξ

644: Epitaph of [--]ta of Korkyra, Hellenistic. No description: [- - -]τα ΚΟΡΚΥΡΑ χαῖρε

[Perhaps, [- - -]τα Κορκυρα[τε/τα], Chaniotis.]

645: Epitaph of Andronikos, undated. Stele found in the south cemetery: Ἀνδρόνικος Ἀρακωθιος

[The genitive of the unattested Ἀρακωθις (Illyrian name?) or an ethnic?, Chaniotis.]

646. Phoinike. Signature on lamp, 1st/2nd cent. A.D. Lower half of a clay lamp with a signature engraved on the mould; found in a grave. Ed.pr. A.Gamberini in *Phoinike* III (cf. our lemma no. 647) 141 (dr.), who points out that the workshop of Cresces operated in Corinth [e.g. *SEG* XXXIV 349(a); XL 307; LI 757, Sverkos]: Κρήσκεντος

647. Phoinike. Gold disc, late 1st/early 2nd cent. A.D. In connection with the publication of an inscribed tile [presented in *SEG* LIII 579; the date is Hellenistic] S. Gjongecaj, in *Phoinike* II -- (cf. our lemma no. 648) 110/111, mentions a gold disc found in a grave, inside an urn. The disc had received the impression of a coin, probably of Trajanic date, which bore the symbol of the city (the thunderbolt) within a crown and the ethnic Φοινικαίων. The lamella was placed in the urn as a substitute for a coin as payment to Charon. F.Negretto, in S.De Maria, S.Gjongecaj (edd.), *Phoinike* III. *Rapporto preliminare sulla campagna di scavi e ricerche 2002-2003* (Bologna 2005) 105, provides information on the date and the excavation (ph.).

648. Phoinike. Amphora stamps, Hellenistic. Two stamped amphora handles found in a peristyle house. Ed.pr. D.Çondi in S.De Maria, S.Gjongecaj (edd.), *Phoinike* II. *Rapporto preliminare sulla campagna di scavi e ricerche 2001* (Bologna 2003) 28 nos. 12/13 (dr.): 1) Προθύμου (12); 2) Α.Π. [we read from the dr., Chaniotis] (13).

649. Tragyrion. Dedication to Hera, 2nd cent. B.C. *SEG* XXXI 613. C.Iveković, *Dalmatiens Architektur und Plastik* (Venice 1910) 5; I.Mirnik, *Archlug* 15-17 (1974) 38-42;

N.Cambi, *Hesperia* 17 (2003) 29. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 48 no. 59: Ἡρᾷ Λυσὼ ἰ Σωσία

649 bis. Unknown provenance. Dedication by peripoloi, ca. 150 B.C. *SEG* XXXVIII 572; XLI 546. Republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 64-66 no. 88, who attributes this to a city or island of Dalmatia rather than to Apollonia or Epidamnus.

DALMATIA

650. Issa. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 14-23 nos. 7-27, 26/27 no. 32, 31-48 nos. 33-58, republishes 48 inscriptions from Issa. The names mentioned in the epitaphs (nos. 10-25) have been included in *LGPN*.

1) 14 no. 7 = *CIG* 1837; 2) 14/15 no. 8 = F.Bulić, *Bulletino Dalmata* 15 (1892) 132 no. 78 (Ἐπὶ στρατηγῶν Δρόσσου, Ἀμμωνίου, Σωφίλου; 3rd/2nd cent. B.C.); 3) 15 no. 9 = *CIG* 1834. 4) 15/16 no. 10 = Š.Ljubić, *Inscriptiones quae Zagabiae in Museo nazionale asservantur* (Zagreb 1876) 75 no. 8; 5) 16 no. 11 = Bulić, *art.cit.* 133 no. 80; F.Bulić, *Inscriptiones quae in c.r. Museo archaeologico Salonitano Spalati asservantur Auctuarium* (Split 1892) 475 no. 1739; 6) 17 no. 12 = Bulić, *art.cit.* 132 no. 77; id., *Inscriptiones* -- 474 no. 1758; 7) 17 no. 13 = *CIG* 1835; *SGDI* 3235; 8) 17/18 no. 14 = Š.Ljubić, *Archiv für österreichische Geschichtsquellen* 22 (1859) 208 no. 6; 9) 18 no. 15 = Ljubić, *art.cit.* 269 no. 7; 10) 18 no. 16 = *CIG* 1836; *SGDI* 3258; 11) 18/19 no. 17 = *SEG* XL 513; 12) 19/20 no. 18 = *SEG* XL 514; 13) 20 no. 19 = *SEG* XL 515; 14) 20 no. 20 = Bulić, *art.cit.* 203 no. 94; 15) 20/21 no. 21 = Ljubić, *art.cit.* 269 no. 7; Bulić, *art.cit.* 203 no. 95; 16) 21 no. 22 = Bulić, *art.cit.* 133 no. 69; id., *Inscriptiones* -- 474 no. 1741; 17) 21 no. 23 = Bulić, *art.cit.* 203 no. 93; 18) 22 no. 24 = Bulić, *art.cit.* 132 no. 76; id., *Inscriptiones* -- 474 no. 1740; 19) 22 no. 25 = F.Bulić, *Inscriptiones* -- 475 no. 1743; 20) 22/23 no. 26 = Bulić, *art.cit.* 204 no. 96 (fragment); 21) 23 no. 27 = *SGDI* 3254; 22) 26/27 no. 32 = J.Brunsmid, *Bulletino Dalmata* 20 (1897) 185 (dedication?; [ἐπὶ] ἱερομνάμονος | [Ἀγ]άθωνος τοῦ Διονυσίου | [καὶ] ἱε]ρείας Δαματριάς | [- - -] ION[- - -]; 3rd/2nd cent. B.C.); 23) 31/32 no. 33 = *SEG* XXXI 594 (comments on the names Εὐάρις and Κλεέμπορος); 24) 32 no. 34 = *SEG* XXXI 593 (in L. 34 perhaps Μνα[σφώντος]); 25) 32/33 no. 35 = *CIL* III 3076 = *SEG* XXXI 595; 26) 33 no. 36 = D.Rendić-Miočević, *Vjesnik Hrvatskog arheološkog društva* 53 (1950/1951) 211 no. 1 = J. and L.Robert, *BE* (1953) no. 121 (dedication; late Hellenistic; Συρίᾳ | Κησίας | εὐχάν); 27) 33/34 no. 37 = *SEG* XXXI 598; 28) 34/35 no. 38 = *SEG* XXXV 685; 29) 35 no. 39 = *SEG* XXXI 597; 30) 35 no. 40 = *SEG* XXXV 686; 31) 36 no. 41 = *SEG* XXXI 596 (comments on the name Μνάσις); 32) 37/38 no. 42 = *SEG* XXXV 682; 33) 38 no. 43 = *SEG* XXXV 684; 34) 38/39 no. 44 = *SEG* XXXV 691; 35) 39/40 no. 45 = *CIG* 6913; 36) 40 no. 46 = *SEG* XXXI 599 (comments on the name Κλεωσίας); 37) 40/41 no. 47 = *SEG* XXXI 600 (comments on the names Μομνίδας and Φιλάδας); 38) 41/42 no. 48 = *SEG* XXXI 601; 39) 42 no. 49 = *SEG* XXXV 687 (comments on the name Ἐταρίς); 40) 42/43 no. 50 = *SEG* XXXV 690; 41) 43 no. 51 = *SEG* XXXV 689; 42)

44 no. 52 = SEG XXXV 688; 43) 44 no. 53 = SEG XXXV 692; 44) 44/45 no. 54 = SEG XXXI 602 (comments on the name Θεμιστόλας); 45) 45 no. 55 = SEG XXXI 603; 46) 45/46 no. 56 = our lemma no. 651; 47) 47 no. 57 = SEG XXXV 681 (C. restores in L. 1 [Ἀπ]ολλωνίδ[ης]); 48) 47/48 no. 58 = SEG XXXV 693.

651. Issa. Funerary epigram of Kallias, ca. 400-350 B.C. SEG XXXI 604; CEG II 662. In a discussion of the foundation of Pharos, J. Leličić-Radonić in *Illyrica antiqua* (cf. our lemma no. 626) 315-328, republishes this text (323-325; ph.) and reproduces Rendić-Miočević's translation ('this city, from which you once set sail, perished after your heroism. You perished, assailing the Illyrian boat, Harmo, your child, you left an orphan, and Kallia, you left an example of great heroism'). L.-R. argues that Kallias was a Parian who died in a battle between Parian settlers and Illyrians during the founding of Pharos. The city mentioned in the epigram (L. 1) is not Pharos or Paros but Issa. [Unfortunately, L.-R. ignores the discussion in SEG and CEG. It is very unlikely that Kallias was killed in a battle, attacking an Illyrian ship; there is no reference to a boat in L. 3 (ἤϊς) ἐπιβάς is more probable than (ἤϊ) ἐπιβάς; ἐπιβαίνω refers to arrival on land. I would translate: 'This city longs for your virtue; Kallias, after you have sailed to the land of the Illyrians and you reached it, you died, leaving a small child, Chamos, an orphan; to him you have left the memory of great virtue', Chaniotis.] Republished with cr.app. by C. Cobiainchi, *art.cit.* (cf. our lemma no. 631) 45-47 no. 56.

652/653. Narona. Inscribed glass cups, ca. 1-50 A.D. Two fragments of mould-made glass cups found in the Augusteum. Ed.pr. Z. Buljević in E. Marin, M. Vickers (edd.), *The Rise and Fall of an Imperial Shrine: Roman Sculpture from the Augusteum at Narona* (Split 2004) 188/189 nos. 8/9 (ph.; dr.). Cf. I. Lazar, *JRA* 19 (2006) 332.

652: 188 no. 8. Cup made by Ennion, ca. 1-50 A.D. Two joining fragments of a cup of dark blue glass; decorated with palmettes, a star motif, a circular motif, and grooves; two inscriptions in four lines on two opposite sides (cf. our lemma no. 825 bis).

A) Ἐννίων ἐποίησεν B) μνηθῆ ὁ ἀγοράζων

Ennion, whose workshop was in Sidon, was one of the most famous glassblowers; he either moved from Sidon to Northern Italy or his moulds were transported to other workshops, ed.pr. [cf. SEG LI 2228/2229 with further references, Chaniotis].

653: 189 no. 9. Cup made by Aristaeas, ca. 25-50 A.D. Five fragments of a cup of blue-green glass; a central band with an inscription within tabula ansata between two horizontal grooved zones, and below a row of vertical grooves:

[Ἀρι]στάας Κ[ύ]ριοι[ς] ἐ[ποίη]σε

Other beakers of Aristaeas: E.M. Stern, *Roman Mold-blown Glass: The First Through Sixth Centuries* (Toledo, Ohio 1995) 72 no. 76; *Catalogue of the Constable-Maxwell Collection of Ancient Glass* (London 1979) 160, ed.pr.

654. Nesactium (Krnica). Dedication to Theos Melisokos, 1st cent. A.D. SEG L 552. In a study of autochthonous and syncretized deities in Roman Istria, V. Girardi Jurkić, in *Illyrica antiqua* (cf. our lemma no. 626) 275-282, presents a photo of this dedication to Θεός Μελισώκος.

655. Pharos. Inscriptions. C. Cobiainchi, *art.cit.* (cf. our lemma no. 631) 9-14 nos. 1-6, 49-51 nos. 61-64, republishes 10 inscriptions from Pharos: 1) 9 no. 1 = CIG 1837 e; see now also B. Rossignoli, *L'Adriatico greco. I culti minori* (Rome 2004) 13 no. T6; 2) 9/10 no. 2 = CIG 1837 d; see now also Rossignoli, *op.cit.* 13 no. T7; 3) 10 no. 3 = CIG 1837c; 4) 10-13 no. 4 = SEG XXIII 489; XLIII 349; 5) 13 no. 5 = SEG XLV 703; 6) 14 no. 6 = Š. Ljubić, *Inscriptiones quae Zagabriae in Museo nazionale asservantur* (Zagreb 1876) 73 no. 5; J. Brunšmid, *Inscriften und Münzen der griechischen Städte Dalmatiens* (Vienna 1898) 20 no. 6; P.M. Fraser, *VAHD* 84 (1991) 260 [LGPN IIIa, s.v. Δαμόμαχος, corrects the reading Δαμομά[ρχου] to Δαμομά[χου], Chaniotis]; 7) 49/50 no. 61 = SEG XXXI 605; 8) 50 no. 62 = SEG XXXI 606; 9) 50/51 no. 63 = SEG XL 516; 10) 51 no. 64 = M. Zaninović, *VAMZ* 24/25 (1992) 43 (fragment of a stele; 3rd/2nd cent. B.C.: [-]ς Θεογένης) [the name is not in LGPN IIIa, Chaniotis].

656/657. Pharos (area of). Two epitaphs, late 2nd cent. B.C. Two stones acquired by the Civici Musei di Storia ed Arte in Trieste in 1904 and reported to have been found near Cittavecchia di Lesina (Stari Grad, Hvar, Croatia). Ed.pr. F. Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 62-64 nos. 19/20; no. 20, now lost (probably a block of the same type as no. 19), is published on the basis of a copy in the Registro Acquisti of the Civici Musei.

656: 62 no. 19 (ph.). Epitaph of Aithon. Rectangular limestone block.

Αἴθων | Ἰσχυλαΐδου | vacat

2. Ἰσχυλαΐδης; previously unattested, but cf. Ἰσχυλείδης on record in Paros (SEG XXVI 982), ed.pr. [this name derives from Ἰσχυλάς/Ἰσχυλαός; cf. LGPN I, IIIA/B, and IV, Chaniotis].

657: 62-64 no. 20 (dr.). Epitaph of Leonides: Λεωνίδης | Κριναίθου

2. Κριναίθος; previously unattested (κριν + αἰθος; cf. Κόμαιθος), ed.pr.

658. **Punta Planka (promonturium Diomedis). Graffiti on pottery, Hellenistic period.** S.Čače, L.Šešelj in *Illyrica antiqua* (cf. our lemma no. 626) 163-186, summarize the results of the excavation of a shrine of Diomedes at Cape Ploča (Punta Planka) between Šibenik and Split. They mention the discovery of more than 500 fragments of pottery with graffiti inscribed after firing (cf. *SEG* XLVIII 694; LIV 592). Most of the graffiti were inscribed on drinking vases dedicated to Diomedes, whose name is attested at least 30 times, and usually consist of the name of the dedicant and the name of Diomedes in the dative (Διομήδι, Διομήδει). All the names of the dedicants are Greek: Ἀρίστων, Δα[μάτριος], Εὐκλ- (below, no. 3), Εὐχο-, Εὐχα[ρ-] [remains of names or of the words εὐχομαι and εὐχα?, Chaniotis], Ἡρα-, Κλεο-, Νικα-, Ραῖκος, Τρίτος (179 fig. 13; ph.) [*SEG* LIV 592(3)], and -βιος. As can be inferred from the formula NN καὶ οἱ συνναῦται, recognized on 11 fragments (see below, nos. 1/2, 6, 8/9), the dedicants were sailors, probably from the island of Issa. Three fragments attest the formula Διομήδε(ε)ι δῶρον (180 fig. 20, 184 fig. 45; ph.; dr.) [*SEG* LIV 592(1)], one the formula ἱερὸν. In addition to texts already presented in *SEG* (SEG XLVIII 694; LIV 592), the authors present photos of the following graffiti [we read and restore the texts, based on the photos and commentary, Chaniotis]: 1) Δ[ιο]μήδ[ε]ι]ννω | [- - -]PEYMAI[- - -]ΠΑ[Ι] [- - -] | [- - -]ΠΑΙΚΟΣ καὶ οἱ σ[υνναῦται] (166/167); 2) καὶ οἱ συν[αῦται] (168 and 179 fig. 14); 3) Διομή[δ]ι - - - | - - - Εὐκλ[- - -] (184 fig. 43); 4) [- - -]ντω (185 fig. 46); 5) Δ[ιο]μήδ[ε]ι εὐχ[- - -] (185 fig. 47); 6) καὶ οἱ σ[υνναῦται] (168 and 185 fig. 48); 7) Διομή[δ]ι (184 fig. 49); 8) καὶ οἱ σ[υν]ναῦτα[ι] (168 and 185 fig. 50); 9) καὶ οἱ σ[υνναῦται] (?) and on a second fr. IKA[- - -] (168 and 185 fig. 51); 10) [- - -]Y ΔΙΔΙΟ[- - -] (186 fig. 52); 11) [- - -]ΑΙ Διομήδ[ε]ι (186 fig. 53)

1. Read by Č.-Š. (no ph.); the last letter in L. 2 may be a T || 5. εὐχ[ήν], rather than the beginning of a personal name, Chaniotis.]

659. **Salona. Inscriptions.** C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 24-26 nos. 30/31; 51-53 nos. 65-68, republishes six inscriptions of Salona: 1) 24 no. 30 = *CIG* 1830 d; 2) 24-26 no. 31 = *RDGE* 24; *SEG* XLIII 350 (embassy of the Tragyrians to Julius Caesar at Aquileia and senatus consultum?); 3) 51/52 no. 65 = *SEG* XXXI 607; 4) 52 no. 66 = F.Bulić, *Bullettino Dalmata* 29 (1906) 124; J.Šašel, *Inscriptiones Latinae Iugoslaviae* (Ljubljana 1986) no. 2068; P.M.Fraser, *VHAD* 84 (1991) 261; 5) 52 no. 67 = *SEG* XXXI 608; 6) 52/53 no. 68 = *SEG* XXXI 609.

660. **Spalatum. Dedications, Hellenistic.** *CIG* 1830b/c; cf. *SGDI* 3256 (only 1830b). These dedications are republished by C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 23/24 nos. 28/29.

MACEDONIA

661. **Macedonia. Assembly of the Κοινὸν τῶν Μακεδόνων.** In a study of the expression κοινὴ ἐκκλησία, J.Rzepka, *Tyche* 20 (2005) 134-139, discusses the evidence for the organization of Hellenistic Macedonia as a quasi-federal state. He refers to two dedications of τὸ κοινὸν τῶν Μακεδόνων in Delos (*IG* XI.4.1102 = *Syll.*³ 575 and *IG* XI.4.1103) and to the use of the double ethnic (e.g. Μακεδὼν ἐκ + the name of a city: *IG* II² 710; VII 295; XII.9.199, 1187), which is a feature of federal sympolities. Briefly discussing the letter of Philip V to Archippos (*EAM* 87 = Hatzopoulos, *Macedonian Institutions* II no. 17), which designates Korrhagos as τῶν ἐν Γρήμα μετοίκων, R. compares his status with that of Aitolians κατοικοῦντες/πολιτεύοντες in cities in the Aitolian Koinon. The donation of Kalindoia by Alexander to the Μακεδόνες (*SEG* XXXVI 626/ XLV 766) should not be understood as a grant to individual Macedonians, but as a new foundation of Kalindoia as a polis of Macedonians. The Macedonian assembly was similar in structure to the assemblies of Greek federal states. Cf. our lemma no. 1492.

662. **Macedonia. Elites.** In *Citoyenneté* 257-273, M.Sève succinctly summarizes what the main corpora of Macedonian inscriptions (*I.Beroia*; *IG* X.2.1; *EAM*) tell us about Macedonian urban elites: in the late-Hellenistic period the local elites are hardly visible in the inscriptions; this may have been a result of the massive deportation of urban elites after Pydna; there were still magistrates in the cities after Pydna but 'les magistrats ne suffisent pas à faire des notables'. From ca. 50 B.C. the epigraphy becomes richer and shows the increasing importance of Roman citizens among Macedonian notabilities. [On the Macedonian elite see now J.Bartels, *Städtische Eliten im römischen Makedonien. Untersuchungen zur Formierung und Struktur* (Berlin-New York 2008), to be presented in *SEG* LVIII, Sverkos.]

663. **Macedonia. Epigraphic research: M.G.Dimitsas and S.Mertzidis.** P.Nigdelis, *Μακεδονικά* 34 (2003/2004) [2005] 229-249 (in Greek; French summary), summarizes the epigraphic and archaeological research conducted by Margaritis G. Dimitsas (1829-1903) in Macedonia and compiles his bibliography (229-241). He also publishes an application submitted by Stavros Mertzidis (1858-ca. 1930) to be hired by the Archaeological Service in 1914 (241-243). This letter contains biographical information on Mertzidis, who is notorious for the forgery of ancient inscriptions allegedly from the area of Philippi (published in his *Οἱ Φιλιπποί* [Constantinople 1897]).

664. **Macedonia. Imperial cult: ἀρχιτελείται.** M.F.Petraccia, in A.Buonapane, F.Cenerini (edd.), *Donna e vita cittadina nella documentazione epigrafica. Atti del II Seminario sulla condizione femminile nella documentazione epigrafica. Verona, 25-27 marzo 2004* (Rome 2005) 431-438, discusses the evidence concerning priestesses and high priestesses of the

Imperial cult in Roman Macedonia [we supply some of the references to corpora and *SEG*, Chanotis]: Beroia: *SEG* XIII 404; *I.Beroia* 68 and 102 A; *An.Ép.* (1971) no. 431; (1994) no. 1560. Thessalonike: *IG* X.2.1.188/189; *SEG* XLIX 815-818. Styberra: *An.Ép.* (1979) no. 561 = *IG* X 2.2.322. Stobi: *SEG* XVII 319; XXXIV 678. Kissa (Eordaia): *EAM* 108. Philippi: *An.Ép.* (1991) no. 1428 = *Philippi* II 226; *CIL* III 651 = *Philippi* II 2. She discusses their title, the emperors and imperial family members attested (Livia, Severus Alexander, Iulia Mamaea, Gordianus III, Gallienus), their family relations, and their economic background. She argues that the ἀρχιτέλειαι occupied this office as wives of high priests.

665. Macedonia. Inscriptions dated according to the Macedonian era. S.Babamova, *Epigrafski spomenici od Republika Makedonija datirani spored Makedonskata provinciska era* [Epigraphic Monuments of the Republic of Macedonia Dated According to the Macedonian Provincial Era] (Skopje 2005) 78-137 (in Slavomacedonian; English summary), presents a corpus of 83 inscriptions, mostly from the territory of FYROM (Alkomena: 57/58; Derriopos: 54; Herakleia Lynkestis and territory: 1-5, 34-40; Idomene: 27-29, 81-83; Lychnidos: 30-33; Neapolis: 23; various sites in Paionia: 26, 63/64, 66, 68-79; Pelagonia: 7/8, 41-53; Stobi: 24/25, 60-62, 65, 67, 76; Styberra: 9-18, 55-56, 59). In the introduction to this corpus (13-77; English summary: 139-172) she discusses the chronology and the month names, prosopographical matters (the families of the Silvanii, the Vettii, the Anthestii, and the Mustii), the presence of the Roman army (legio IV Scythica, legio I Italica, legio III Gallica, legio VIII Augusta, legio VII Claudia pia fidelis, legio I Minerva), linguistic phenomena, cults, workshops of stonemasons, letterforms, and the use of ligatures. For two inedita see our lemmata nos. 691 and 692; see also our lemma no. 685. Cf. M.B.Hatzopoulos, *BE* (2008) no. 327. We provide a comparatio numerorum with corpora and with *SEG*.

<i>IG</i> X.2.2	Babamova	<i>IG</i> X.2.2	Babamova	<i>IG</i> X.2.2	Babamova
9	34	208	8	325	13, 15, 18
18	40	218	7	326	14, 16
48	4	230	46	327	19
63	36	233	51	328	20
65	1	250	42	331	21
68	2	252	49	333	22
70	5	276	44	336	55
74	3	278	45	348	57
135	37	279	41	349	58
136	38	281	43	360	30
137	39	300	17	361	31
164	48	309	54	362	32
171	50	319	56	363	33
173	53	320	59		
191	52	323	9	<i>SEG</i> II	
195	47	324	10-12	430	48

<i>SEG</i> II	Babamova	<i>SEG</i> XXXII	Babamova	<i>SEG</i> XXXVIII	Babamova
436	56	636	40	675	9
		655	64	679	13
<i>SEG</i> XIII				680	14
404	22	<i>SEG</i> XXXIV		681	13
		678	25	682	14
<i>SEG</i> XVI				683	13
404	60	<i>SEG</i> XXXVI		684	19
		635	4	685	20
<i>SEG</i> XIX		640	10	686	21
438	27			712	66
		<i>SEG</i> XXXVII		716	72
<i>SEG</i> XXIV		555	1		
491	3			<i>CIJ</i> I	
495	8	<i>SEG</i> XXXVIII		694	67
		663	6		

666. Macedonia. Institutions: ἐπιστάτης. M.B.Hatzopoulos, *Tekmeria* 8 (2003/2004) [2006] 37-59, returns to the question of whether the ἐπιστάτης in the Macedonian cities was an official appointed by the king, as argued by N.G.L.Hammond, F.Papazoglou, R.M. Errington, and A.Giovannini, or a civic magistrate [cf. *SEG* LII 584]. Defending his views concerning the sovereignty of the Macedonian poleis during the Antigonid period, he argues that the ἐπιστάτης was a civic magistrate. In this context he reviews the relevant literary and epigraphic sources, adducing in particular the following inscriptions: *IG* X.2.1.2/3 and 1028; XII.1.836; XII.5.261; *SEG* XII 373; XXIV 524; XXVII 245; XLVI 715; XLVIII 785; LIII 850 LL. 19/20; *Gonnoi* 93; Hatzopoulos, *Macedonian Institutions* II nos. 14, 40, 73, and 77; *I.Beroia* 1; *Tit.Cal.* no. XXIII; *I.Rhod.Per.* 601; *I.Stratonikeia* 4; *OGIS* 329; *SGDI* 4332. In an addendum (59), he points to the similarity between *SEG* XXX 569 = Hatzopoulos, *Macedonian Institutions* II no. 39 (decree of Gazoros for Plestis) and *SEG* XXXIX 605 = Hatzopoulos, *Macedonian Institutions* II no. 54 (decree of Morrylos for Alketas) and tentatively suggests that Alketas was an elected ἐπιστάτης in Morrylos.

666 bis. Macedonia. Onomastics. The onomastic material from Macedonia is now assembled in P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names. Vol. IV. Macedonia, Thrace, Northern Regions of the Black Sea* (Oxford 2005) [abbreviated *LGN IV*], under the supervision of M.B.Hatzopoulos, A.Tatakis, and M.Ricl. For reviews see M.Leiwo, *Arctos* 40 (2006) 228-230; Z.Archibald, *BMC R* 2007.03.32.

667. Macedonia. Slavery and manumission. M.Youni, in V.I. Anastasiadis, P.Doukellis (edd.), *Esclavage antique* -- (cf. our lemma no. 915) 183-195, gives an overview of the information provided by the inscriptions of Macedonia concerning the manumission of slaves; she briefly discusses relevant inscriptions from Beroia (*I.Beroia* 3, 30-32, 45/46, and 53), the dedications of slaves from Leukopetra (see our lemma no. 698), and dedications of slaves to deities in Edessa (*SEG XXXVI* 617), Kyrrhos (*SEG XXXVIII* 632), Lynkestis (*IG X.2.2.18 A*), Pelagonia (*IG X.2.2.233*), and Pella (*SEG XXXV* 750).

667 bis. Macedonia. Via Egantia. See our lemma no. 632.

668. Agios Athanasios. Inscribed vase, ca. 350-300 B.C. Fragments of the neck and the body of an alabaster vase; an inscription written with charcoal; found in a chamber tomb at Agios Athanasios (20 km west of Thessalonike). Ed.pr. M.Tsimbidou-Avloniti, *Μακεδονικοί τάφοι στὸν Φοίνικα καὶ στὸν Ἅγιο Ἀθανάσιο* (Athens 2005) 159 (ph.). Cf. M.Sève, *BE* (2006) no. 94, who points out that the inscription indicates the contents (saffron): κρόκος

669. Agios Nikolaos (area of Kavala). Graffito on a plate (list of names and amounts), 6th cent. A.D. Fragment of the base of a clay plate with a graffito incised after firing on the bottom. Described by N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 80 no. 35 (ph.), who observes that the right part of the inscription consists of calculation of the value of 4, 3, 6, and 2 coins [νομίσματα]; the left part seems to consist of names; some sort of an account?; we read the text from the ph., Chaniotis].

[- -]ΟΚ ν(ομίσματα) δ' [- -]
[- -]γονις ν(ομίσματα) γ' νν [- -]
[- -]ανις ν(ομίσματα) ζ' Τ[- -]
4 [- -] vacat ν(ομίσματα) β' [- -]

670. Akontisma. Thasian amphora stamps, late 4th cent. B.C. M.Nikolaïdou, I.Patera, *AEMO* 19 (2005) [2007] 26/27 (ph.), report the discovery of Thasian amphora stamps in the fortified settlement of ancient Akontisma (Nea Karvali, near Kavala); no texts.

670 bis. Amphipolis. Dedication to Sarapis and Isis, undated. Fragment of a column (material unspecified). Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 168 no. 0904 (French translation): Σαράπιδι, Εἰσιδι θεοῖς [- -]ιοις καὶ [μεγά]λοις

671. Amphipolis. Christian prayer, 682/683 A.D. (?) *SEG XLVIII* 721A. G.Velenis, *Byzantina* 25 (2005) 7-10 (ph.; dr.), republishes this text with new restorations. In *LL* 5/6 (dr.) he recognizes a reference to the year 6191 from the creation of the world. If this reading is correct (with the stigma written as reverse S), it is the earliest epigraphic attestation of this era. D.Feissel, *BE* (2006) no. 540, expresses his reservation on this reading.

[†]
[Υπὲρ υγείας κ(αί) εὐ]-
[χ]ῆς Λεω[νίδου]
[τ]οῦ ἀγῆωτάτο[υ]

4 [ἡ]μῶν ἐπισκό-
που, ἐν ἔτη κ(όσμου) ςρ-
,σα· ἀμήν·
γένητω

[Υπὲρ εὐχ]ῆς Λεω[νί]τος | τ[ο]ῦ ἀγῆωτάτο[υ] | ἡμῶν ἐ<κ>ησκόπου ἐν ἔτη | ςμ· ἀμήν· | γένητω, *SEG* II 1-8. ἀγ(υ)ωτάτο[υ], ἐπ(υ)σκόπου, ἔτ(ει), γέν(ον)τι(ο), V. [we retain the spelling on the stone, Chaniotis] II 2. Leonides is otherwise unattested; he must be the predecessor of Andreas, who participated in the synod of 691/692 A.D., V II 6/7, the last two words were added with larger letters by a different scribe, V.; in his counting of lines, V. attributes ,σα· and ἀμήν to two separate lines.

672. Amphipolis. Grave epigram for the gladiator Euchrous, Imperial period. Marble rectangular stele with representation of a secutor. J.Roger, *RA* 24 (1945.2) 51-53 no. 4; L.Robert, *Hellenica* 5 (1948) 77/78 no. 314 (ph.); GV 732. E.Bouley, *Jeux romains dans les provinces balkano-danubiennes du IIe s. av. J.-C. au IIe s. ap. J.-C.* (Paris 2001) 258. Republished by ead., *art.cit.* (cf. our lemma no. 2021) 207 no. 14 (French translation). We give Robert's text, which had never been included in *SEG*.

Χαῖρε παροδεῖτα·
Εὐχρους ἐνάδε κείμει, ὁ τοῖς σταδίοις φιλόνηκος,
πολλάκι πυκτεύσας καὶ πολλάκι νείκος [ἀ]γνευράν·
4 Μοῖρα δὲ παν[το]λοῇ μ' ἐν[ι]κίχησε καὶ ὄβριμος Α[...].
κείμει δ' ἐν Ἀμφιπόλει μοίρης κρατερῆς ἀπο λειψθεῖς·
δωδεκάκτον δ' ἄθλων ὑπὸ σῆμα τόδ' ἦλθα τὸ γαίης

[For a still unpublished gladiatorial monument from Amphipolis, see *SEG XLIX* 677 = *LIII* 591 II 2. For gladiators with the name Εὐχρους see Robert, *Gladiateurs* no. 249 and now *SEG XXXIX* 1339 L. 16, Chaniotis] II 4. in fine, Ἀ[ρης?], R.

673. Amphipolis. Epitaph of Ammio, 166 A.D. *SEG XLIX* 676. [We propose a new reading; cf. *LGPN* IV s.v. Ζικᾶς 4, Sverkos]: Ἡλιδωρος | Διονυσίου τῇ | ἀδελφῇ Ἀμμιοῦνι καὶ ὁ ἀνθ(ρ)
Ζειλπᾶς μεγίας χάριν· | ἔτους γιτ', Περραιίου ζ' (ΚΑΙΟΑΝΗΖΕΙΠΠΑΣ, *SEG*).

674. Anastasia Serron. Epitaph of Kozeilas and Zeipas, 148/149 A.D. *SEG* L 569; *LII* 626; *Philippi* II 540. P. Pilhofer informs us *per ep.* that *SEG* L 569 and *LII* 626 are the same inscription (now in the Museum of Serres). This text was included in *Philippi* II 540. We present Pilhofer's improved edition of this text, which will be included in the forthcoming *Philippi* II².

ἔτους ςϞς' Ὑπε[ρ]-
βέρτεου· Κοζεϊλα[ς]
Ζειπαλα ἐτῶ-
4 ν κὲ ὑιὸς καὶ

Ζειπας Κοζεϊ[κ]-
ἐλθου ΘΕΤ[- -]
[...CNΘ[...]

1. The 296th year probably of the Macedonian era (148 A.D.) rather than of the Actian era (264 A.D.), *Philippi* II 2-4. Ζειπαλα ἐτῶ[ν] κε, *SEG* L; Κοσεϊβει Παλα ἐτῶν κ'· Εὐέρος, *SEG* LII II 4. 'so stört doch das auf die Zahl folgende ὑιός, das man schon wegen des dazwischenstehenden Alters nicht ohne weiteres zu Ζειπαλα ziehen kann', *Philippi* II 5/6. Κοζεϊ[κ]ε[ν]βου, Perdrizet, *Philippi* and *Philippi*²; Κοζεϊ[δ]ε[λ]θου, *SEG* LII with reference to Κοσιδέλης (*SEG* XLII 583 L. 25) II [6/7. perhaps θ' ἐτ[ῶν] ἐνθά[δε] -], Chaniotis].

675. Apollonia (Mygdonia). Letter of King Antigonos Gonatas to Agasikles, ca. 277-239 B.C. *SEG* LI 796. In a study dedicated to the ancient name of Lake Koroneia, M.B. Hatzopoulos, *CRAI* (2005) 206-209 and 210/211 no. II (ph.), republishes this text. Ἀγασικλῆς was not the ἐπιστάτης of Apollonia (contra A.G. Zannis, *SEG* LI 796), but of Dion, where a copy of this letter was found (our lemma no. 678 ter). A second copy of the letter was inscribed in Apollonia at the initiative of Noumenios, the recipient of a grant of land. In this period, Πύρρολος (L. 6) must have been belonged to the territory of Apollonia. Cf. our lemmata 678 bis/ter.

676. Berge (Neos Skopos). Epitaph. Marble stele with a Greek-Latin bilingual inscription; found in the cemetery of ancient Berge (Neos Skopos), where also *SEG* L 575 = *LI* 797 was found. Mentioned by K. Peristeri, T. Salonikios, V. Chalkiopolou, *AEMΘ* 19 (2005) [2007] 122; no text.

677. Beroia. Manumission record, ca. 239-229 B.C. *I.Beroia* 45; *SEG* XII 314; *XX* 787; *XXVII* 260; *ISE* 109; Hatzopoulos, *Macedonian Institutions* II no. 93. Y.N. Kuz'min, *Antiquitas Aeterna* 1 (2005) 59-72 (in Russian; English summary), discusses the identity of Demetrios, whose 27th regnal year is used to date this document [no reference to the last edition of this text in *I.Beroia*, Chaniotis]. He rejects the identification with Demetrios Poliorketes [which the reading of L. 28 (with a reference to a king and a queen) rendered impossible (see *I.Beroia* 45), Chaniotis] and argues that this Demetrios was the later Demetrios II (king in 239-229 B.C.), the son of Antigonos Gonatas. Demetrios II must have been co-ruler of Antigonos Gonatas (cf. *I.Beroia* 3 = *SEG* XII 311) without, however, officially using the title βασιλεύς. The reference to his 27th

regnal year in a private document reflects the perception of Demetrios' position by the Macedonians.

On the subject of co-regency on Macedonia see also S. Le Bohec-Bouhet, in V. Alonso Troncoso (ed.), *Διάδοχος τῆς βασιλείας. La figura del sucesor en la realeza helenística* (*Gerión Anejos* IX; Madrid (2005) 57-60 and the remarks of M.B. Hatzopoulos, *BE* (2006) no. 246.

677 bis. Beroia. Gymnasiarchic law, ca. 180-150 B.C. *I.Beroia* 1; *SEG* XXVII 261; *XLIII* 381; *XLIV* 602*. In a critical review of A. Giovannini's article summarized in *SEG* LIV 602, M.B. Hatzopoulos, *Tekmeria* 8 (2003/2004) [2006] 28-37, rightly rejects G.'s translation of B.LL. 10-13 [cf. the comments in *SEG* LIV 602] and his hypothesis that the ephebes and the young men exercised in javelin and bow while the boys exercised in wrestling and in pankration in a different room. He also defends a date of the law in the later years of the Antigonid dynasty.

678. Beroia. Edict of the proconsul L. Memmius Rufus concerning the funding of the gymnasium, late 1st/early 2nd cent. A.D. *I.Beroia* 7; *SEG* XLVIII 742. P.M. Nigdelis, G.A. Souris, *Ἀνθύπατος λέγει. Ἐνα διάταγμα τῶν αὐτοκρατορικῶν χρόνων γὰρ τὸ γυμνάσιον τῆς Βέροιας* (Thessalonike 2005; English summary), present a critical edition (23-28; ph.) [their text was the basis for *I.Beroia* 7] and a thorough line-by-line commentary on this important text, studying the terminology it contains, and the financial aspects of the endowment for the gymnasium (34-105). The only significant difference from the text in *I.Beroia* 1 = *SEG* XLVIII 742 is in the restoration of L. 9: τῶν κ[ρατίστων] ἀνδρῶν τοῦ τε ἔθνους καὶ τῆς βουλῆς (a reference to the members of the senatorial class of the province of Macedonia?). We single out the discussion of the terms πρῶτεύουσα (A.L. 4; 38-41), πρῶτοι (A.L. 11; a group of elite citizens but not a section of the council; 49-53), ὕδρομηχαναί (A.L. 28; probably water-mills; 65-72), ἐνθήκη (A.L. 17 and 38/39; 'capital'; 55/56, 77-79), and βουλευτικοί (A.L. 64; former βουλευταί or members of the families of βουλευταί; 90-92). N.-S. propose a date in the late 1st/early 2nd cent. A.D. (106-108). See also our lemma no. 2001.

Cf. the review of N. Kennell, *BMCR* 31 August 2007 (<http://ccat.sas.upenn.edu/bmcr/2007/2007-08-31.html>). K. argues that the phrase προστεθήσεται δὲ τῇ ἐκ τῆς πόλεως γυμνασιαρχίᾳ (L. 47) does not mean that the gymnasiarchy of the Koinon's festival was added to the civic office, but that additional funds were to be added to the civic gymnasiarchal funds (γυμνασιαρχία; cf. L. 48: τῷ κεφαλαίῳ κολληθήσεται). For LL. 44/45, K. suggests restoring [τὸν τῆς ἐφηβ[αρ]χίας τόπον τῇ τῶν νέων ἀπολείπω συνηθείᾳ ('I leave the post of the ephebachy to the association of the neoi'). In L. 72 he restores Ποπ[η]λλίου Ἰππὸν καὶ Σευήρον. He also points out that the size of the fund was ten myriads (not ten thousand) denarii.

678 bis. Cholonon, Mt. (Chalkidike). Delimitation of the territories of cities in Mygdonia, reign of Philip II (ca. 356-336 B.C.). *SEG* XL 542; *XLVI* 738; Hatzopoulos,

Macedonian Institutions II no. 4. M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 675) 204-206 and 211/212 no. III (ph.), reprints this document (211/212) and points out that the discovery of the text in our lemma no. 675 shows that in LL. 9/10 the name of Lake Pyrrolas (modern Koroneia) can be restored (Π[ύρ]ρωλον; Π[ί]ρωλον, Vokotopoulou [SEG XL 542 and XLVI 738]; Γ[έδ]ρωλον, Hatzopoulos [cf. SEG XLVI 738]). In consequence, this delimitation concerns cities in Mygdonia and not in the Chalkidike. The road mentioned in LL. 9/10 must correspond to the modern road from Thessalonike to Agios Basileios. Pyrrolas can be identified with the site *Pyloros* mentioned by Pliny (*HN* 4.36) near Lete and located in Agios Basileios. Since the small cities in the Thermaic Gulf were incorporated in Thessalonike in 316 B.C., the delimitation must be earlier. For LL. 1/2 H. defends his restoration [ἐπὶ τῆς Φιλίππου βασιλείας τοῦ Ἀμ[ύντου] ([ἐτους ἐβδόμου] or [δεκάτου] βασιλείας τοῦ Δ[ημητρίου], Vokotopoulou [SEG XLVI 738]).

678 ter. Dion. Letter of King Antigonos Gonatas to Agasikles, ca. 277-239 B.C. SEG XLVIII 783. M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 675) 203/204, 209. and 211 no. I (ph.), republishes this text (French translation), commenting on the place name Πύρρωλος, which he identifies as a non-Greek name (cf. Χέδρωλος, Ἀνδρωλος, Ἀρρωλος, Σπάρταλος etc.). He identifies Ἀγασικλῆς as the ἐπιστάτης of Dion (cf. *LGPV* IV, s.v.).

679. Dion. Dedication, 211/2 A.D. Lower part of a marble statue of Zeus and its base; only the right leg and the left foot of the statue are preserved; an inscription on the base: found reused in the city wall. Mentioned by D.Pandermalis, *AEMΘ* 19 (2005) [2007] 375 (ph.; no text), who mentions that it is a dedication of the priest Postumius, known from an inscription in the sanctuary of Zeus Hypsistos [not among the inscriptions mentioned in *SEG* LIII 596-600, Chaniotis; for Postumii in the area of Dion see *SEG* XXXIX 582, Sverkos]. Cf. M.B. Hatzopoulos, *BE* (2007) no. 375. [We read the text from the photo, Chaniotis.]

Γ(άιος) Ποστούμιος [Παρά]-
μονος, ὁ ἱερεὺς
ΓΜΣ

[The 243th year of the Actian era: 211/2 A.D., Chaniotis.]

679 bis. Dion. Dedication to Sarapis, Isis, and Anoubis, undated. Plaque (shape and material unspecified) with two ears in relief left and right of the inscription; now in the museum of Dion. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 133 no. 133/0217 (French translation): Μένίσκος | Ἱππάρχου | Σαράπιδι, | Ἰσιδι, | Ἀνουβίδι

680. Dion. Epitaph, undated. Marble relief plaque with the representation of a rider and a snake; an inscription on the upper frame. Mentioned by D. Pandermalis, *AEMΘ* 19 (2005) [2007] 376 (ph.), who reports that it is the heroic relief of the rider [Κ]ανδυλίδας. [In fine, one reads ἥρων; the letters suggest a date in the late 4th cent. B.C., Sverkos.]

681. Drama. List of names, Imperial period. SEG LIII 603. Stele found in the city of Drama. P.Pilhofer kindly provided an improved edition of this text, which will be included in the forthcoming second edition of *Philippi* II as no. 509c (see <http://www.bildbb.philippoi.de/906.pdf>).

[Β]ίθους, Πουπλᾶς,	Ζειπύρων, Ἐέους,
Ζίπας, Κράσης,	Πρεῖσκος Δρώλου,
Ζεισαλβης τεχνίτης,	Βίθους, Ζαεῖς,
4 Δίζας Δρώλου,	12 ΠΑΙΠΗΖ ΔΙΕ[-]ΚΟΥΠΟΥ
Σούδης Βυτιλάου,	vacat
Ζειπύρων, Μάκρος,	ΑΡΧ ΠΕΝ ΒΑΛ Βάσσω
Δυτούζελμης,	ΑΝΙ[...]. Κουίντφ
8 Ζεισαλβης, ΕΛΩΝ	

1. Πουπλᾶς, *SEG* II 2. Ζίπας, *SEG* II 11. Πίθους, Ζαεῖς, *SEG* II 13/14. the vacat between LL. 12 and 13 was observed by Pilhofer, who also observed that LL. 13/14 are written in larger letters; he suspects that the individuals named in these lines (in the dative) were officials of the cult association (cf. L. 13: ἀρχ.) || 13. the scribe of this line used Σ (not C as in the rest of the inscription); initio, ΑΡΧ, Pilhofer; ΑΒΧ, *SEG* [in fine, probably Βαλ(ερίφ) Βάσσω (cf. *ILS* 2182 for a Thracian eques singularis with this name) || 14. initio, Ἀν[...]; the Aninii are attested in the area of Philippi; see *Philippi* II 430 and 725; cf. A.B.Tatakis, *Roman Presence* (cf. our lemma no. 689) 91/92; Quintus can be used as a cognomen, Chaniotis].

682. Florina. Inscribed tiles, ca. 359-336 B.C. M.Lilimbaki-Akamati, I.Akamatis, *AEMΘ* 19 (2005) [2007] 571, report the discovery of stamped roof tiles of the Lakonian type with the text βασιλέως Φιλίππου [for similar stamps from Florina see *EAM* 174 and *SEG* XLIX 707, Sverkos].

683. Galepsos. Inscriptions. In a study of silver coins from Northern Greece with a goat motif (early 5th cent. B.C.), S.Psoma, *RN* 159 (2003) 227-242, rejects their attribution to Aigai and attributes them to Galepsos. She reads the legend on the coins as ΓΑ instead of ΛΑ, adducing inscriptions from Galepsos and its area that show the use of the Parian/Thasian alphabet: *SEG* XLIII 400; *Syll.*³ 991; cf. *SEG* L 575 = LI 797 (Berge) and *SEG* XXVII 249 (Amphipolis). Cf. our lemma no. 59.

684. Gerani. Clay bread stamp, 5th/6th cent. A.D. Fragment of a clay bread stamp for eucharistic bread; an inscription with raised letters starts after a cross and fills the stamping surface; found in Γεράνι (Kassandra, Chalkidike). I.A.Papagelos, *Ἡ Χαλκιδικὴ κατὰ τοὺς Μέσους Χρόνους* (Thessaloniki 1998) 83 (ph.). Republished by id. in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 361 no. 425 (ph.): † εὐχ(αριστοῦ)με(v) ἐν παντὶ Κ(ύρι)ε

685. Herakleia Lynkestis. Dedication of slaves to Artemis Ephesia, 205 A.D. Lower part of a marble stele inscribed with at least two texts. Ed.pr. V.Kalpakovska, A.Gorgievska, *Prilosi na Drushvoto za nauka i umetnost – Bitola* 60/61 (2001) 127-133. Non vidimus. Text II republished by S.Babamova, *op.cit.* (cf. our lemma no. 665) 106 no. 35 (ph.) [we read part of text I from a very bad photo; there may have been another dedication above text I; from the mention of παιδάριον (I L 3) it becomes clear that these are dedications of slaves; cf. the app.cr., Chaniotis].

I: [Ἔτους ..., μὴν]δς Δεσίου
[----]ΧΘ.ΕΑΡΙΟΝΕΚ
[----]ΘΗΛ. πεδάριον ΚΑΑ
4 [----]ΕΤΗΙ Ἀρτέμιδι Ε
[----]ΜΕΤΗΣ Θεοῦ
vacat

II: Ἔτους βντ' Ἀρ(εμισίου) ε'
Κλαυδία Στρατονείκη
ἐτουμένη ὑπὸ θεᾶ[ς]
4 Ἀρτέμιδος Ἐφεσία[ς]
ΑΠΟΔΙΔΩΚΡΑΤΗΣ
ΟΝΤ[-----]

[I. Because of the many ligatures, the readings are uncertain and the number of the missing letters cannot be determined II 3. πεδάριον = παιδάριον II II. 1. 352nd year of the Macedonian era II 3. ἐτουμένη = αἰτουμένη; 'being asked by the goddess, Artemis Ephesia'; for the cult of Artemis Ephesia cf. IG X.2.2.9, 188, and 233; Stratonike was a victim of divine punishment; cf. IG X.2.2.233 LL. 3-5: ἐνωχλημέν[η] ὑπὸ Ἱ Ἀρτέμιδος Ἐφεσίας [τῆς] ἰ ἐν Κολοβαίσι; cf. the comments in SEG XLIX 753 (on p. 231 bottom), Chaniotis II 5/6. ἀποδιδῶ κρατησόν[ος] (sic), B. [the readings cannot be confirmed on the ph.; ἀποδιδῶμι is very common in the context of divine punishment, Chaniotis].

686. Herakleia Lynkestis. Owner's inscription on a situla, late 4th/early 3rd cent. B.C. Bronze situla inscribed on the rim; found in Graesniča, now in the Belgrade National Museum. Ed.pr. M.Obradović, *ŽAnt* 52 (2002) 211-218 (ph.), with detailed commentary on the name Τεύτιος (cf. I.Beroia 4 L. 20; P.Enteux. 32), usually regarded as an Illyrian name. Collecting related names (Τευταμίδης, Τευτάμης, Τευτίαπλος, Τεύταμος, Τευταος), which derive from the Indo-European *teuta and were common already in early Greece, ed.pr. tentatively suggests that Τεύτιος was not an Illyrian, but a Greek, possibly a Macedonian officer.

Τευτίου εἰμι

687. Herakleia Mygdonias. Epitaph of Menneas, ca. 250-200 B.C. Marble pedimental stele found at Agios Athanasios (prefecture of Thessalonike). Mentioned in SEG XLVII 901. Ed.pr. V.Misailidou-Despotidou, *Tekmeria* 8 (2003/2004) [2006] 64-66 (ph.; English summary). See now M.B. Hatzopoulos in E.Sverkos (ed.), *Β' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς (Πρακτικά)* (Thessaloniki 2008) 241 no. 3.

Μεννέας Πριάμου

688. Herakleia Sintike. Dedication to Apollo, ca. 4th cent. B.C. Lower left part of a marble base found in the area of a rural sanctuary of Apollo at Μαῦρος Βράχος, near Siderokastron Serron (cf. our lemma no. 689). Mentioned by C.Peristeri, V.Chalkiopolou, *AEMTh* 19 (2005) [2007] 131 (ph.); cf. M.B.Hatzopoulos, *BE* (2007) no. 382 (for the date). We give Hatzopoulos' text.

Ἀπόλλων[νι? - - - - -]

689. Herakleia Sintike. Dedication to Artemis, Apollo, and πατρίς, 156/7 A.D. SEG XXIV 612; G.Kaftantzis, *Ἱστορία τῆς πόλεως τῶν Σερρών καὶ τῆς περιφέρειᾶς τῆς* (Athens 1967) 303 no. 503; cf. Papazoglou, *Villes* 382. C.Peristeri, V.Chalkiopolou, *AEMTh* 19 (2005) [2007] 131/132 (ph.), republish the text [with wrong division of lines, which we correct below, Sverkos]; cf. M.B.Hatzopoulos, *BE* (2007) no. 382; *An.Ἐρ.* (2005) [2008] 474 no. 1399 (French translation). [We present the text, correcting the division of lines and the reading of L. 5 in SEG XXIV 612 are wrong, Sverkos.]

Ἀγαθῇ τύχῃ
Θεοῖς Σωτῆρσι Ἀρτέμιδι καὶ Ἀπόλ-
λωνι καὶ τῇ πατρίδι ☿ Γναῖος Τερέν-
4 τιος Λουκελιανὸς Ἀλέξανδρος
καὶ ἡ γυνὴ αὐτοῦ Κλαυδία Λουκελία
τοὺς ναοὺς καὶ τὰ περὶ τοὺς ναοὺς
κατεσκευάσαν ἐκ θεμελίων ἐκ τῶν
8 ιδίαν, ☿ ἔτους ν ηπρ' ☿ σεβαστοῦ ☿ τοῦ καὶ δτ' ☿

[We note the reversed sigma and the epsilon that resembles an reversed sigma (as in our lemmata nos. 754/755, Chaniotis) II 3. The last letter is smaller II 4. the epsilon in Λουκελιανὸς is smaller II 5. Λουκελιανού, SEG, P.-C., *An.Ἐρ.*; hence A.B.Tatakis, *Roman Presence in Macedonia. Evidence from Personal Names* (Athens 2006) 177 no. 47; Λουκελία, Kaftantzis, Hatzopoulos [and on the ph., Sverkos] II 8. written with smaller letters; year 188 of the Actian and 304 of the Macedonian era: 156 A.D., ed.pr.

690. **Herakleia Sintike. Epitaph of Gaius, 2nd/3rd cent. A.D.** Marble stele now in the Archaeological Museum in Sandanski. Ed.pr. G.Mitrev, *Arheologija (Sofia)* 46 (2005) 185/186 (ph.). Non vidimus. See *An.Ép.* (2005) [2008] 473/474 no. 1398.

Γάιος Λούκιος Σκοτυσσαῖος ὁ καὶ Ἡρακλεώτης καὶ Οὐλπεῖα Παραμόνα ἢ Γαίῳ τῷ υἱῷ

We give the text from *An.Ép.*, 'corrigé d'après une photo' || 2. Gaius was citizen of both Skotoussa and Herakleia, ed.pr.

691. **Idomene. Dedication to Heros Epekoos, 168 A.D.** Marble relief stele with a representation of the Rider God and a snake. Ed.pr. S.Babamova, *op.cit.* (cf. our lemma no. 665) 137 no. 83. Cf. M.B.Hatzopoulos, *BE* (2008) no. 342.

Ἡρώϊ Ἐπικόφῳ Ῥοῦφ[ος]
Ῥούφου κατ' ἐπιταγήν·

ἔτους εἰτ', Ἀρτεμ(ισίου)

[The readings cannot be confirmed on the very bad photo || 1. probably Ἐπικόφῳ, Chaniotis] || 3. the 315th year of the Macedonian era, ed.pr.

692. **Idomene. Epitaph of Nikias (?) and his wife, 106/7 A.D.** Marble block. Ed.pr. S.Babamova, *op.cit.* (cf. our lemma no. 665) 136 no. 82. Cf. M.B.Hatzopoulos, *BE* (2008) no. 342.

Νεικήα (?) Ἀμύντου,
Πλοτίδιος Οὐείταλος,
[...]ναί, εὐτυχός

4 τοῖς θρέ[ψ]ασιν·
ἔτους δνσ'

[The readings cannot be confirmed on the very bad photo; since Plotidius Vitalus is in the nominative (L. 2) and the epitaph was erected for his foster parents (L. 4), Nikias (L. 1) must be the foster father (in the dative); the foster mother must have been named (in the dative) in L. 3 (e.g. [Νόν]ναί, [Μάγ]ναί, [Δόμ]ναί, Chaniotis) || 2. ΠΛΟΥ ἴδιος, ed.pr. [Πλοτίδιος or Πλουτί]ιδιος (possibly with an unrecognized ligature); for these nomina gentilium (attested for the first time in Macedonia), see Solin-Salomes, *Repertorium* 145, Chaniotis || 4. τοῖς ΟΠΕΑΣΙΝ, ed.pr.; τοῖς θρέ[ψ]ασιν, H. || 5. the 254th year of the Macedonian era, ed.pr.

693. **Kalindioia. Inscriptions.** K.Sismanidis, *AEMΘ* 19 (2005) [2007] 147, mentions the discovery in room Δ of the Sebasteion of fragments of inscriptions, including that of an epitaph of the Imperial period; no texts.

694. **Kalindioia. Honorary decree for Apollonios, 1 A.D.** *SEG* XXXV 744; XLII 579; XLVI 754*. K.Sismanidis, *AEMΘ* 19 (2005) [2007] 150/151, identifies rooms Δ and E of the recently excavated Sebasteion (cf. *SEG* LIV 606) as the τρικλεια mentioned in LL. 20 and 31 in connection with banquets that took place after the sacrifice for Zeus and Augustus. The text is reprinted by id. in P.Adam-Veleni (ed.), *Kalindioia: An Ancient City in Macedonia* (Thessaloniki 2008) 109/110 no. 8 (ph.).

695. **Kalindioia. Inscribed clay plaque with artist's signature, 2nd cent. A.D.** Small round clay plaque with a representation of Nike crowning Hermes, who is seated on a rock; an inscription along the edge: found in room E of the Sebasteion. Ed.pr. K. Sismanidis, *AEMΘ* 19 (2005) [2007] 147/148 (ph.). Cf. id. in P.Adam-Veleni (ed.), *Kalindioia* -- (cf. our lemma no. 694) 178 no. 43: Παρνασοῦ

The name of a trader or entrepreneur, who dedicated the plaque, ed.pr., who also observes the similarity between the representation and the reverse of coins of Edessa [since the name was inscribed before firing, on the mould (or a seal), more probably an artist's signature, Chaniotis].

696. **Kepia. Stamped pottery (dedications to Heros Auloneites), Imperial period.** 9 stamped sherds of vases found in the sanctuary of Heros Auloneites at Kepia (cf. *SEG* XL 539). Ed.pr. V.K.Malamidou, in M.B.Briese, L.E.Vaag (edd.), *Trade Relations in the Eastern Mediterranean from the Late Hellenistic Period to Late Antiquity. The Ceramic Evidence* (Odense 2005) 106 nos. 30-38 (dr.), who presents the texts of three of the inscriptions (nos. 30-32). Cf. ead., *Roman Pottery in Context. Fine and Coarse Wares from Five Sites in North-Eastern Greece* (Oxford 2005) 61/62 (ph.) [we read nos. 33, 38, and 38 from the dr., Chaniotis]: 1) ἥρω[ος] (no. 30; body of a large closed vase); 2) ἥρω[ος] (no. 31; body of a large closed vase); 3) νιέ (no. 32; handle); 4) νιέ? (no. 33; handle); 5) ἥρ. (no. 37; body); 6) [ἥρ]ω[ος] (no. 38; body).

The stamps indicate that this pottery was locally produced for the sanctuary, ed.pr. || 4. possibly from the same stamp as no. 3 || 5. ἥρ(ωος)?, Chaniotis].

697. **Kolchis (Kilkis). Inscribed ring, 6th cent. A.D.** Cast copper-alloy signet ring. Ed.pr. A.Antonaras in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 584 no. 831 (ph.): Παῦλος †

698. **Leukopetra. Dedications of slaves.** M.Youni, *art.cit.* (cf. our lemma no. 667) 187-193, gives an overview of the information provided by the records of dedications of slaves from Leukopetra. Y. defends the view that the acts of dedication are 'de véritables actes d'affranchissement, qui produisent tous les résultats juridiques' and that they resulted in the

liberation of the slaves, who were only obliged to serve in the sanctuary during the ἔθιμοι ἡμέραι. Y. draws attention to the institution of παραμονή (cf. προσμένω in *I.Leukopetra* 25 and 37) and the use of a vocabulary similar to that known from manumission records (ἀνέγκλητος, ἀνεπέγκλητος, ἀνεπίβλητος, ἀνύβριτος, μηδενὸς ἐξουσίαν ἔχοντος, μηδὲνα κυριώτερον εἶναι), arguing that the expression δῶρον δίδωμι corresponds to ἐλευθερώω (cf. the use of both expressions in *I.Beroia* 49). She interprets the term ὥνῃ as an indication that the manumitted slaves had paid a price for their manumission (192: 'c'est l'emploi de ce terme qui indique que l'esclave, en fait, se rachetait. Le fait que le prix du rachat ne soit pas mentionné dans les sources épigraphiques n'est pas décisif') [however, ὥνῃ in these texts does not mean purchase but, generally, 'title of ownership', Chaniotis]. She also comments on the registration of the donation (καταγραφή) and the decree of the Roman governor of Tertullianus Aquila regulating manumissions in sanctuaries (212 A.D.). [This is a significant contribution to the legal aspects of these documents; although the donations of slaves to the Mother of the Gods at Leukopetra certainly had legal implications that did not differ substantially from a manumission, the texts make clear that the dedicants regarded these acts as donations, not as manumissions; in addition to the use of expressions of donation [see the overview in *SEG L 597*], in many cases the donated slaves were children, in other cases the donation was explicitly in fulfilment of a vow, and there are also cases in which slaves were bought only in order to be dedicated (*I.Leukopetra* 57 and 78); in one case a lost slave was dedicated to the goddess in the hope that she would find him (*I.Leukopetra* 53); this clearly is not a manumission; for all these reasons (cf. *SEG L 597*) a distinction between manumissions and these donations of slaves is needed, Chaniotis.]

699. Nea Philadelphia (ancient Klitai?). Epitaph of Hegesippos, ca. 350-325 B.C. Two joining fragments of a plaque of local stone found in 1997 in a cemetery. Ed.pr. V.Misailidou-Despotidou, *Tekmeria* 8 (2003/2004) [2006] 61-64 (ph.). M.B.Hatzopoulos, *BE* (2007) no. 376, points out that Nea Philadelphia is probably ancient Klitai and the absence of an ethnic does not exclude the possibility that Hegesippos was a foreigner; this area attracted foreigners for the trade of nitrum Chalestricum: Ἡγήσιπ(π)λος Ἐπικλέδρους

1. The second pi was inscribed later between LL. 1 and 2, ed.pr.

700. Neapolis (area of: Podochorio). Epitaph of Atidia Secunda and her children, 97 A.D. *Philippi* II 607. Republished by I.A.Pikoulas, *Ἡ χάρις τῶν Πιερίων* -- (cf. *SEG LI 773*) 164-166 no. 73. Pikoulas' text (omitted in *SEG LI*) supersedes the one in *Philippi* II.

[-----]
[ἐ]τους δμ', μη-
[v]δὸς Ὑπερβεραίου
[.]· ἐτελεύτησαν [Σ]-
4 ατορνεῖνος Λεω[v]-
ίδου, ἐτῶν ιη', καὶ ἡ μ-
ἡτηρ αὐτῶν Ἀτεΐδία

[Σ]εκούνδα, ἐτῶν λθ',
8 [ἐ]τους ηλσ', Αἰδοναίου [.]·
ἡρῶσιν χαίρειν·
[Λ]εωνίδης Διοσκουρί-
[δ]ου ἔθηκεν παράστα-
12 [σιν?] καὶ πρόσσπα ἐαν-
[τή]ς καὶ τῶν [τέκνων?]

The name of a child, who died in 96 A.D. (L. 1), was mentioned in the lost part of the text; the inscription was set up by Leonides (L. 10) after the death of this child, commemorating also a second child and his wife, who had died in 90 A.D. (L. 8). P. [for the use of the reversed epsilon and sigma cf. our lemmata nos. 689 and 756, Chaniotis] || 1. The 244th year of the provincial era (96 A.D.) || 2-3. Ὑπερβεραίου· I [J.], Pikoulas [Ὑπερβεραίου I [J.], Pilhofer (per ep.), Chaniotis] || 8. the 238th year of the provincial era (90 A.D.) || [11/12. or παραστά[δου], which is attested in a variety of meanings, including that of a pillar or a statue base against a wall (see *SEG XXXVI 1601*), Chaniotis].

701. Olynthos. Mosaic inscriptions, 4th cent. B.C. I.Lavin, in *La mosaïque gréco-romaine* IX 933-940, argues that the juxtaposition of rational motifs (naturalistically rendered mythological subjects) and apotropaic signs and incantations in the mosaic pavements of Olynthos was deliberate and reflects complementary modes of thought. He presents the inscriptions on the mosaics of the 'Villa of Good Fortune' (934; ph.): Ἀγαθὴ Τύχη, Εὐτυχία καλή, Ἀφροδίτη καλή (cf. K.M.D.Dunbabin, *Mosaics in the Greek and Roman World* [Cambridge 1999] 5-9, with further bibliography).

702. Orphani (area of Kavala). Lead weight, 5th/6th cent. A.D. Lead square balance weight (440 g) from Orphani near Kavala; on the bottom three circles with christograms; on the top, two circles with christograms and a circle with the monogram of an official responsible for market control; in the center, the letter M, which indicates the weight. Ed.pr. N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 80 no. 33 (ph.). The circles stamped with christograms probably indicate periodic controls of the weight.

703. Pella. Epitaphs, 3rd-2nd cent. B.C. M.Lilimbaki-Akamati, *AEMΘ* 19 (2005) [2007] 396-398, reports the discovery of three epitaphs in a Hellenistic chamber tomb and provides the names of the deceased persons: 1) Νικοστράτη Πύθονος from Boiotia (funerary altar found in the chamber; ca. 250-200 B.C.); 2) Ἀντιγόνα Αἰλείου (naiskos stele with figures almost in the round; found in the debris of the dromos; Antigona probably was the last person buried in the tomb; 2nd cent. B.C.); 3) 'Κλεονίκης κόρης τοῦ Νικομάχου' (fragment of a stele; found in the debris; 3rd/2nd cent. B.C.).

704. Pella. Signature of the mosaicist Gnosis, late 4th cent. B.C. *SEG XXIV 558a*. S.Santoro Bianci, in *La mosaïque gréco-romaine* IX 149-163, discusses this famous mosaic, with the representation of a hunting scene, and its function in the house's decorative program. In a discussion of the signature Γνώσις ἐπόησεν (151/152), she summarizes the views of P.Moreno, in C.Alfano (ed.), *Alessandro Magno. Storia e mito. catalogo della mostra, Palazzo Ruspoli, Roma 21 dicembre 1995 - 21 maggio 1996* (Rome 1995) 117-133, who had observed that the signature is on the right side of the panel, thus leaving enough space on the left for the

restoration of the name Ἀπελλοῦ (i.e., Ἀπελλοῦ γνώσις ἐπόησε). S.B. remarks, however, that the name Γνώσις is attested, albeit rarely. She refers to an attestation in Lindos (*I.Lindos* 11), where, however, Γνώσις may be a form of Κνώσις and not the genitive of Γνώσις, and to an attestation on Chian coins (*LGPN* I, s.v.) [there is third one in Syracuse (*LGPN* IIIa, s.v.), Chaniotis]. She leaves open the question of whether one should recognize here the name of the earliest known mosaicist or the word γνώσις. [There is nothing unusual in the name Γνώσις, which should not be confused with the female word. It is a short form of the more common Γνωσίας/Γνωσέας (*LGPN* I-III, s.vv.), Chaniotis.]

705. Pella. Inscribed vase with invocation of Zeus Philios, Hellenistic. Black kantharos with an inscription incised before firing; found in the agora. Ed.pr. I.Akamatis, *AEMΘ* 19 (2005) [2007] 422 (ph.), who points out that the new text permits a secure restoration of *SEG* XLV 780 [the kantharos was used for libations for Zeus Philios during banquets, Chaniotis]: Διὸς Φιλίου

706. Pella. Amphora stamps. I.Akamatis, *AEMΘ* 19 (2005) [2007] 421 (ph.), reports the discovery of many stamped amphora handles from Rhodes, Knidos, Kos, Chios, Thasos, Akanthos, Corinth, Korkyra, Italy, and North Africa. He presents a stamp of the 'Parmeniskos group' with the text Πεισιδῆμου [for stamps of this group in Pella, cf. *SEG* L 613; LII 613 C; see also *SEG* LI 707 (Demetrias); LII 648 (Torone); LIII 524 (Demetrias), 672 bis (Sboryanovo), 929 (Eretiria); *AEMΘ* 18 (2004) [2006] 141-148, attributes this workshop to Mende, Sverkos].

707. Pergamos. Dedication to Heros, undated (forgery?). *SEG* LI 858; Pikoulas, *Ἡ χώρα τῶν Περσίων* -- (cf. *SEG* LI 773) no. 84. P.Pilhofer points out *per ep.* that the text should be read as Αὐλωνίται ἦρωι χαριστήριον, i.e. as a dedication of the Aulonitai (Αὐλωνίται, i.e. a dedication to Heros Aulonitas, *SEG*). S.Mertzidis, *Φίλιπποι. Ἐρευναὶ καὶ μελέται χωρογραφικαί* (Constantinople 1897) 31, mentioned this stone as evidence for the existence of a city Aulon [Mertzidis, notorious for his forgeries (see our lemma no. 663) is the only source for this inscription, which probably is a forgery, Chaniotis].

708. Philippi. Sundial, ca. 250-350 A.D. *SEG* XXX 585; *Philippi* II 326. Republished by N.Zias in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 167 no. 185 (ph.). S.Ackermann, *ibid.* 168 no. 186 (ph.; no text), describes another universal sundial at the British Museum (unknown provenance), which she will publish.

709. Platania, Nea Triglia (Chalkidike). Graffito on a pithos, 3rd-6th cent. A.D. Rim of the mouth of a pithos; on the upper side graffiti engraved after firing: two phallus-shaped fishes, perhaps part of a small ship, and a text; found at Platania, Nea Triglia. Ed.pr.

A.A.Papaggeorgios in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 351 no. 406 (ph.): ταῖς βασάνοις

[The reading cannot be checked from the ph.; possibly part of a quotation; ταῖς βασάνοις ἐκκαρτερεῖν and other phrases of similar meaning are attested in Biblical and liturgical texts; cf. e.g. *Sap.* 4, *Macc.* 6.30-32: ὁ ἱερός ἄνθρωπος εὐγενῶς ταῖς βασάνοις ἐναπέθανεν καὶ μέχρι τῶν τοῦ θανάτου βασάνων ἀντέστη τῷ λογισμῷ; 4. *Macc.* 17.23: ἐπὶ ταῖς βασάνοις αὐτῶν ὑπομονήν; the Μαρτυρικόν of the Orthodox liturgy: Οἱ Ἀθλοφόροι σου Κόριε, τὰς τάξεις τῶν Ἀγγέλων μιμησάμενοι, ὡς ἀσώματοι ταῖς βασάνοις ἐνεκατέρησαν, Chaniotis.]

710. Rendina. Graffito on a pithos, 4th/5th cent. A.D. Clay pithos inscribed on the shoulder after firing; found in the fortified settlement at Rendina. Ed.pr. N.Moutsopoulos in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 351 no. 405 (ph.) [the reading cannot be checked from the ph., Chaniotis]: ΙΑ, ΜΙΥ Υ ΔΙΑΚΙ.

711. Vacat.

712. Sindos. Inscriptions on an iron shield strap, early 6th cent. B.C. Iron shield strap excavated in Grave 52 in the cemetery at Sindos. Ed.pr. A.Despini, in D.Damaskos, A.Karapanou (edd.), *Ἐπιτύμβιον Gerhard Neumann (Μουσείο Μπενάκη, Suppl. 2)* (Athens 2003) 69-90 (ph.; dr.). The decoration shows Menelaos leading Helen away from Troy; the labels refer to these two figures: Α, -ΛΑΣ [ἸΕΛ[έναι], [Μενέ]λας, Chaniotis]. Despini notes that the alphabet seems to be Corinthian and not Argive. Among several comparable bronze shield straps from Olympia, she singles out B4475 (= *SEG* XXXIX 402) written in the Corinthian, and not Argive, alphabet and proposes that both straps originate in a Corinthian workshop active in the early years of the 6th cent. B.C. Since the warrior buried in Grave 52 was about 25 years old, the shield will have belonged to his father; excursus on the meaning of the terms δῆξανον and πόρπαξ (81-84).

713. Thessalonike. Religion: Serapeion. E.Voutiras, in *Τεῖς καὶ Δημοσίαι* 273-288, argues that the Sarapeion, located in the center of the city, was probably founded by private persons (Egyptian merchants; merchants from Thessalonike travelling to Egypt) rather than being an official, public temple. He discusses *IG* X.2.1.3 (concerning a διάγραμμα of Philip V about the χρήματα of the temple), 58 (ph.; funerary monument of the founder of the association of ἱεραφόροι συγκλίται), 107 (ph.; discussion of the iconography of the relief), and 108/109 (concerning the cult of Osiris in the Sarapeion).

714. Thessalonike. Honorary inscription for a Roman citizen, between 8/7 B.C. and 1 A.D. *IG* X.2.1.222. In *Citoyenneté* 260 note 19, M.Sève suggests restoring in L. 2 [- -]

Πωλλίωνα τὸν κ[αἰ -] (IG: τὸν κ[- -]). The honorand may have belonged to the family of Herennius Pollio (cf. IG X.2.1.54/55).

715. Thessalonike. Epigram on the building of the city walls, ca. 450 A.D. IG X.2.1.43; Feissel, *Recueil* 89; SEG XXVII 306; XXXVI 642. G. Agosti, *art.cit.* (cf. our lemma no. 2009) 1-6, argues that the style and meter of this epigram reflect the 'modern style' represented especially by Nonnos and his followers. A. discusses the hexameter consisting of only four orthotonic words in verse 1, a device often used, as in our epigram, to celebrate buildings (e.g. Merkelbach-Stauber, SGO IV 22/35/02 LL. 8 and 12 = SEG XXXVII 1537; SGO IV 22/42/05 LL. 3 and 5 = IGLS 9119; our lemma no. 1602 LL. 2/3; AP 1.10; 9.656 L 1); the enjambment; and the words/expressions ἄρρηκτος, ἐξετέλεσσε τήνδε πόλιν μεγάλην and χεῖρας ἔχων καθαράς (parallels in contemporary or later epigrams). The style points to a date in the mid-5th cent. A.D. (implying the identification of Hormisdas with the praefectus praetorio per Illyricum – and later Orientis; cf. SEG XXVII 306) rather than 390 A.D. (presumed connection with the punitive massacre of the Thessalonikans, the context advocated by T. Papazotos in the article mentioned in SEG XXXVI 642). The mid-5th cent. A.D. date is also supported by G. Fiaccadori, *PP* 58 (2003) 196/197.

716. Thessalonike. Christian epitaph of Achillios and Elpidia, 5th cent. A.D. Marble slab found in the western cemetery. Ed.pr. D. Makropoulou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 542 no. 741 (ph.; translation).

Κυμητήριον ἐν ᾧ ἀναπαυσά-
μενοι ἀπόκινται οἱ μακαριώτα-
τοι Ἀχίλλιος μὲν μη(νὶ) Νοεμβρ(ίῳ) καὶ
4 Ἐλπίδεια δὲ μη(νὶ) Φεβρ(ουαρίῳ) ιβ' α'
α'

3/4. abbreviation sign * II [5. an indication of the indictio?, Chaniotis].

717. Thessalonike. Artist's signature (or donor's inscriptions), 5th/6th cent. A.D. Part of a marble cover slab decorated with lozenges; found in the Church of Hagia Sophia. Ed.pr. A. Tzitzibassi in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 66 no. 5 (ph.), who identifies [-]arion as craftsman or donor: [-]αρίων ἐποίησ[εν]

718. Thessalonike. Christian monogram of Gregorios (Pope Gregory the Great?), late 6th cent. A.D. E. Tsigaridas, K. Loverdou-Tsigarida, *Κατάλογος χριστιανικῶν ἐπιγραφῶν* -- (cf. SEG XLVII 862) 99/100 no. 71; Feissel, *Recueil* no. 94. This monogram, written in relief on two screens in the basilica of St. Demetrios, was read by T. and L.-T. as † Πατριάρχου

Γρηγορίου (a reference to Gregory of Nazianzos, who was bishop, not patriarch of Constantinople in the 4th cent. A.D.), by Feissel as Γρηγορίου μαγίστρου (?; 6th cent. A.D.). G. Velenis, *Byzantina* 25 (2005) 11-13 (ph.), rejects Feissel's reading, because the letter sigma is missing in the monogram. He defends the reading † Πατριάρχου Γρηγορίου, arguing that this is not a reference to an unattested Patriarch of Constantinople but to Pope Gregory the Great (590-604 A.D.), to whose jurisdiction east Illyricum belonged. The title πατριάρχης is attested for Pope Pelagius II (579-590 A.D.; A. Guillou, *Recueil des inscriptions grecques médiévales d'Italie* [Rome 1996] 45/46 no. 47: ἐπὶ τῷ μακαριωτάτῳ καὶ ἁγιωτάτῳ πατρι-
άρχῃ ἡμῶν Πελαγίῳ). The silver sarcophagus of St. Demetrios was burned under Bishop Eusebios (late 6th cent. A.D.). The presence of the monogram of Pope Gregory the Great in the basilica may be connected with constructions carried out with funding from Rome after this incident.

719. Tiberiopolis. Honorary inscription for Tiberius Claudius Menon, late 2nd/early 3rd cent. A.D. Upper part of a marble statue base found at Strumica. Ed.pr. I. Stamenova-Atanasova, *Duxovnye traicii na Tiberipol* (Strumica 2003) 8; non vidimus. Republished by S. Babamova, *op.cit.* (cf. our lemma no. 665) 99/100 no. 26 (ph.), who identifies Tib. Claudius Menon with a Makedoniarch known from IG X.2.1.142 and 183-185, and *I. Beroia* 499 [see now A.B. Tatakis, *Roman Presence in Macedonia. Evidence from Personal Names* (Athens 2006) 182 no. 126, with more references, Chaniotis].

Α γα [Θη] Τύ χη
ἡ πόλις Τ(ι)β(έριον) Ἰ Κλ(αύδιον) Ἰ Μένωνα, τὸν κράτιστον, τῆς πε-
ρὶ αὐτὴν εὐνοίαν καὶ τιμῆς, ᾗ τὸν πάτρωνα

720. Torone. Epigraphic sources. A.S. Henry, *Torone: The Literary, Documentary, and Epigraphical Testimonia* (Athens 2004) 69-78 nos. T88-102, collects the epigraphic sources found in or concerning Torone (Greek text; translation; brief commentaries). The inscriptions include an honorary decree for Γόγης (T88); a healing miracle in Epidauros (T89); a deed of sale (T90); a business letter (T91; ph.); epitaphs of Toroneans in Torone (T92), Athens (T93-98) [for T96 see SEG L 260], and Thasos (T99); a mason's mark (?; T100); a graffito on an amphora (T101); and a Christian prayer (T102). On 41-43 T48-62 H. collects the references to Τορονάοι in the Athenian Tribute Quota Lists (454-424 B.C.). We present a comparatio numerorum with corpora and SEG.

IG I ¹	Torone	IG II ²	Torone	IG IV ³ .1	Torone
1377	T93	10453	T96	121	T89
1378	T94	10454	T97	IG XII.6	
1379	T95	10455	T98	46	T88

SEG III	Torone	SEG XXXVIII Torone	SEG L	Torone
496	T92	717 T100	260	T96
SEG XXIV		718 T102		
574	T90	SEG XLIII	Recherches --	
SEG XXXVII		488 T91	(Thasos) I	
589	T101		111	T99

721. Vardarski Rid (Amphaxitis). Inscribed clay tile, 4th cent. B.C. Fragment of a stamped clay tile of Lakonian type, found at Vardarski Rid. Ed.pr. E.Slamkov in D.Mitrovski (ed.), *Vardarski Rid I* (Skopje 2005) 166 (ph.); non vidimus; see M.Sève, *BE* (2006) no. 34: βασιλικός

722. Vardarski Rid (Amphaxitis). Inscribed medicine vase, ca. 200-250 A.D. Small lead vase found at Vardarski Rid. Ed.pr. S.Blazevska in D.Mitrovski (ed.), *Vardarski Rid I* (Skopje 2005) 305-313 (ph.); non vidimus; see M.Sève, *BE* (2006) no. 81, who mentions that λούκιον is a medicinal substance [cf. *SEG* LIII 1086, with further references; for a new example, produced by Nikias, see L.Vecchio, *PP* 61 (2006) 373-387, Chaniotis]: Ἀρτεμιδώρου λούκιον

723. Unknown provenance (Amphipolis?). Grave epigram for Isidoros of Athens, a mime and initiate in the Samothracian and Eleusinian mysteries, 2nd/1st cent. B.C. Two joining fragments of a pedimental marble stele; delivered to the Museum of Kavala during the German-Bulgarian occupation (1941-44); of unknown provenance (Amphipolis?). Mentioned by D.Lazarides, *Ὁδηγὸς Μουσείου Καβάλας* (Athens 1969) 87/88; S.G.Cole, *Theoi Megaloi: The Cult of the Great Gods at Samothrace* (Leiden 1984) 113 note 206; cf. J. and L.Robert, *BE* (1984) no. 313. Edd.pr. C.Karadima-Matsa, N.Dimitrova, *Chiron* 33 (2003) 335-345 (ph.; translation), with comments on Isidoros' activities as a mime (LL. 5-10), the religious terminology (L. 12: εὐσεβής; LL. 15/16: ἄγνός; L. 21: χῶρος εὐσεβέων) and the significance of the text for the study of the Samothracian mysteries (see app.cr.). [We regret the omission of this important text from *SEG* LIII, Chaniotis.]

Ἰσίδωρε
Νικοστράτου
Ἀθηναίε, χαῖρε

4 ἀστὸν Ἀθηναῖον ψαφαρὰ κόνις
ἄδε κέκευθεν ἢ πολλὰκις ὅς
θυμέλας ἤρπασε βακχεακὰς
μιμικὸν ἐκφράζων ἰ(λ)αρόν λό-

8 γον ἐντρίτῳ ἦθ(ε)ι· ν τέρπων
ταῖς φυσικαῖς μουσορῦτοις
χάρισι(.).ι· ν ἦν δὲ φίλοις ἐρατός, δι-
καιος, πρὸς πάντας ἀληθής,
12 εὐσεβὲς ἐν νυχτὶ κῦδος ἔχ(αν)
ἀρετῆς· ν μύστης μὲν Σαμό-
θραξι· ν Καβίρου δίχ' ἱερὸν φῶς,
ἄγνὰ δ' Ἐλευσίνους Διόυς μεγαθύ-

16 [μο]ς ἴδεν· ν οὐνεκεν εὐγῆρας
[ὀκ]τὼ δεκάδας λυκαβάντων
[ῆ]γυς' ἀπημάντως Ἰσιόδωρος
[ἄ]νη· ν ἄλλ' Ἀῖδα σκοτίου χέ(ρ), ἄ-

20 [γ]ασθενὲς ἔρκος ἀνάγκης,
[χῶρ]ον ἐς εὐσεβέων τόνδ' ἄ-
[γ]αγὼν κάθισον
vacat

1-3. Written in larger letters || 4-22. we present the epigram, consisting of six elegiac distichs, as it appears on the stone; when the end of a verse does not correspond to the end of a line, the scribe indicates the beginning of the new verse by leaving a space of one letter uninscribed (LL. 5, 8, 10, 13, 16, 19) || 6. 'he plowed the Bacchic altars', 'he tilled at the Bacchic altars'; for θυμέλη in the epitaph of a mime cf. *IG* XIV 2342, ed.pr. || 7. ἸΑΡΟΝ lapis || 8. ΕΝΤΡΙΤΩΘΗΙ lapis; the last letter may be a combination of EI; after the iota a horizontal line; perhaps the mason transposed the iota and the epsilon, and then painted the correct sequence; ἐν τρίτῳ or ἐν τριτῷ; this phrase is unparalleled and the sense unclear; ἦθος may mean dramatis persona, ed.pr. || 10. initio, the mason started to carve a second sigma and then crossed it out, ed.pr. || 14. 'the sacred light of the two Kabiroi' (rather than 'the doubly sacred light of Kabiros'); this epigram reveals the importance of viewing the sacred light during the Samothracian mysteries (cf. a similar ritual during the Eleusinian mysteries); this is also the first epigraphic attestation of Κάβιρος at Samothrace; the gods of the Samothracian mysteries are called Kabiroi only in literary sources, whereas the inscriptions designate them as Θεοὶ Μεγάλοι, Θεοὶ Σαμόθρακες, or Θεοί, ed.pr. || 16-22. this epigram presents blissful afterlife as a result of initiation ('but you hand of gloomy Hades, extremely powerful bastion of necessity, lead this man to the Region of the Reverent and place him there'), ed.pr. [we also remark the connection between initiation and good, long life (οὐνεκεν εὐγῆρας etc.); this idea is alluded to in the sacred regulation for the mystery cult of an association in Philadelphia (*LSAM* 20; *TAM* V.3.1539); the association of initiates worshipped deities that 'offer rescue', including Εὐδαιμονία, Πλούτος, Ὑγεία, Τύχη, and Νίκη, Chaniotis] || 19. XEB lapis || 21. for χῶρος εὐσεβέων cf. *IG* XII.5.304 and 310; *IG* XII.3.1190, ed.pr.

THRACE

724. Thrace. Corpus. L.-D.Loukopoulou, M.-G.Parisaki, S.Psoma, A.Zournatzi, *Ἐπιγραφεὶς τῆς Θράκης τοῦ Αἰγαίου μεταξύ τῶν ποταμῶν Νέστου καὶ Ἐβρου (Νομοὶ Ξάνθης, Ροδόπης καὶ Ἐβρου)*. *Inscriptiones antiquae partis Thraciae quae ad ora maris Aegaei sita est (Praefecturae Xanthes, Rhodopes et Hebri)* (Athens 2005) [abbreviated as *I.Thrac.Aeg.*], present a corpus of the inscriptions found in the part of Thrace that today belongs to Greece. The authors also collect the literary testimonia for this area (45-91) as well as inscriptions from other sites that refer to this area (93-119 nos. TE1-TE87). In the introduction (121-151) they discuss the historical geography of this area, the communication routes, the history of settlement, the history of research, and the structure of the corpus. We summarize the content of the inscriptions from the major cities and their territories in separate lemmata: Abdera (our lemma no. 730), Maroneia (our lemma no. 743), Maximianoupolis (our lemma no. 746 bis), Plotinopolis (our lemma no. 774), Stryme (our lemma no. 777), Topeiros (our lemma no. 778), Traianoupolis (our lemma no. 779), and Zone (our lemma no. 780).

For the religious aspects of this corpus see A.Chaniotis, *EBGR* (2005) [2008] no. 95.



A few texts cannot be assigned to a specific city or territory (Kalyva: 263/264 nos. E105/106; Agiasma: 483/484 no. E384; Iasmos: 484 no. E385; Asomatoi: 484/485 no. E386; Dyme: 485/486 no. E387; Mesochori: 486/487 no. E388; Paradimi: 490 no. E392; Polyanthos: 491 no. E393; Sostis: 492 no. E394; Aetolofos: 493/494 no. E395; Dione: 494/495 no. E396; Lofarion: 495/496 no. E397; Plagia: 496/497 no. E398; Xidia: 497/498 no. E399; Komara: 593/594 nos. E478/479; Plati: 594 no. E480) or are of unknown provenance (595-603 nos. E 481-499). These texts include dedications (E105, 384, 393, 399, 478/479, 481-483); milestones (E395, 398); a gladiatorial monument (E484); a Christian building inscription (E495); Christian prayers (E494, 496); a grave epigram (E485); a Christian grave epigram (E497); epitaphs (E106, 385-388, 394, 480, 486-493, 498/499; a Latin epitaph: E493; Christian epitaphs: E498/499); and a sundial (E397).

Among the texts that cannot be assigned to a specific city or territory, or which are of unknown provenance, there are 12 *inedita* (E394, 396, 399, 480, 484-487, 491, 493, 496). We summarize the content of the most important among them: E392: a Christian inscription mentioning a church of a Christian martyr († ὁὸς τῆς Ἀγ[ί]ας μάρτυρος Ἰ Μαρίνας; Paradimi; 5th/6th cent. A.D.). E396: the epitaph of Αὐρ. Κρονίων, a βουλευτής Μαρωνείτης, his two wives (one of them the daughter of a βουλευτής), and his children; the grave monument was ἐν χωρίῳ ΜΟΥΣΤΕΡΔΕΣ (LL. 6/7; Dione; 3rd cent. A.D.) [the edd. assume polygamy (p. 495), but remarriage is more probable; Kronion's first wife, who did not have the gentilicium Aurelia, must have died before 212 A.D.; his second wife has the gentilicium; cf. M.Sève, *An.Ép.* (2005) [2008] no. 1364 (French translation), Chaniotis]. E399: a dedication to Ἀπόλλων Πιονός by a βουλευτής (Xidia; 2nd/3rd cent. A.D.). E484: a gladiatorial monument with the labels for a bronze group, depicting a Θρᾷξ and a μουρμάλλων (unknown provenance; 1st cent. A.D.).

For a prosopography based on this corpus, see M.-G.Parisaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007) [to be presented in *SEG LVII*, Chaniotis].

We provide here a comparatio numerorum for the entire corpus.

IG I ¹	I.Thrac. Aeg.	IG II ²	I.Thrac. Aeg.	IG IV ² .1	I.Thrac. Aeg.
71	TE22	1335	TE34	94	TE48
77	TE23	1425	TE29		
114	TE25	1961	TE36	IG IX ² .1	
259-271	TE2-TE14	2947	TE33	665	TE49
276-282	TE15-TE21	8628	TE43		
290	TE24	8793	TE42	IG XI.4	
1018	TE1	9286	TE45	705	TE56
		9287	TE39		
IG II ²		9288	TE47	IG XII.1	
43	TE27	9289	TE38	386	TE57
77+add.	TE28	9290	TE40		
218	TE30	9291	TE37	IG XII.5	
854	TE32	9292	TE44	542	TE59
1028	TE35	9293	TE41		

IG XII.8	I.Thrac. Aeg.	SEG XIX	I.Thrac. Aeg.	SEG XXVII	I.Thrac. Aeg.
134	TE60	451	447	335	139
155	TE61	452	464	336	155
156	TE63	453	459	337	115
161	TE66	454	471	340	281
170	TE67	687	5	341	201
171	TE68			342	237
215	TE69	SEG XXIV		343	302
220	TE70	382	4	344	246
267	TE73	627	62	345	248
561	TE75	628	71	346	404-406
p. 40 A 166.1	434	629	27	350	80
p. 40 A 166.2	448	630	393		
		631	395	SEG XXVIII	
IG XII.9		632	126	558	68
218	TE76	633	391	587	462
		634	181		
IG XIV		635	207	SEG XXIX	
1293	TE87	636	187	794	TE64
		637	215		
SEG III		638	304	SEG XXX	
563	177	639	141	660	21
		640	415	661	49
SEG XII		641	437	686	372
354	454	642	436	687	361
376	169	643	438	688	330
		644	444	689	322
SEG XIII		645	454	690	270
408	5	646	479	691	226
409	222	647	464	692	364
412	408	655	109	693	375
				694	179
SEG XVI		SEG XXV		695	345
413	17	717	15	697	368
414	386			698	255
415	84	SEG XXVI		699	347
		821	205	700	256
SEG XVII		822	247	785	441
320	18				
		SEG XXVII		SEG XXXII	
		323	47	675	411

SEG XXXII	I.Thrac.Aeg.	SEG XXXIX	I.Thrac.Aeg.	SEG XLIV	I.Thrac.Aeg.
1206	5	826	TE58	612	96
1663	215	1064	5		
				SEG XLV	
SEG XXXIII		SEG XL		839	51
535	86	567	73	867	186
536	92	581	108	881	91
564	111			882	437
565	457	SEG XLI		883	438
566	424	598	168	2232	5
		599	186	2261	5
				2303	5
SEG XXXIV		SEG XLIII		SEG XLVI	
698	69	486	TE55	840	33
708	122			841	16
709	278	SEG XLIV		854	348
710	402	570	495	859	138
713	398	571	497	860	449
		572	498	2340	5
SEG XXXV		573	494		
740	385	575	499	SEG XLVII	
765	121	577	16	1026	3
770	89	590	219, 346,	1027	11
823	168		347, 355,	1028	38
			356, 361	1029	39
SEG		591	318	1030	44
XXXVII		592	329	1031	40
611	168	593	321	1032	64
612	186	594	353	1033	59
970	TE78	595	352	1034	60
		596	350	1035	43
SEG		597	349	1036	69
XXXVIII		598	360	1067	168
674	146	599	359	1068	206
722	143	600	358	1069	189
731	215	601	268	1070	200
732	407	603	362	1072	272
734	465	604	391	1073	354
1976	5			1074	315
		SEG XLV		1103	112
SEG XXXIX		607	474	1104	153
647	51	608	475	1105	117
666	433 A/B, 447	611	167		

SEG XLVII	I.Thrac.Aeg.	SEG LIII	I.Thrac.Aeg.	SEG LIV	I.Thrac.Aeg.
1106	137	675	107, 112, 114, 117, 123, 132, 135, 137/ 138, 153/ 154	643	324
1646	5/6		127	644	313
			136		
SEG XLVIII			165	Agora XVI	
903	203		119	79	TE31
904	401		110		
904bis	402		116	F.Delphes	
2185	18		145	III.1	
			144	497	TE50
SEG XLIX			140		
886	185		130	IGBulg. I ²	
888	225		128	104	TE54
889	313		150		
890	327		168	IGBulg. V	
891	312		188	5557 ter	TE55
892	357		198		
894	402		200	I.Histriae	
986	154		201	234	TE53
987	114		202		
988	132		203	Samothrace	
989	107		204	2	TE65
990	123		205	22	TE62
991	135		206		
1000	381		207	IGR III	
1536	6		208	773	466
			209	828	447
SEG L			210	829	83
673	89		211	830	210
			212	831	194
SEG LI			213	1492	433 A
911	33		214		
912	32		215	IGR IV	
913	31		216	1558	5
			217		
SEG LII			218	I.Magnesia	
1162	5		219	11	TE80
			220		
SEG LIII			221	SEG LIV	
658	168		222	226	
659	180		223	185	
660	233		224	217	
			225	282	
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<i>I.Stratonikeia I.Aeg.Thrac.</i>	<i>Syll.³</i>	<i>I.Aeg.Thrac.</i>	<i>CEG</i>	<i>I.Aeg.Thrac.</i>
508 TE77	656	5	727 728	388 109
<i>Milet I.3</i>	<i>RGDE</i>			
82 TE81	21	TE74	GV 444	466

725. Thrace. Economy. For weights in Thrace see our lemma no. 1335.

726. Thrace. Governors. N.Sharankov, *ZPE* 151 (2005) 241, reconstructs the list of the first four governors of Thrace after Trajan's reforms, on the basis of two new inscriptions (our lemmata nos. 752 and 763): P. Iuventius Celsus T. Aufidius Hoenius Severianus (ca. 112 A.D.), T. Statilius Maximus Severus Hadrianus (ca. 112-114 A.D.), Cn. Minucius Faustinus (ca. 114/5-116/7 A.D.), and A. Platorius Nepos Aponius Italicus Manilianus C. Licinius Pollio (ca. 116-118 A.D.).

727. Thrace. Graffiti. L.Domaradzka, in T.Stoyanov et al. (edd.), *Stephanos archaeologos in honorem Professoris Ludmili Getov* (Sofia 2005) 296-307, gives an overview of Greek graffiti found in Thrace (6th-3rd cent. B.C.): Akandzhievo (297; vase with the letters ΔΕ), Pistiros (cf. our lemma no. 773), Debelt/Dovelt, Kabyle, Philippopolis, Ispirih/ Sboryanovo (see our lemmata nos. 739/740), and Simeonograd (*SEG* XLIX 993); she discusses these graffiti as evidence for the presence of Greeks, especially merchants.

728. Thrace. Onomastics and toponyms. The onomastic material from Thrace is now assembled in *LGN IV* (cf. our lemma no. 666 bis), under the supervision of L.D.Loukopoulos. For corrections in Thracian names in *LGN IV*, see now D.Dana, *ZPE* 157 (2006) 127-142 [to be presented in *SEG* LVII]. For the onomastic material from the part of Thrace that today belongs to Greece, see M.-G.Parissaki, *Prosopography and Onomasticon of Aegean Thrace* (Athens 2007) [to be presented in *SEG* LVIII].

V.Gerassimova, in G.Kitov, D.Dimitrova (edd.), *Zemite na Bălgariya II* (Sofia 2005), compiles a list of Thracian personal names and place names mentioned in inscriptions published in the years 1976-2004.

729. Thrace: Thrakarchai. V.Gerassimova-Tomova, *art.cit.* (cf. our lemma no. 760) 277-282, collects the evidence for Θρακάρχαι: Αἴλιος Κότνυς (*IGBulg IV* 1972); C.Iulius Teres (*An.Ép.* [1939] 184 = *Philippi II* no. 240) [see now *SEG* XLIX 885, Chaniotis]; Α(ούκιος) Φουλάβιος Ἀστικός (*IGBulg IV* 1972); Βαίβιος Ἀπολιναρίου (*IGBulg III.1.882*); Αὐρήλιος Ροῦφος (*IGBulg III.1.915* = V 5416 bis); Βάσσος (*IGBulg III.1.1170* = V 5483 [our lemma no.

767]; here, G.T. reads Βάσσος, ἀπὸ στρατείας, Θρακάρχης; 'von Seiten der Armee' [rather = a militaris: an equestrian officer; see our lemmata nos. 758 and 767, Pleket]; [Bei]ήθης (*IGBulg III.2.1559*); Τ(ίτος) Φλάβιος Πρεισκιανός (see our lemma no. 760); Μ. Αὐρήλιος Εὐστόχιος Κέλερ Ἀσκληπιάδου (see our lemma no. 761); Κότνυς (*IGBulg I² 306 bis*); Τίτος Φλάβιος Οὐάριος Λοῦπος (*IGBulg III.1.1183* = V 5485); Μάρκος Αὐρήλιος Φρόντων (*SEG LI 916*); anonymous (*IGBulg V 2352*). [For a revised list of Thrakarchai see now N.Sharankov in A.Iakovidou (ed.), *Thrace in the Graeco-Roman World. Proceedings of the 10th International Congress of Thracology, Komotini-Alexandroupolis, 18-23 October 2005* (Athens 2007) 518-538, Avram.]

730. Abdera and territory. Corpus. *I.Thrac.Aeg.* (cf. our lemma no. 724) 157-260 nos. E1-E83 (ph.), presents the inscriptions of Abdera (E1-77) and its territory (E78-83). In the introduction, the editors discuss the history, topography, cults, institutions, society, economy, coinage, and culture of Abdera, the history of archaeological research, and the archaeological remains of the city (157-182). The following categories are represented in this corpus: laws (E1-3); honorary decrees (E4-12); dedications (E13-19); honorary inscriptions (E20-26 and E83); funerary epigrams (E27-29); epitaphs (E30-73, 80-82; a Latin epitaph: E72; a Christian epitaph: E73); boundary stones of the territory of Abdera under Hadrian (E78/79); and incerta (E74-77).

Inedita: There are many inedita, mostly epitaphs (E1, 12-14, 19/20, 22, 24, 29, 34/35, 41/42, 46, 52-55, 57, 61, 67, 75, 77, and 81), among which we single out a fragmentary text (E1; ca. 475 B.C.), which may be of similar character as the dirae Teiorum (cf. *SEG XXXI* 985); a dedication to 'Ερμῆς Ἀγοραῖος (?) (E13; ca. 450 B.C.); an altar 'Ιστίης, Πυθείης (E14; late 5th cent. B.C. [see, however, A.Chaniotis, *EBGR* 2005 [2008] 249 no. 95: Πυθείη is an epithet of 'Ιστίη referring to her cult in a Python, Chaniotis]); the dedication of Σαβαῖς to Ζεὺς Ὑψίστος (E19; 4th cent. A.D.); an epitaph set up by a man for his ἐταῖρος (E30; ca. 550 B.C.); an epitaph mentioning a funerary fine (E67; 2nd cent. A.D.).

History: An honorary decree for Teian envoys (E4) is connected with the territorial dispute between Abdera and βασιλεὺς Θρακῶν Κότνυς concerning the πάτριος χώρα (ca. 166-160 B.C.; cf. E5); P.Gauthier, *BE* (2006) no. 256, suggests a date in the late 2nd cent. B.C. There are honorary decrees for the Romans Μάρκος Οὐάλλιος Μάρκου υἱὸς Ῥωμαῖος (E8); Γάιος Ἀπούστιος Μάρκου υἱὸς Ῥωμαῖος, a πάτριον of the Abderitans (E9; 2nd cent. B.C.); and his son Πόπλιος Ἀπούστιος Γαίου υἱὸς Ῥωμαῖος (E10); for a man who gave a loan with low interest (E11; L. 12: τόκων ἐλαφρῶν); for βασιλεὺς Θρακῶν Ροιμητάλκης (Rhoimetalkes III; E83). Two boundary stones of Hadrianic date mention the recovery of Abderan(?) territory (ἀπολαβοῦσα τὴν ἰδίαν γῆν; E78/79).

Law and political institutions: A fragmentary law (E2; early 3rd cent. B.C.) concerns the protection of the constitution and the denouncement of conspiracies. A law regulates the sale of slaves and animals (E3; ca. 350 B.C.). Offices: ἀργυροταμίαι (E7), ἐξεταστής (E1), νομοφύλακες (E5, 7-10), τιμοῦχοι (E4 and 7).

Society: An epitaph refers to gladiatorial events (E68; LL. 4/5: φιλοτειμασμένῳ δι' ἑ[λ]ω[ν] ἡμέρας γ'; 3rd cent. A.D.). There are two epitaphs of foreigners: Θαλιάρχης Ἀθηναῖος (E58; ca. 475-450 B.C.); Κάρνις Πραξιόδα Κυρηναῖος (E60; ca. 350 B.C.).

Epitaphs: We note the expression προσφιλής, χαῖρε (E66; 1st/2nd cent. A.D.). Two epitaphs mention funerary fines (E67/68). The age at death is given in only one text (E82: 30 years). P.Thonemann, *CR* 56 (2006) 459, reads in E36 [Τ]ιμάν[δρο] ([Ἀναξ]ιμάν[δρο], *I.Thrac. Aeg.*).
For a comparatio numerorum see our lemma no. 724.

731/732. Apollonia Pontica. Epitaphs. B.Dimitrov, *Apollonia Pontica. A Greek Polis on the Shore of the Black Sea, 611-72 B.C.* (Sofia 2004) (in Bulgarian) presents photos of numerous inscriptions; non vidimus. See A.Avrām, *BE* (2008) no. 366, who reads from the ph. two texts (inedita?).

731: 97. Epitaph of Lykos, 5th cent. B.C. Stele: Λύκος Ἰστιάϊο

732: 97. Epitaph of Hera[---]sa, 5th/4th cent. B.C. Funerary altar: Ἡρα[-]σης τῆς Ἀριστομάνδρου

[Initio, possibly Ἡρα[νάσ]σης; Ἡράνασσα is not attested in *LGNP* I-IV, but the male form Ἡρώναξ is attested (e.g. *LGNP* IIIa, s.v.; *I.Erythrai* 22 L. 126); for similar names (composita with the name of a god + ἄναξ) cf. Ἐρμῶναξ, Ἡλιάνναξ, Μανδρῶναξ, Μητρώναξ, Ποσειδῶναξ, Πυθῶναξ (examples in *LGNP* I-IV) and P.Thonemann, *Chiron* 36 (2006) 27-29; cf. Διδόνασσα in *LGNP* IIIa, s.v., Chaniotis]; for Ἀριστόμανδρος cf. similar names in Apollonia: Διονυσόμανδρος, Διδόμανδρος, and Μανδρόστρατος, Avram.

732 bis. Augusta Traiana. See under Beroe.

733. Beroe (Augusta Traiana). Inscribed bronze objects, late 6th cent. A.D. 61 metal objects, some of them inscribed, were found in 1907 within a clay pithos near the south gate of Beroe/Augusta Traiana (Stara Zagora). Some of these objects have been published; P.Ilieva, I.M.Cholakov, *AniTard* 13 (2005) 51-63 (ph.), present the first comprehensive publication of the entire group. We present the three inscribed objects: 1) monogram Ἰουστίνου (59 no. 26 = V.Vasilev in *Prinosi kām bălgarskata archeologia* II [Sofia 1992] 22/23; bronze bell with the monogram of the emperor Justin II [565-578 A.D.] engraved in tin or silver); 2) † Σεργίου πρεσβυτέρου (59 no. 29 = Vasilev, *ibid.*; bronze bell); 3) AB † (61 no. 34; candelabra; two letters and a cross engraved on the bottom of the cup).

734. Constantinople (area of Sirkeci). Dedication to Heros Stomianos, undated. Relief with a representation of the Thracian Rider found at Sirkeci near the railway station. Mentioned by N.Firatli, *AJA* 81 (1977) 313, who notes that the relief was dedicated to Ἡρώς

Στομαϊνός. Cf. J. and L.Robert, *BE* (1978) no. 316. Mentioned by F.Prêteux, *art.cit.* (cf. our lemma no. 2101) 264 with note 100, who points out that this text has not been published.

735. Constantinople. Epitaph of the doctor Ioannes, ca. 400-450 A.D. Left part of a limestone plaque ('Scheinsarkophag'), originally, consisting of three niches; only the left niche is preserved, with a representation of Moses receiving the commandments; in the pediment of the niche a cross flanked by two birds; on the horizontal cornice of the pediment an inscription. Removed in 1880 from the walls of Constantinople, now in the Staatliche Museen, Berlin. A.Mordtmann, *Revue de l'art chrétien* (1891) 465; J.Strzygowski, *Jahrbuch der Königlichen Preussischen Kunstsammlungen* 14 (1893) 65-71; A.Effenberger (ed.), *Konstantinopel. Sculptura bizantina dai Musei di Berlino* (Rome 2000) 48 no. 6 (with further bibliography). Presented by A.Effenberger in *Die Welt von Byzanz* 375 no. 868 (ph.; no text) [text not included in E.Samama, *Les médecins* -- (cf. *SEG* LIII 2191); we read the text from the photo, Chaniotis].

[- - -] ω ΕΡΓ Ἰωάννη ἱατρῷ

Διαφέρει Ἰωάννη ἱατρῷ. M.; ///Ω/// ///ΩΑΝΝΗ///ΙΑΤΡ///, S. [Mordtmann's reading is very plausible, Chaniotis].

736. Constantinople (area of: Karaatch-Teke). Christian prayer on a brick, 8th/9th cent. A.D. Clay tile with raised rim, inscribed on both sides; now in the Istanbul Archaeological Museum. C.Mango, I.Ševčenko, *DOP* 32 (1978) 19/20 no. 23 (ph.). Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 392/393 no. 1 (ph.; French translation).

Κ(ύ)ρ(ι)ε φωήθ-	μο, πάτα· τῷ
η τὸν δοῦλω	Δορκαρίου ὁ ἅ-
σο Ἡοάνη τὸ ἅ-	δεφώς †
4 ργὸν τὸ σῶ-	

'Seigneur, vient toujours en aide à ton serviteur Jean, le bègue, le frère de Dorkarios', K., who suggests that the text may be reproducing John's difficulties in pronouncing certain groups of consonants (LL. 5-7) (but possibly also vowels; we present the text as it appears on the tile, reading it from the ph. (K. has regularized the text); to be understood as Κύριε, βοήθει τὸν δοῦλον σου Ἰωάννην, τὸν ἀργὸν τὸ στόμα, πάντα, τοῦ Δορκαρίου ὁ ἀδελφός, Chaniotis] || 6. Δορκάριος may be a name, a surname, or a designation of a profession (cf. δόρκει-δόρκα, a leather shield), K.

737. Cylae (area of: Gorno Belovo). Graffiti on pottery, 4th/3rd cent. B.C. Three graffiti on vases found at the site Hala Bunar, near the village of Gorno Belovo (north of the mansion Cylae). Ed.pr. I.Loanov, *Godishnik na Departament Arkheologiya* 2 (2002) 197-205; non

vidimus. See L.Domaradzka, *art.cit.* (cf. our lemma no. 773) 24: 1) [-]ατόκου (amphoroid vase; early 3rd cent. B.C.); 2) YN Δ; 3) Κα.

1. [Αμ]ατόκου or [Σ]ατόκου, L. || 3. an abbreviation; a dedication to the Καβείροι, L.

738. **Diospolis. Boundary stone?, undated.** No description. Ed.pr. I.Loanov, in T.Stoyanov et al. (edd.), *Heros Hephaistos. Studia in honorem Liubae Ogenova-Marinova* (Veliko Tŕnovo 2005) 455-468, who suggests identifying Diospolis with Carassura. Non vidimus; cf. A.Avrar, *BE* (2006) no. 265: ἀγ[ρὸς] | Διοσπόλε[ως]

1. or ἀγ[ρὸς], ed.pr.

738 bis. **Drys. Citizenship decree for Polyaratos of Zone(?), late 4th/early 3rd cent. B.C.** For the only surviving decree of this city see our lemma no. 780 bis.

739. **Ispirih. Dedication to Phosphoros, late 4th/early 3rd cent. B.C.** Dedication found at Sbornanovo near Ispirih; no description. Ed.pr. M.Čiřikova in *Acta Associationis Internationalis Terra Antiqua Balcanica* 4 (1990) 82-92; non vidimus. Cf. K.-L.Elvers, *Chiron* 24 (1994) 262 note 71. Mentioned by L. Domaradzka, *art.cit.* (cf. our lemma no. 773) 24 [the division of lines is not known]: Μενέχαμος Ποσειδωνίου Φωσφόρωι εὐχὴν

740. **Ispirih. Graffiti on vases, late 3rd cent. B.C.** Ca. 20 Greek graffiti on vases were found in a Getic fortress at Sbornanovo near Ispirih (ancient Helis?). Ed.pr. T.Stoyanov, *History* (Sofia) (1996.5/6) 84-92; (1997.1/2) 72-84; non vidimus. L.Domaradzka, *art.cit.* (cf. our lemma no. 773) 24 (ph.), mentions two graffiti with the Thracian names Τήρης and Σκακος. Cf. ead., *art.cit.* (cf. our lemma no. 727) 298.

741. **Kabyle. Fragment, 3rd cent. B.C.** *SEG* XLII 642. J.Emilov, in *Stephanos -- Getov* (cf. our lemma no. 727) 324-332, republishes this small fragment, whose text refers to a king (L. 4) and possibly the Γαλά[ται] (L. 6), and attempts to assign it to a specific historical context. After a review of the evidence for Gauls in Thrace, E. suggests that this fragment is connected either with Seleucid military activity in Thrace under Antiochos II (cf. *IGBulg* I² 388 = V 5136) or, more likely, with the activities of the Galatian ruler Kavaros in Byzantion ca. 220 B.C. (cf. Polyb. 8.25). Cf. the reservations of A.Avrar, *BE* (2006) no. 266.

742. **Kazanlák (area of: Leřnikovata Mogila). Owner's inscription on a silver phiale, late 5th/early 4th cent. B.C.** *SEG* XLVI 850. N.Theodossiev, *Kadmos* 36 (1997) 174 (ph.).

proposes a different reading for the inscription on the phiale: Δυντο Ζημνιος (Δύντο Ζηίλα νιός, *SEG*). More plausibly, D.Dana, *ZPE* 154 (2005) 293/294, reads Δυντοζήλμιος, recognizing a composite Thracian name (*Δυντοζήλμιος, from dentu- and -zelmis/-selmis; cf. Διζαζήλμιος in *IOSPE* I² 223). Δενδ[ου]ζήλμιος (*P.Petrie* III.112 f L. 17) and Δεντοζήλμιος (*SEG* XLI 1634) are variants of this name.

743. **Maroneia and territory. Corpus. I.Thrac.Aeg.** (cf. our lemma no. 724) 319-482 nos. E168-E383 (ph.), presents the inscriptions of Maroneia (E168-378) and its territory (*SEG* 379-383). In the introduction, the editors discuss the history, topography, cults, institutions, society, economy, coinage, and culture of Maroneia, the history of the archaeological research, and the archaeological remains of the city (319-338). The following categories of texts are represented in this corpus: a treaty between Maroneia and Rome (E168); a decree concerning the asylia of the Asklepieion of Kos (E169); honorary decrees (E170-179, 181/181a; for an Αθηναίος: E172; for a Χαλκηδόνιος: E177); a decree concerning embassies to the emperor (E180); decrees of cult associations (E182/183, 184?); dedications (E186-204, 374?; cf. E363); an aretology of Isis (E205) [see now D.Papanikolaou, *ZPE* 168 (2009) 59-70, to be presented in *SEG* LIX Sverkos]; honorary inscriptions for Ptolemy VI (?; E206), Kotys III (E207), and Roman emperors (E208-210); an honorary inscription set up by ὁ δῆμος Σαμοθράκων (E211); lists of worshippers of the Egyptian gods (E212/213) [now in *RICIS* 114/0201-114/0207 (cf. our lemma no. 2071), Sverkos]; grave epigrams (E214-221); epitaphs (E222-337, 362a, 368?, 370?, 379; no. E337 is a bilingual Greek/Latin epitaph); Latin inscriptions (epitaphs?; E338-342); Christian epitaphs (E344-362); a boundary stone (E343); milestones (E382/383); a sundial (E364); fragments (E365-375); fragments in Greek alphabetical script but in an unknown language (E376/377).

For notes on the date of several texts see *An.Ép.* (2005) [2008] nos. 1350/1351, 1353/1354 (E191/192, 195/196), 1355 (E208), and 1357 (E212). P.Thonemann, *CR* 56 (2006) 459, points out that the name of an ambassador of Maroneia to Rome (E168 L. 5) is Αθηνῆς (gen. Αθηνέω), not Αθηνῆς (gen. Αθήνέω). [For a new attestation of a man from Maroneia, see *SEG* LV 1466, Sverkos.]

Without knowledge of the new edition of E280 (epitaph of Ὀρφιδία Εἰκοσία), D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 145 no. T3, reprints the text of an earlier edition (A.R.Munro, *JHS* 16 [1896] 320/321 no. 23: ΟΡΦΕΙΚΑΙΔΙΑΥΣ) and briefly discusses it as evidence for the cult of Ὀρφέυς.

Inedita: There are 104 inedita (E170/171, 173/174, 176, 178, 188, 190-193, 195, 197-199, 204, 208/209, 211-213, 216-218, 221, 224, 227-232, 234-236, 238-240, 242-245, 249, 252-254, 257, 259-261, 263-266, 269, 271, 273, 275, 277, 281-285, 288/289, 296, 300/301, 303, 305-310, 314, 316/317, 320, 324-326, 331, 333-342, 344, 362a, 365, 367, 371, 373/374, 380, 382/383). They include very fragmentary honorary decrees (E170/171, 173/174, 176, 178), and among which we single out the proxeny decree for Μάρκος Ποτλίου Ρωμαίος (E178; 2nd cent. B.C.). Several new texts belong to a large group of dedicatory altars, dedicated by ἱερεῖς Διὸς καὶ Ῥώμης, Διονύσου καὶ Μάρωνος (E188-198; inedita: E188, 190-193, 195, 197/198). For E176 see the comments of P.Gauthier, *BE* (2006) [2008] no. 256.

A second group of inedita is related to the cult of the Egyptian gods. In addition to two lists of worshippers (E212 = our lemma no. 745; E213; 1st cent. B.C.), an important new text is a dedication to the Egyptian gods on behalf of a man who officiated at the *navigium Isidis*/Πλοιαφέσια (E199: Νομήνιος ἱ ὑπὲρ τοῦ τροφίου Μητροφάνου τοῦ Ἡ^γπροδότου, τριη-
ραρχήσαντος Σαράπιδι, ἱ Εἰσιδι, Ἀνούβιδι, Ἀρφοκράτ^ῳηι χαριστήριον; 2nd/1st cent. B.C.). A dedication (E204; 1st cent. B.C.) attests the cult of Νεικονέμεσις Σώτειρα probably in connection with the cult of the Egyptian gods (cf. E374).

There are several new grave epigrams (E214, 216-218, 221 = our lemma no. 746), one of them for an athlete from Ὀλυνθος (E214; ca. 350-300 B.C.), another apparently for a magistrate (E217; cf. L. 3: [ἐ]νεκεν εὐδικίης; 2nd/3rd cent. A.D.). A fragmentary epigram expresses thoughts about life and death (E216 LL. 2-5: [λι]πὼν λύπας, μόχθον, πόνον, ἄλγεα· [τοῦτο] μὲν ὄν μεταδός σαντῶ, φίλε· τᾶλλα γὰρ πάντα] ἱ νεκρὸν(ν) διάταγμα καθολικόν; 2nd cent. A.D.); this epitaph ends with a funerary imprecation (L. 6: λοιμὸς αὐτὸν ἄροιτο).

Among the numerous new epitaphs we single out those of foreigners: Σωτάδας ἱ Δίωνος ἱ Κρής (E263; 3rd cent. B.C.) [certainly a mercenary, Chaniotis]; [Π]τολέμα[ς] ἱ Φιλίππου ἱ Φιλίπ-
πεύς (E264; ca. 250-200 B.C.); [- - -]ος ἱ [Α]ν[σ]μαχεύς, ἱ Ἀρίστων ἱ Λυσίμαχεύς (E265; 3rd cent. B.C.); Ἀλέξανδρος ἱ Φιδίου ἱ Ἐρέσιος (E305; 3rd/2nd cent. B.C.).

Other inedita include honorary inscriptions for Roman emperors (E208: Vespasian and Titus; E209: Trajan) and two milestones of the Tetrarchy (E382/383; E382 mentions a χωρίον Ἐρεσηνῶν). In E382, D. Feissel, *An.Ép.* (2005) [2008] no. 1362, restores L. 14 as Συναγρ[ί]ου.

History: The most important texts are the treaty between Maroneia and Rome (E168 = SEG XXXV 823; LIII 658*; 167 B.C.); a decree concerning embassies to the emperor (E180 = SEG LIII 659; ca. 41/42 or 46 A.D.); and an edict of Hadrian (E185 = our lemma no. 744). A funerary epigram for a Galatian officer (ἡγήτωρ Γαλατῶν) may be related to military operations of Antiochos III in this region or to incursions (E215; early 2nd cent. B.C.).

Institutions: ἱεροκήρυξ (E177); νομοφύλακες (E171/172); σιτώναι (E175); ταμίαις (E169). **Society:** For foreigners see above (Inedita). **Roman army:** παλ[αι]στρατιώτου θυγάτηρ (E219). **Adoption:** φύσει δέ (E251). **Slaves:** An imperial freedman, probably of Hadrian and Antoninus Pius (E313: ἀπελεύθερος τῶν κυρίων αὐτοκρατόρων; improved reading of SEG XLIX 889). **Gladiators:** ριτιάρης (E329); προβοκάτορ, συνκομάσιοι (E330). **Occupations** (in inscriptions of Late Antiquity): ἐργωλάβος = ἐργολάβος (E355); λαχανᾶς (E353) [inter-
preted as a supernomen (p. 616); a short form of λαχανοπώλης?, Chaniotis]; ἱατρός (E354) [= Samama, *Les médecins* -- (cf. SEG LIII 2191) no. 092 bis].

Epitaphs: The age at death is rarely mentioned (E288: 26 years). The attribute ἥρως/ἡρώϊς is given to the deceased (E286-302). Other attributes: προσφιλής (E304). Other expressions: ἐκ τῶν ἐκείνων (E308). Designations of funerary monuments: ἀνγείον (E312), μνήμα (E311), θέσις (E344, E347-357, E358-361), χαμοσόριν (E310). [E310 with the expression χαμοσόριν and the gentilicium Φλάβιος may belong to the 4th cent. A.D. (2nd cent. A.D., *I.Thrac.Aeg.*). In E312 = SEG XLIX 891, the restoration τ[ε]λευτήσας ἐποίησεν (LL. 1/2) cannot be right ('after he died, he made'?), Chaniotis.]

For a comparatio numerorum see our lemma no. 724.

744. Maroneia. Edict of Hadrian concerning the protection of Abdera and Maroneia from abuses by Roman authorities, 131 A.D. Two joining fragments of a marble stele. **Fr. a:** Upper part of a stele; found re-used in a Byzantine building at Paliochora Maroneias in 1999. *SEG* XLIX 886; LIV 640 [we correct the reference to *SEG* XLIX 886 (*SEG* XLIX 888, *I.Thrac.Aeg.*); in the presentation of this fragment in *SEG* LIV 640 ('not in *I.Thrac.Aeg.*') we did not notice that it is part of *I.Thrac.Aeg.* E185, Chaniotis]. **Fr. b:** Lower part of a marble stele; found re-used in a Byzantine building at Paliochora Maroneias in 1991. **Fr. a+b:** Edd. pr. *I.Thrac.Aeg.* 369-371 no. E185 (ph). A detailed edition by L.D. Loukopoulou, S. Psoma, and S. Doukati is in preparation. Edd. pr. summarize the content and explain the historical context. Returning from his journey in the East in 131/132 A.D., Hadrian stopped at Abdera and Maroneia, where he was informed about abusive actions of Roman officials, who apparently demanded free transportation by ship to Samothrake (cf. LL.10-13), accommodation in Maroneia (LL. 13-15), and the free use of vehicles and accommodation on the road from Maroneia to Philippi (LL. 15-18). The emperor's decision to protect Maroneia against these abuses is probably connected with the fact that Maroneia had a privileged status as a free city. Cf. the remarks of D. Feissel, *An.Ép.* (2005) [2008] no. 1348 (French translation).

- a Αὐτοκράτωρ Καῖσαρ, θεοῦ Τρ[α]-
ϊάνου Παρθικοῦ υἱός, θεοῦ Νερούα υ-
ιωνός, Ἀδριανὸς Σεβαστός, ἀρχιερεὺς μέ-
4 γιστος, δημοκριτικῆς ἐξουσίας τὸ ἐκκαί-
δέκ[α]τον, ὑπάτος τὸ τρίτον, πατὴρ πατρί-
[δος λέγει· vacat ἄρτι ἐπιδημήσας?]
b [ἐν Μαρω]νεῖα καὶ Ἀβδήροις ἡσθόμεν ἐπι[βα]-
8 [ρουμένα]ς αὐτὰς ὑπὸ τῶν τοῖς διπλώμα[σιν]
[ἀδιακρι]τως χρωμένων καὶ διατάγματι [βοῦ]-
[λομαι] σα[φ]ῶς δηλώσαι ὅτι οἱ μὲν εἰς Σαμο[θρά]-
[κην] παραγινόμενοι καὶ τὰν σκαφῶν τοὺς
12 [μισθοὺς] καὶ τὰν ἐρετῶν αὐτοὶ διαλύειν ὀφε[ί]-
[λουσι]· ἐξ[ε]νῶσι ἐνοικούντες τὴν πόλιν, οἱ[ὅ]-
[πω] ξενία[ς] ἐνεκα ἀλλὰ ἐαυτῶν καὶ τῆς τῶν
[συνγενανῶ] οὐσίας παραγίνεσθαι· οἱ δὲ ἀπὸ Μ[αρω]-
16 [νείας] ἐς Φιλίππου ὁδὸν χρώμενοι κατὰ [καί]-
[ρὸν] λαμβάνειν τὰ ὀχήματα καὶ στ[αθμεύειν]
[παρὲξ] αὐτὰς Ἑλληνίδας πόλεις· [φυλάττειν δὲ]
[τὰς] αὐτῶν φ]υτεῖας ἐν πόρῳ κειμ[έν]ας, ὁμοίως
20 [δὲ] καὶ τὰ κτήνη. Ὡς προστ[έ]τακται] vacat
[ὑπογρά]ψας ἐξ[ε]π[ίσ]τετα] vacat

Fr. a = LL. 1-5; fr. b = LL. 7-21. || 15-18. these lines do not prove that Abdera and Maroneia were exempt from the obligation to provide means of transportation and accommodation; the emperor established that they should receive payment for these services, F. || 21. 'la souscription restituée paraît inadaptée à un édit. Rien ne prouve d'ailleurs que cette ligne mutilée soit la dernière du texte', F.

745. Maroneia. List of members of a cult association of worshippers of the Egyptian gods, 2nd/1st cent. B.C. (or early 1st cent. A.D.). Two joining fragments of the upper part of a marble stele. Edd.pr. *I.Thrac.Aeg.* 390-393 no. E212 (ph.). A detailed edition will be presented by C.Karadima. Edd.pr. very briefly comment on the presence of Roman citizens among the worshippers (LL. 11, 17, 35, 45, and 52) and on the officials of the association (ἀρχιερεύς, θύτης, ιεροκῆρυξ). Edd.pr. remark that Volumnii and Apidii (LL. 17, 35 and 45) were hitherto unattested in the East. O.Salomies, *An.Ép.* (2005) [2008] no. 1357, points out that Ἀποίδιος is Apudius, not Apidius, and suggests a date between Augustus and Nero. [For the presence of Volumnii in the East, see Rizakis, *Achaie* II no. 174 and A.Tatakis, *Roman Presence* -- (cf. our lemma 689) 452 no. 687, Sverkos].

- a Ἐπὶ ἀρχιερέως τοῦ Σεράπιδος καὶ τῆς
Εἰσίδος Ξενοκρίτου τοῦ Δημητρίου,
ἡ στήλη ἀνεστάθη νν ἐν ἧ ἐνέγραπται
4 τὰ ὀνόματα τῶν θεραπευτῶν·
ἀρχιερεὺς Ξενοκρίτος Δημητρίου,
Μηκυνεὺς Θεοξένου
8 Εὐβούλα Θεοξένου
Ἀμύνανδρος Θεοξένου
Διοσκουρίδης Διοσκουρίδου
Ἀπολλόδοτος Ἀπολλοδότου
12 Γάιος Βεΐβιος Μάκερ Διοσκουρί-
Μηνόφιλος νν Μηνοφίλου δης ὁ Ἰαρο-
Θεόπρωπος νν Θεοφίλου βᾶς
Διοσκουρίδης Διονυσίου
Ἀνάξιππος Φιλοξένου
16 Διονύσιος Γλαύκου ἐχαρίσατο τὴν στήλην
Μᾶρκος Βολόμνιος Μάκερ τοῖς τε θε-
Λυσίμαχος Μητροφάνου οἷς καὶ θε-
Φιλόξενος Λυσανίου ραπευταῖς
20 Φανόπολις Λεωσθένου
Μητρόδοτος Μητροδότου
Ἡγήσιππος Διογένης
24 Σιτάκας Ἀπολλωνίου Διογένης
Ἡροφῶν Παπύλου Ποσιδον-
Ἡγησίμαχος Ἡγησιμάχου ίου
Ἀπολλόδοτος Ἀπολλοδότου
Παρμενίαν Λεοντομένου
28 Φιλόξενος Σεραπίωνος
Διονύσιος Ἰέρωνος
Ἀκέστωρ Σωτηρ[ίχ]ου
Διονύσιος Διονυσ[οφ]άνου
32 Διόδωρος Διονυσ[ί]ου

- Σώπατρος Σωπάτ[ρ]ου
Διοσκουρίδης [- - -]ῶς
Μᾶρκος Βολόμν[ι]ος Οὐάλης
36 Ἡρακλείδης Ἀπολλωνίου, θύτης
Νεικία(ς) Ἰέρωνος
Ἡρακλείδης Δειφίλου Ἰ' Ἀ'
Ἀθήναιος Ζωίλου Δημοχάρ[ης]
b 40 [Διοσκ]ουρίδης Καλλιγένου [- - - - -]
Διονύσ[ι]ος Ἀπολλωνίου[ν]
Ἀπολλόδοτος Σ[- - - - -]
Στέφανος Ἀρτεμιδώρου
44 Γάιος Λοκρίανος
Λούκιος Ἀποίδιος Κρίσπος Θεόξεν[ος]
Καρύστιος Καρυστίου
Ἀριστόβουλος Ξένωνος Ἡρακλείδ-
48 Ἡρακλείδης Ἀπολλοδώρου
Ἀπολλώνιος Σωπάτρου, ιεροκῆρυξ ἔτει εἰκοστῇ ο[ν]
Ἀκούτος Ἐπιγόνου vacat Ἐπαφρόδειτος
Δόλης Ἡράδου vacat Φάσιδος, ιερone[κ]ης]
52 Διονύσιος Δολήου vac. Γάιος Ἀρρόντιος Πρόκλος
Φάσις Διοσκουρίδου Μενεκράτης Θράσων[ος]
Μάξιμος Αὐρήλιος Ἡρακλείδης Ἐπιτυχνάν[ο]τος
Ἀπολλώνιος Ἐπάλκου
56 Φιλάργυρος Διονυσίου
[Ἀπολλω?]νίδης Ἀύλουζειδος
[- - - - -]ν Βίων Παρμενίουτος
[- - - - -] Παρμενίαν Παρμε[νίου]τος?
60 [- - - - -]ου
[- - - - -]

Fr. a: LL. 1-42; fr. b: LL. 40-60. Edd.pr. suspect that when the mason started inscribing the stele, it stood upside down; when he noticed the mistake, he erased the text, turned the stele upright, and started again; the names in LL. 13-60 are written in smaller letters on a smoothed surface (rasura?); remains of an earlier inscription are visible in L. 45. Originally, the name of a single individual was written on each line (LL. 1-56); but then the scribe seems to have noticed that there was not enough space for the remaining names, erased the text of LL. 57-60, and wrote the names of two individuals in the rasura, also adding the name of a second individual in LL. 52-54 (possibly also in LL. 39/40 and 50/51); the names of a second individual were added later in LL. 11-13, 24-26, and 45-49, by a different mason and in larger letters, edd.pr. ll 49. the herald probably served in this office for 20 years, edd.pr. ll 51. a victor at local contests in honor of the Egyptian gods [unlikely; more probably a victor in ἱερὰ ἀγῶνες, who mentions his title after his name, Chaniotis].

746. **Maroneia. Funerary epigram for an athlete or gladiator (?), 3rd/4th cent. A.D.** Fragment of a marble plaque broken on top and bottom; of unknown provenance. Briefly mentioned by G. Bakalakis in *Χαριστήριον εἰς Ἀναστάσιον Ὀρλάνδον* IV (Athens 1965) 45. Edd.pr., in *I.Thrac.Aeg.* 400/401 no. E212 (ph.), suspect that this is the funerary epigram for a gladiator; it was attributed to Maroneia because of the evidence concerning gladiators in this city [see, however, LL 13/14; the biographical information, contained in this epigram, remains unclear, Chaniotis].

- 4 [- - - - -]
[- -]λθον ὁ μητρὸς γαίης ΔΕ[- -]
[- -]λυτὴς τὸ πάροιθε Φίλιππος
[- -]ῆς ὁ ἀλλ' ἀπογραψάμενος[ς]
[κ]αταθύμιον ἐξετέλεσε ἀμαχη-
τί· σφάζει γάρ με πατρις πρῶ-
τον, νέον ἡλικίαν, ἐλεήσα(σ)α, ὁ ῥυ-
σαμένη κακότητος ἐμῆς, φο-
8 [β]εράς δ' ὑπ' ἀνάνκης· ὁ ἀλ(λ)ὰ ισχυ-
ρότερον μοίρης τὸ πεπρωμέ-
νον οὐκ ἀνέμεινε· ὁ δεύτερον,
[ῶ]τα[ν] οὐδὸν παραδούς μέγαν ἐ[πι]
12 [Τι]τᾶνα Θράικα· ὁ ἡλθον δὲ ἱερᾶς
[νῆς]ου πέδον ἀρχαῖον, φίλον, ᾧδε[ε]
[- - - -]νῆς ὁ νῦν θνήσκει[ω]

A scroll (2) between phrases and sentences (LL 1, 3, 6, 8, 10, 12 and 14), edd.pr. [does this sign indicate the beginning of a new verse (cf. our lemma no. 723 app.cr.)? In that case, the epigram continued after L 14, Chaniotis] || 2. initio, [κ]λυτῆς?, edd.pr.; τὸ πάροιθε Φίλιππος; a reference to the man's original name or ethnic, edd.pr. || 3. [κύκ]ῆς?, edd.pr. || 6. ΕΛΕΗΣΑΣ lapis || 12/13, a reference to Samothrace, edd.pr.

746 bis. **Maximianoupolis. Inscriptions.** The inscriptions from Maximianoupolis are included in *I.Thrac.Aeg.* (cf. our lemma no. 724) 487-490 nos E389-391 (ph.); no inedita. The texts include a dedication to Ζεὺς Παισουλνός (E389), a Christian fragmentary inscription mentioning a Μεγάλη Ἐκκλησία (E390), and the epitaph of a περατικὸς πόλεως, i.e. an inhabitant of Peran in Constantinople (E391 = *SEG* XXIV 633).

747. **Mesambria. Onomastics.** F.Cordano in *Heros Hephaistos* -- (cf. our lemma no. 738) 42-44, discusses the names Ματρώι, Ματρίχα, Κάλλιον, Χοίρινα and Τίτθα. In *IGBul* I² 355 bis she reads Ἀγασικλεία (Ἀγασικλεία, *IGBul*). Non vidimus; see A.Avrar, *BE* (2006) no. 284.

L.Dubois, *BE* (2007) no. 116, points out that the name Ἀγασίλλα (*IGBul* I² 333 bis and 342) is a hypocoristic form of the Doric variant of Ionic composita with Ἥγησι-, and not related to composita with Ἀγασι-.

748. **Pautalia. Inscriptions.** M.Tacheva in *Stephanos -- Getov* (cf. our lemma no. 727) 671-676 (ph.; in Bulgarian; English summary), republishes with commentary the following texts: 1) *IGBul* V 5776: comments on the name Ἀβασκαντος (671/672 no. 1). 2) *IGBul* V 5773: T. argues that Λ. Δομίτιος Ἀλέξανδρος, who is honored by the ἱερὰ γερονσία, had held his priesthood (LL 5/6: ἱερασάμε[νον]) at the gerousia and speculates that Alexandros was honored on the occasion of the dedication of a basilica to Hadrian (*IGBul* IV 2057; 135 A.D.) and that his priesthood was connected with the Imperial cult (672-674 no. 2). 3) *IGBul* V 5703: T. reads in LL 4-8 [ἐποίησα τὸ] | οἰκοδόμημα | καὶ στέγην | καὶ τὸ ἐ(ρ)ὸν τῶν ΧΙΙΩ (- - -) | οἰκοδόμησα τὸ δίστεγον | καὶ τὸν νέον ..IN[- - -], *IGBul*. She dates this text to ca. 250 A.D.

749. **Pautalia. Bronze amulet, early 4th cent. A.D.** Bronze disc with engraved representations on both sides; on the obverse a goddess between two naked riders, feeding the horse of the rider on her right; two further female figures (Nemeseis) and snakes behind them flank the scene; above the goddess four stars, a winged Victory, and busts of the Sun and the Moon; under the goddess two fallen men, a table, a dog, a dagger, a cock, two masks, and a lion; on the reverse, two candelabra support images of birds and flank (from top to bottom) an eagle, a lion, and a fallen man; inscriptions above the eagle and under the man. Found in Pautalia, part of a private collection acquired by the Historical Museum of Kjustendil. Ed.pr. M.Tacheva, *ŽAnt* 50 (2000) 237-240 (ph.), in a study dedicated to the iconography and cult of the 'Danubian Rider' (231-245): Νικτῶ, πρᾶξις

The verb νικῶ ('I am victorious') and πρᾶξις ('success'), T.

750. **Perinthos. Inscribed lead weight, 219-286 A.D.** Quadrangular lead weight inscribed on both sides with different scripts; in the center of the front (A), representation of a prize-crown 'mit Gittermuster und einem Querband mit zwei Reihen von stark erhabenen Halbkugeln als Einfassung'; on top, two palm branches; in the center of the back (B) representation of the front of a distyle temple; in the pediment a shield; now in a private collection and said to come from the Balkans. Ed.pr. P.Weiss, *Chiron* 35 (2005) 408-412 (ph.).

A: Μνᾶ δικάια, | ἀγορανομούντος | Φιλομήτορος | Τρύφανος
B: Περνιθίων | δις νελοκόρων

[A. We correct the accent from δικάια to δικάια, Chaniotis] || weight: 1666 gr; ed.pr. points out that in the 3rd cent. A.D. the Roman weight system, with libra/litra (327.45 gr) and uncia (οὐγκία), predominated; for a parallel,

ed.pr. refers to *I.Perinthos* 248 (μῦα Περινθία, πεντάλιτρον δίκειον; between 1503 and 1580 gr; five Roman litrai weigh 1637.25 gr; see our lemma no. 813 app.cr.); in *I.Ephesos* 3437 A (*SEG* XXXI 976; Metropolis) we have another weight combining the Roman and the Greek standard; ed.pr. also refers to *I.Perinthos* 249 (pedimental shape; δικάα λίτρα Περινθία; 365 gr, i.e., ca. 27 gr heavier than the Roman libra) and the text in our lemma no. 813 || B. date: under Helioagabalos, Perinthos was honored with a second neokorate; in 286 A.D. the city was re-baptized as Herakleia, ed.pr.

751. Philippopolis. Honorary inscriptions for Domitian, ca. 81-96 A.D. V.Gerassimova, M.Martinova, *Bulletin of the Museums of South Bulgaria* 19 (1992) 66-70. N.Sharankov, *ZPE* 151 (2005) 236 with note 3, points out that the restoration of this text is incorrect (no further details) and that the inscription was wrongly attributed to Vespasian. This base is the earliest product of the workshop that also produced the bases in our lemmata nos. 752/753, 756, and 763.

752. Philippopolis. Honorary inscription for the procurator Tib. Claudius Sacerdos, 85-95 A.D. Marble base with moulding found in the theater. Ed.pr. V.Gerasimova in *Pátjat. Sbornik posveten na G. Kitov* (Sofia 2003) 68-70 (dr.), who dates this inscription to 98/99 A.D. Republished by N.Sharankov, *ZPE* 151 (2005) 235-237 no. 1, 241/242 (translation; ph.), who attributes the base to a workshop active in Philippopolis ca. 80-120 A.D. (cf. our lemmata nos. 751, 753, 756, and 763). Sacerdos (*PIR*² C 1003), a native of Asia Minor, is known from two inscriptions: *CIL* VI 451 (consul suffectus in 100 A.D.); *CIL* VI 2074 (magister fratrum Arvalium in 101 A.D.) [see now J.Rüpke, *Römische Priester in der Antike. Ein biographisches Lexicon* (Stuttgart 2007) 72, Sverkos]. His adlectio in the senate (probably *inter praetorios*) must have taken place after his procuratorship in Thrace (ca. 85-95 A.D.). O.Salomies, *An.Ép.* (2005) [2008] no. 1374, wonders whether the procurator of this inscription was the father of the consul.

Ἡ βουλὴ καὶ ὁ δ-
ῆμος ὁ Φιλippo-
πολεϊτῶν ἐτείμη-
4 σεν τὸν εὐεργέτην
τῆς μητροπόλεως

Τιβέριον Κλαύδιον
Σακέρδωτα Ἰου-
8 λιανὸν ἐπίτροπον
Σεβαστοῦ

5. The new text shows that Philippopolis was a metropolis already in the late 1st/early 2nd cent. A.D. and was not awarded this title by Septimius Severus as hitherto assumed on the basis of the coins, ed.pr.

753. Philippopolis. Honorary inscription for an anonymous magistrate, 100-120 A.D. Upper part of a marble statue base with moulding above; built into the theater. Ed.pr. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 55-58 no. 1 (ph.; translation), who attributes the base to a workshop active in ca. 80-120 A.D. (cf. our lemmata nos. 751/752, 756, and 763).

[Τὸν ἄ]πὸ προγόνων πρῶτον	[μητροπόλεως] καὶ ἐργεπιστάτην
[ἐπαρχεῖ]ας καὶ ἐναρε-	[τοῦ - - - -]ξαι τόπον με-
4 [τάτατον ἄ]ρχιερέα τε τρις τῆς	8 [γάλοις ἐργοῖς κε]κοσμηκότα
[Θρακῶν ἐπαρ]χείας καὶ τῶν Ε-	[τά τε - - - -]του ἱερὰ ΑΣ-
[- - - - -] καὶ ἐγδικον τῆς	[- - - - -]

Dated on palaeographical grounds; the text presents an inverse local *cursus honorum*, ed.pr. || 4/5. perhaps καὶ τῶν ἐ[ν αὐτῇ ναῶν], ed.pr. || 7. perhaps [διατεχί]ξαι or [τενί]ξαι, Avram.]

754. Philippopolis. Honorary inscription for the demos of Perinthos, 110-120 A.D. Marble statue base broken into two parts; moulding above and below; found in the theater, built into a late antique wall; on top, two cuttings; on the left and right side and on the back of the base holes for dowels, which indicate that the base was repaired in antiquity. Ed.pr. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 58-62 no. 2 (ph.; dr.; translation), who points out that the base is very similar to the one in our lemma no. 755 (2A).

Ἡ βουλὴ καὶ ὁ	τηκεοῦς εὐνο[ι]-
[δῆμ]ος τὸν Περιν-	ας καὶ ὁμονοίας
[θίων δῆμο]ν τὸν	χάριν
4 ἀδελ[φὸν τῆς δι]-	8 ἐτείμησεν

Dated on palaeographical grounds; ligatures || 1. βουλῆ for βουλή; for the parasitic iota cf. our lemmata nos. 755 and 795 || 2-6. the statue represented a personification of the demos of Perinthos (the patron deity of the city) or Homonoia, ed.pr., who adds that the addition of καὶ ὁμονοίας may point to a preceding conflict between the two cities, in the context of a provincial reorganization and changes in the status and privileges of the cities.

755. Philippopolis. Honorary inscription for the personification of the provincial assembly of Thrace, 110-120 A.D. Marble base with moulding above and below; on the upper surface three cuttings, one of which has the shape of the right foot of a statue; found in the Roman theater in 1968. Ed.pr. V.Gerassimova-Tomova, *art.cit.* (see our lemma no. 760) 282/283 (dr.; German translation); republished by N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 59/60 no. 2(a) (ph.; translation) and *art.cit.* (cf. our lemma no. 729) 519/520 no. 2. Cf. *An.Ép.* (2005) [2008] 467 no. 1379.

Ἡ βουλὴ καὶ ὁ	τῆς διηγεκοῦς
δῆμος τὸ κοινο-	εὐνοίας χάριν
βούλιον τῆς Θρα-	ν ἐτείμησεν ν ν ν
4 κῶν ἐπαρχείας	

Dated on palaeographical grounds; the left section of epsilon has the form of a reversed sigma (same form also in *IGBulg* II 909; IV 2270) [we add the ligatures, Chanotis] || 1. βουλῆ for βουλή; cf. our lemma no. 754 || 2/3. this

is the earliest attestation of the assembly of the Koinon of the Thracians, S. II S. argues that the statue represented the provincial assembly of Thrace in the form of a woman and was been at roughly the same time as the inscription in honor of the demos of Perinthos (see our lemma no. 754). The lettering, layout, and contents of the two texts are very similar.

756. Philippopolis. Honorary inscriptions for Hadrian, 117-138 A.D. *IGBulg* III.1.1046 + 1047. N.Sharankov, *ZPE* 151 (2005) 236 with note 4, reports that he found these fragments, considered lost by G.Mihailov, in the Archaeological Museum of Plovdiv; they belong to the same text. They are the latest products of the workshop that also produced the bases in our lemmata nos. 751-753 and 763. Id., *art.cit.* (see our lemma no. 765) 203 (ph.), presents the following text:

[Αὐτοκράτορα Καίσαρα θεοῦ Τραϊανῶν Παρθικῶν υἱόν],
[θεοῦ Νέρωνα υἱόν, Τραϊανόν] Ἀδριανόν Σεβαστῶν --]
[----- γε]ρουσιαστ[.]ΛΥΙ[-----]

3. Ὀλόμυον or another epithet, followed by [γε]ρουσιαστ[αῖ] Ἀδρ[-]; alternatively a mention of the motive for this honor, S.Follet, *An.Ép.* (2005) [2008] 471 no. 1390.

757. Philippopolis. Honorary inscription for a Thrakarches, 214 A.D. (or somewhat later). Lower part of a marble base with moulding below; found in the orchestra of the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 63/64 no. 3(a) (ph.; translation).

[-----]ν Σεβαστῶν
[- θρακάρ]χην καὶ ἀγ-
γοθέτην τοῦ κοινοῦ

4 [τ]ῶν Θρακῶν πενταετηρι-
κοῦ ἀγῶνος ἀνέστησεν

1. Σεβαστῶν or Σεβαστῶν, ed.pr. II 3-5. The quadrennial contest of the Thracian Koinon is the Ἀλεξάνδρεια Πύθια organized by the Koinon in 214 A.D. as a result of a decision by Caracalla (Herodianus, *Hist.* 4.8), ed.pr.

758. Philippopolis. Honorary inscription for Publius Virgilius Iulianus, 214 A.D. (or somewhat later). Lower part of a marble base with moulding below; found in the orchestra of the theater. Ed.pr. N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 62-64 no. 3 (ph.; translation).

[.] [-----]ν
ων Πό(πλιον) Οὐρί(διον)
Ἰουλιανὸν πα[τέ]-
4 ρα δύο χε[ι]λιάρχων

καὶ αὐτὸν ἀπὸ στρα-
τείας φυλῆ Κεν-
δρειστῆς, ἐκδικούν-
8 τος Αὐρ(ηλίου) Ῥηβουκένθου,

ἐπιμελουμένου Αὐρ(ηλίου) Ἀπολ-
λωνίδου Αἰλίου Οὐάλεντος

εὐτυχῶς

Ligatures II the honorand may have been an agonothetes, since his statue was erected next to that of the agonothetes in the inscription in our lemma no. 757; therefore, ed.pr. suggests restoring initio (τὸν ἀγωνοθέτην τῶν πρώτων Πυθί)ων; cf. our lemma no. 766 II 1-5. P.Virgilius Iulianus was the father of two *tribuni militum*; he was himself a militiis (ἀπὸ στρατείας); the two sons are P.Virgilius Bassus (*IGBulg* III.1.1144 + 1170 = our lemma no. 767) and 1454) and P.Virgilius Iulianus Iunior (*IGBulg* V 5468; *SEG* XLVII 1088; see our lemma no. 759); members of the same equestrian family were M.Virgilius Taurus (*IGBulg* III.1.1174) and Virgilius Teres (*IGBulg* III.2.1873), ed.pr. [on the Viridii see N.Sharankov, *art.cit.* (cf. our lemma no. 729) 528/529, Avram]; diairesis between H and I in Κενδρειστῆς indicated on the stone: H1, ed.pr.

759. Philippopolis. Posthumous honorary inscription and epigram for P.Virgilius Iulianus Iunior, 200-250 A.D. *IGBulg* V 5468; *SEG* XLVII 1088; *An.Ép.* (1999) no. 1394; B.Puech, *Orateurs et sophistes* -- (cf. *SEG* LII 1991) 469/470 no. 258. Republished by N. Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 66/67 no. 3c (ph.; translation).

Πό(πλιον) Οὐρίδιον Ἰ[ουλι]-
ανὸν νέον χ[ειλί]-
[αρ]χον τὸν ῥή[τορα]
4 φ[ι]λῆ Εὐμόπ[η]ς
τὸν ἥρωα·
Ἔστηκε ἐν μέ[ρει]
πατρὸς παῖς ὥ[ς] ἐ-
8 φέδεν με

ζῶν ἐόντα π[ά]-
τηρ στήσεν ἐ[ν]
μεσάτῳ·
12 ἐκδικούντος Αὐρ(ηλίου) [Πωλ]-
λίανος τοῦ καὶ Γεωργ[οῦ],
ἐπιμελουμένου Αὐρ(ηλίου)
Χρήστου Γλαύκου

1/2. Ἰ[ουλι]ανόν: see our lemma no. 758 for the father's name, S.; no restoration, *SEG* II 2/3. χ[ειλί]αρ[χ]ον: see our lemma no. 758, S.; [κτίστην ἰ]ππ[ι]κόν, P. II 6-11. an elegiac distich, S. II 6. ἐν μέ[σῳ], *SEG* II 7-8. Ω[ca. 3] ΦΕΔΕΝ με, *SEG*; ὥ[ς] ἐ[φ]έδεν με, with an irregular form of ἐφίζω ('I succeeded my father in his profession, which he set me to'), S. II 13. Γεωργ[οῦ], *SEG*.

760. Philippopolis. Honorary inscription for T.Flavius Priscianus, 222-235 A.D. Marble base with moulding above and below; found in the forum near the bouleuterion. Ed.pr. V.Gerassimova-Tomova in F.Beutler, W.Hameter (edd.), 'Eine ganz normale Inschrift' --- und ähnliches zum Geburtstag von Ekkehard Weber. *Festschrift zum 30. April 2005* (Vienna 2005) 275-277 (ph.; dr.; translation). Cf. N.Sharankov, *An.Ép.* (2005) [2008] 466 no. 1377 and *art.cit.* (cf. our lemma no. 729) 530/531 no. 14.

[Ἀγαθῇ] τύχη·
[Τ(τόν) Φλ(άβιον)] Πρεισκιανόν (τόν)
[ἐκ] προγόνων θρακάρχη[ν]

4 καὶ ἀρχιερέα καὶ πρώτον
ἀρχοντα ἢ μητρόπολις
εὐτυχῶς

Ἀγαθὴ τύχη, ed.pr.; Ἀγαθῇ τύχῃ, S. || 2. [Π]ρεισκιανόν, ed.pr.; Πρεισκιανόν, S., who also points out that there is in fine enough room to restore [τόν] || 3. initio [ἀπό], ed.pr.; [ἐκ], S., who observes that there is not room for three letters; θρακάρχα, ed.pr.; θρακάρχη[ν], S.; || the honorand is known as neokoros, thrakarches, first archon, and ἀρχιερεὺς δι' ὅπλων from *IGBulg* V 5408 (Philippopolis; time of Severus Alexander), ed.pr.

761. Philippopolis. Honorary inscription for Augusta Herennia Etruscilla, 250/251 A.D. Marble base with moulding above and below; on the upper moulding a rosette and akroteria. Now in the Museum in Plovdiv. Ed.pr. V.Gerassimova-Tomova in *op.cit.* (cf. our lemma no. 760) 278-281 (ph.; German translation). Cf. N.Sharankov, *An.Ēp.* (2005) [2008] 466/467 no. 1378 and *art.cit.* (cf. our lemma no. 729) 529/530 no. 12.

- Ἀγαθὴ τύχη
τὴν θεοφιλεστάτην
Αὐγοῦσαν [Ἐρεν(νίαν) Ἐτ]-
4 [ρουσκίλλαν] Σεβαστὴν
τὸ κοινὸν τῆς λαμ-
πρωτάτης Θρακῶν
ἐπαρχείας, ἡγεμο-
8 νέοντος τῆς Θρακῶν
ἐπαρχείας Ἰουλίου
Πρεῖσκου πρεσβευτοῦ
Σεβ(αστῶν) ἀντιστρατήγου,
12 ἐπιμελουμένου Μ(άρκου) Αὐρ(ηλίου) Εὐστοχίου
Κέλερος θρακάρχου

3/4. Ἐτρουσκεῖλλαν, ed.pr.; Ἐτρουσκίλλαν, S. || 5. ὁ κοινόν, ed.pr.; TO is on the stone, S. || 11. ΣΕΒΒ, lapis, with a horizontal stroke above ΣΕΒΒ || 12/13. M. Aur. Eustochius Celer, son of Ἀσκληπιάδης, is known from three inscriptions from the region between Philippopolis and Augusta Traiana; *IGBulg* III.1.1449 (first archon), 1537 (V 5553) (thrakarches), and V 5591 (all functions); he is likely to have owned estates in the area, ed.pr.; S. points to *IGBulg* III.1.1517, from Cillae (241-244 A.D.), recording an ἑκδικος Αὐρ. Ἀσκληπιάδης and his son Κέλερ || Eustochius Celer's wife belonged to the elite family of the Antii, ed.pr.

762. Philippopolis. Building inscription of the west paraskenion of the theater, 116/117 A.D. Two joining fragments of the Ionic architrave-frieze of the west paraskenion of the theater (cf. our lemma no. 763). Ed.pr. N.Sharankov, *ZPE* 151 (2005) 240/241, who points out that the text was identical to that of our lemma no. 763, but its arrangement was different. Only the last words of LL. 1/2 are preserved: L. 1: διαμονῆς; L. 2: [ἡγεμ]ονεύοντος.

763. Philippopolis. Building inscription of the east paraskenion of the theater, 116/117 A.D. Six fragments of three marble blocks of the Ionic architrave-frieze of the east paraskenion of the theater (cf. our lemma no. 762). Ed.pr. N.Sharankov, *ZPE* 151 (2005) 237-241 no. 2 (translation; ph.; dr.), who attributes these blocks to a late phase of the workshop that also produced the bases in our lemmata nos. 751-753 and 756. Cf. A.Avrām, *BE* (2006) no. 270.

- Ἐπεὶ τῆς αὐτοκρά[τορος Νέρουθα Τρ]αϊανοῦ Καίσαρος Σεβαστοῦ [Γερμα]νικοῦ
Δα[κικοῦ Παρθικοῦ]
[Α]ρίστου ὑγείας καὶ [δια]μονῆς καὶ Πλωτειν[ῆς] Σεβαστῆς καὶ τοῦ σύνπαντος αὐτῶν
οἴκου ἱερὰς τε συγκαλήτου καὶ
[δήμου Ῥωμαίων βουλῆς τε καὶ δήμου Φιλιπποπολεϊτῶν, ἡ]γεμονεύοντος ἐπαρχείας
Θράκης Γυν[αίου Μινικίου Φαυστεινίου? πρεσβευτοῦ]
4 [Σεβαστοῦ ἀντιστρατήγου] -----τ[ῆς] Θρακῶν μητροπόλεως Ταρσας Βάσσου καὶ
[- -----] ἡ γυνὴ αὐτοῦ
vacat κατεσκεύασαν τὸν πύργον δηναρίων [-] vacat

Fr. a + b = LL. 1/2 initio; fr. c = middle part of LL. 1-5; fr. d = L. 1 in fine; fr. e = L. 2 in fine; fr. f = LL. 4/5 in fine || 1-2. if the restoration Παρθικοῦ is correct, the inscription dates between February 116 and August 117 A.D., ed.pr. || 2. or [καὶ τῆς] Σεβαστῆς, ed.pr. || 3. the name of the governor was suggested to ed.pr. by W.Eck (per ep.), since Gnaeus Minicius Faustinus (consul suffectus in 117 A.D.) is the only consul with this praenomen in the following several years || 3/4. ἐπαρχείας Θράκης, instead of the usual Θρακῶν ἐπαρχείας, probably under Latin influence (provincia Thracia), ed.pr. || 4. [ὁ ἀρχιερεὺς or πρῶτος ἀρχων τῆς λαμπρωτάτης or τῆς], ed.pr.; in fine, [ὁ υἱὸς αὐτοῦ], Avram || 5. τὸν πύργον = the paraskenion, ed.pr.; rather a tower of unknown function, Avram.

764. Philippopolis (area of: Kuklen). Dedication by a priest, late 2nd cent. A.D. *IGBulg* III.1.1447. In a discussion of the name Surus (*CIL* III 12422), D.Boyadzhiev, *Epigraphica* 66 (2004) 114-116 (ph.; dr.), republishes this text, based on readings, photos, and a dr. provided by N.Sharankov, who also points out that the stone was found in Kuklen, near Plovdiv, not in Topolovo, Gornoslav, or Dolonoslav (*IGBulg*).

Ἡρόδης, Πάκκις ἱερεὺς, Σινουρατράλις

IEPEYCC vv OYPATPAIC, lapis; in fine a mark of punctuation; the vacat interrupts the personal name Σουρατράλις, B. [probably a dedication by three men, Pakkis (rather than Souratralis) being a priest; we punctuate the text accordingly, Chaniotis].

765. Philippopolis. Building inscription mentioning the gerousia, 3rd cent. A.D. Marble block belonging to a box ('loge') in the *summa cavea* of the theater. Ed.pr. N.Sharankov, *Nov Bălgarski Universitet* 2 (2004) 198/199 no. 1 (based on a copy made by the Plovdiv Museum). Non vidimus. See *An.Ēp.* (2005) [2008] 469/470 no. 1385.

Ταμειούντος ἄξι(τολογωτάτου)
Πολυγύρου Ἀλεξά-
[ν]δρου ἐκ τῶν κοινῶν

4 τῆς ἱερᾶς γερουσίας(ς)
εὐτυχῶς

4. ΓΕΡΟΥΣΙΑ, lapis II the construction of the box may have been financed by the gerousia; the beginning of the text, if it is incomplete, may have stood on another block. ed.pr., who explores (198-208) the history of the city's gerousia on the basis of eleven inscriptions, four of which are new (our lemmata nos. 756, 768, 770/771); the gerousia was created by Hadrian; on record are the γερουσιάρχης, α ταμίας (with a treasury: τὰ κοινὰ τῆς ἱερᾶς γερουσίας) and an ἐκδίκος.

766. Philippopolis. Dedication to Apollo, 214 A.D. or later. *IGBulg* III.1.1040. Republished by N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 64-66 no. 3b (translation), with new restorations based on our lemma no. 758.

[Ἀγαθ]ῇ [τύχη]·	8 [σα τ]ὸ(ν) Πύθι[ον, ἄγω]-
[Μου]κιανό[ς - -]	[νο]θετοῦ[ντων Πο(πλίου)]
[- -]του ἐφηβ[αρχή]-	[Οὐι]ρδίου Ἰου[λίου]-
4 [σας κ]οσμ[ί]ως τ[ῇ] πρώ- [τῃ] τετρα[ετηρίδι]	[νοῦ] καὶ Αὐλοῦ [- - -]
[τοῦ] ἱεροῦ ἁ[γώνος] Α'-	12 [- - -]ΕΡΑ[- - - - -]
[πόλ]λων ἀ[νέστη]-	[- - -]ΕΤΗ[- - - - -]
	[- - - - -]ΑΤΟΣ[- - -]

4-7. The Ἀλεξάνδρεια Πύθια were founded in 214 A.D., but the restoration τ[ῇ] πρώτῃ is not certain, S. II 12. perhaps [Σ]εβ[α]στ[ιανού] or [Σ]εβ[α]ζ[ιανού] [cf. our lemma no. 757], S.

767. Philippopolis. Dedication by P.Virdius Bassus, ca. 215-235 A.D. *IGBulg* III.1.144 + 1170 [cf. our lemma no. 729]. N.Sharankov, *Archaeologia Bulgarica* 9.2 (2005) 67/68 no. 3 (d) (ph.), shows that these two fragments join and presents the following text.

Πό(πλιος) Οὐίρδιος Βάσσος ἀπὸ στρατείας (sic) ἰ καὶ θρακάρχης εὐχὴν

1. The honorand is known as νεοκρότος from *IGBulg* III.1.1454, S.; for his family see our lemma no. 758 app.cr.; ἀπὸ στρατείας for ἀπὸ στρατείας; a militiis; see our lemma no. 758 LL. 5/6.

768. Philippopolis. Epitaph of the gerousiastes Aurelius Sostratos and his wife Aurelia Theodora, 3rd cent. A.D. (after 212 A.D.). Lid of a syenite sarcophagus, with relief representations of a bird, a boukranion, and two human figures (?); exact provenance unknown. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 201-203 no. 4 (ph.). Cf. *An.Ép.* (2005) [2008] 470/471 no. 1389 (French translation).

Αὐρ(ήλιος) Σώστρατος Δολπυς γερουσιαστής Φιλιπποπόλεως ζῶν καὶ φρονῶν ἑαυτῷ καὶ τῇ συμβίῳ μου Αὐρ(ηλία) Θεοδώρα Ζωσίμου τὴν θήκην ἐκ τῶν ιδίων κατεσκεύασεν· μετὰ τὸ ἐμὲ κατατεθῆναι καὶ τὴν σύμβιον μου μηδενὶ ἐξόν
4 εἶνε ἕτερον πτόμα καταθέσθην μηδὲ τὸ ἐπιβάλλων (sic) μοι μέρος τοῦ πραστείου
παλῆσεν ἢ παλλοτριῶ(σ)εν· εἰ δὲ τις τολμήσει, δώσι τῷ ταμείῳ (δηνάρια), ε καὶ τῇ πόλει (δηνάρια), βφ'

3. κατατεθῆναι for κατατεθῆναι II 4. καταθέσθην for καταθέσθαι; πραστείου for προαστείου ('le faubourg'; the plot in the proasteion is the location where the sarcophagus has been placed, ed.pr.) II 5. παλῆσεν and παλλοτριῶ(σ)εν for παλῆσαι and ἀπαλλοτριῶσαι; ΠΑΛΛΟΤΡΙΩΕΝ, lapis.

769. Philippopolis. Topos inscription, reign of Trajan or Hadrian. Inscription engraved on the orthostates of the *summa cavea* of the theater. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 199 (dr.): Φιλοκαίσαρων (sc. τόπος)

Φιλοκαίσαρες; an association connected with the Imperial cult, ed.pr.

770. Philippopolis. Fragment, ca. 150-200 A.D. Fragment of a syenite block reused in the socle of the Plovdiv Museum. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 200 no. 3 (ph).

[- - -]ΑΥ[- - - - -]	4 [- - - οὐτ]ρανοὶ [- - - -]
[- - - γε]ρουσία [- - - -]	[- - -]ΡΟΙ [- - - - -]
[- - - γερο]υσιαστ[αί? - -]	[- - - - - - - - - -]

2. Or [γε]ρουσιαστ- -, ed.pr.

771. Philippopolis. Fragment, undated. Fragment of a marble cornice; inscription above a frieze with palmettes; reused in a late antique building. Ed.pr. N.Sharankov, *art.cit.* (see our lemma no. 765) 200 no. 2 (dr.), based on a copy made by the Plovdiv Museum: [- -]υσίαρχου ΝΟ[- - -]

Either [- - γερο]υσίαρχου ΝΟ[- -] or [- - γερο]υσιαρχοῦν(τ)ο[ς] τοῦ δέινο[ς] -, ed.pr.

772. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; LIV 648 bis*. L.Loukopoulou, in *The Culture of Thracians* 13-17, points to the importance of Maroneia's exemption from custom dues on all imports and exports between Maroneia and the Thracian emporia and traces the origin of these custom dues in the revenues of the Odrysian kings in the 5th and early 4th cent. B.C.

4 Ἀγαθὴ τύχη·
 οἱ ἄρχοντες εἰπὼν·
 ἐνηψίσθαι Δρυί-
 ταις· ἐπειδὴ Πολυ-
 ἀρατος Ἰστιάου
 διατελεῖ εὖνους
 ὦν τῇ πόλει τῇ
 8 Δρυϊτῶν, δεδόσθαι
 αὐτῷ προξενίαν
 καὶ εὐεργεσίαν
 καὶ πολιτείαν καὶ

12 αὐτῷ καὶ ἐγγόν-
 οῖς εἰς τὸν ἅπαντα
 χρόνον καὶ ἔγκτη-
 σιν καὶ εἰσπλοῦν
 16 καὶ ἔκπλοῦν καὶ
 ἐμ πολέμῳ καὶ ἐν
 εἰρήνῃ καὶ ἀτέλει-
 αν ὧν κ[ύ]ριοι [Δρυϊ]-
 20 [ταί εἰσι -----]
 [- -----]

MOESIA

780 ter. **Moesia. Economy: ναύκληροι.** O.Bounegru, *Peuce* n.s. 2 (2004) 61-72, gives an overview of associations of ναύκληροι in the cities of the west coast of the Black Sea (Moesia), and more generally in the Hellenistic and Imperial periods. He discusses the organization of the associations and their legal status, their significance for the trade of grain and the annona, and their economic importance. B. argues that the cities of the west coast of the Black Sea were part of an economic network that connected them with Asia Minor. In this context, he adduces inscriptions that attest associations of ναύκληροι and similar groups in Athens (IG II² 2350), Delos (IG XI.4.691), Thessalonike (SEG XLII 625: δούμος Ἀφροδείτης Ἐπιτευξιδίας), Tomis (*I.Tomis* 60: οἶκος τῶν ἐν Τόμει ναυκλήρων; 132: οἶκος τῶν ναυκλήρων; 153: οἶκος τῶν Ἀλεξανδρέων), Amastria (G.Mendel, *BCH* 25 [1901] 35/36: οἶκος τῶν ναυκλήρων), Nikomedeia (*IGR* III 4: οἶκος τῶν ναυκλήρων), and Rome (*IGUR* I 26: ναύκληροι καὶ ἔμποροι).

For weights in Moesia see our lemma no. 1335.

781. **Moesia. Onomastics.** The onomastic material from Moesia (Scythia Minor) is now assembled in *LGNP* IV (cf. our lemma no. 666 bis), under the supervision of A.Avrām.

V.Cojocaru, in V.Cojocaru, V.Spinei (edd.), *Aspects of Spiritual Life in South East Europe from Prehistory to the Middle Ages* (Iasi 2004) 105-134, gives an overview of theophoric names in the Pontic region (Scythia and Scythia Minor) from the 6th to the 1st cent. B.C. (Histria, Kallatis, Tomis, Chersonesos Taurica, Olbia and its territory, the Bosporan kingdom). 28.9% of the individuals known in these regions had a theophoric name; the theophoric names represent 16.8% of the known personal names. Ἀπολλώνιος is the most common name (as in the rest of the Greek world). Theophoric names derive from the names of the following deities: Ἀθηνᾶ (14 different names), Ἀπόλλων (very common; 29 different names), Ἄρης (rare), Ἄρτεμις (6 different names), Ἀσκληπιός, Δημήτηρ (only Δημήτριος, but common), Διόνυσος

(14 different names), Ἑκάτη, Ἑρμῆς, Ζεὺς (24 different names) [but composita of διο- do not always refer to Zeus, but more in general to διος, Chaniotis], Ἥφαιστος (rare), Ἥρα (27 different names), Κρόνος (rare), Μῆν, Μήτηρ Θεῶν (primarily in the North Shore of the Black Sea), Ποσειδών, and Προμηθεύς [if Προμαθίδας, Προμαθίων, and Προμηθίων really derive from the name of the Titan, Chaniotis]. Theophoric names deriving from Ἀφροδίτη do not appear in inscriptions of this region, but they are attested for individuals from the Pontic region in inscriptions of other areas. Theophoric names also derive from θεός, from the names of rivers, heroes, festivals, and epithets. In an appendix, C. presents a list of 315 theophoric names and a table of their distribution from the 6th to the 1st cent. B.C.

782. **Moesia. Political institutions.** K.Nawotka, *Eos* 91 (2004) 234-241, gives an overview of 'legislation' [more accurately: the passing of decrees, Chaniotis] in the Pontic colonies of Miletos, especially in Histria and Olbia, but also in Apollonia and Odessos. He focuses in particular on abbreviated decrees, probouleusis, purely 'ecclesiastic' decrees (especially in Histria), and the role played by ἐπιμήνιοι and σύνεδροι in the Hellenistic period.

783. **Moesia. Prosopography in Late Antiquity.** A.Barnea, in C.Ludwig (ed.), *Siegel und Siegler. Akten des 8. Internationalen Symposions für byzantinische Sigillographie* (Frankfurt 2005) 1-29, presents a prosopography of individuals attested in inscriptions and seals in Scythia Minor from 284 A.D. to the 7th cent. A.D.; most of the material comes from Tomis; other significant sites include Axiopolis, Durostorum, Dobruška, and Noviodunum; on 28/29 a list of the attested offices and titles.

784. **Moesia. Rural settlements.** A.Băltăc, *Ephemeris Dacoromana* 12 (2004.1) 37-49, discusses the terms τόπος (locus), κόμη, vicus, canabae and villa; cf. C.Petolescu, *An.Ép.* (2004) [2007] 451 no. 1290.

784 bis. **Moesia. Religion: the cult of Great Gods.** Z.Gočeva, in *Heros Hephaistos* -- (cf. our lemma no. 738) 53-58, gives an overview of the cult of divinities having the attribute Θεός μέγας in the Greek colonies on the west coast of the Black Sea. G. distinguishes between the worship of the Μεγάλοι Θεοί of Samothrace in Bizone, Histria, and Dionysopolis and the worship of a Θεός μέγας. She argues that the worship of Θεός μέγας Ὀδησιτῶν (attested on coins) shows influence from Asia Minor (cf. Θεός μέγας in *IGBulg* I² 150 and 186); at a later stage this cult was connected with the Thracian cult of Darzalas (Θεός μέγας Δαρζάλας/ Δερζέλας; *IGBulg* I² 46-48, 250). The identity of Θεός μέγας in Dionysopolis (*IGBulg* I² 13) cannot be determined.

785. **Moesia. Society: elites.** L.Ruscu, in *Elite in Greek and Roman Antiquity* -- (cf. our lemma no. 1753) 141-162, gives an overview of the development of elites in Apollonia, Anchialos, Dionysopolis, Histria, Kallatis, Mesembria, Odessos, and Tomis. She considers inter alia service in offices and liturgies; membership in the βουλὴ; award of Roman citizenship; references to prominent ancestors; honorary titles (υἱὸς τῆς πόλεως); Greek citizenship; references to prominent cities. In Kallatis, the rise of individuals to names. R. observes differences between the various cities. In Anchialos, Apollonia, Dionysopolis, Mesambria, the highest ranks of the elite was difficult. In Anchialos, Apollonia, Dionysopolis, Mesambria, in and Odessos, Roman citizenship was uncommon before the constitutio Antoniniana; in Odessos, tria nomina become more common after ca. 150 A.D. (154/155: Aelii, Antonii, Aurelii, Claudii, Flavii, Iulii). In Histria, award of Roman citizenship became common after Trajan and is connected with urbanization (149: Aelii, Aurelii, Cocceii, Iulii, Flavii, Ulpri); in Tomis it appeared earlier (151/152: Aelii, Arrii, Aurelii, Cominii, Flavii, Iulii, Ulpri, Valerii); in Kallatis it was common under the Flavians. The rise of individuals to the ordo equester ad senatorius is uncommon in this region. Individuals of Thracian origin were prominent in the local elites of Anchialos, Apollonia, Dionysopolis, Mesambria, and Odessos. A significant number of foreigners appear among the elite in Histria and Tomis. R. distinguishes between various factors that influenced these processes: the existence of a foedus between Kallatis and Rome; the small size and economic significance of cities such as Anchialos, Apollonia, Dionysopolis, Mesambria, and Odessos; the significance of status and local traditions in the case of Histria and Tomis.

R. adduces members of the elite in the following inscriptions: *IGBulg* I² 14, 15 bis/ter, 16, 24 bis, 46/47, 47 bis, 48, 50-51 bis, 57/58, 63 bis, 64-68, 70 bis, 106 bis, 111, 131, 144 bis, 150, 162, 167, 186 ter, 188, 204, 224, 231, 254, 295, 317, 322, 343 sexies, 346, 348, 356, 369/370, 395, 400 quater; V 5011, 5072; *I.Histriae* 55-57, 66-69, 100, 143, 146, 178/179, 181, 191, 193, 198, 203/204, 207, 223, 268, 275, 291, 339, 373; *I.Kallatis* 31/32, 44-45, 73 B, 75, 99/100, 104, 109, 111-113, 117/118, 120/121, 174, 222; *I.Tomis* 25, 52, 57-59, 61, 71/72, 77, 79, 82 B, 95-97, 102/103, 116, 123, 180, 188, 204, 244/245, 249, 273, 298/299, 366, 369, 443, 465; *CIL* III 14416; *ILS* 1465.

786. **Moesia. Veterans of the Roman army.** K.Królczyk, *Tituli veteranorum. Veteraneninschriften aus den Donauprovinzen des Römischen Reiches (1.-3. Jh. n. Chr.)* (Poznan 2005), collects the epigraphic evidence for Roman veterans in Raetia, Noricum, Dalmatia, Pannonia Superior and Inferior, Moesia Superior and Inferior, and Dacia. There are only a few Greek inscriptions from Moesia Inferior: *IGBulg* II 586 (p. 133), 590/591 (p. 145); *I.Tomis* 190 = *CIL* III 7545 (p. 145); *An.Ép.* (1977) no. 759 (p. 145).

787. **Dlážko. Dedication, undated.** *IGBulg* II 777. P.Lungarova, *Nov Bălgarski Universitet* 2 (2004) 129-132, suggests that the statue dedicated by Αὐρήλιος Δεκτιανός may have been that of *Bonus Eventus*. Non vidimus: see *An.Ép.* (2005) [2008] 440/441 no. 1320.

788. **Halmyris (near the mouth of the Danube). Commemoration of martyrs, ca. 300 A.D.** *SEG* LII 713 ter. Republished by M.Zahariade, *Il Mar Nero* 5 (2001-2003) [2006] 152 (dr.; ph.); cf. A.Avrām, *BE* (2007) no. 397.

788 bis. **Halmyris (near the mouth of the Danube). Amphora stamp, ca. 108-88 B.C.** Amphora stamp [no reference to its provenance] found in the area of an episcopal basilica. Ed.pr. M.Zahariade, *Il Mar Nero* 5 (2001-2003) [2006] 145 (ph.): Μουσαίου

Μουσαίου[ς], ed.pr. [in the ph., the upsilon is visible, in fine, Chaniotis; Rhodian stamp of Period IV, Avram].

789. **Histria. Cults.** P.Alexandrescu, M.Alexandrescu Vianu, in P.Alexandrescu et al., *Histria. Les résultats des fouilles. VII. La zone sacrée d'époque grecque (Fouilles 1915-1989)* (Bucharest 2005) 51-156, present an overview of the history and stratigraphy of the 'sacred area' of Histria (51-84, 94-127, 139-156) and discuss the cults of Ἀφροδίτη, Ἀπόλλων Ἱερὸς, Φόρκυς, Θεὸς μέγας and Ζεὺς (85-93, 127-139), with reference to many inscriptions. The following inscriptions are discussed in some detail: *I.Histriae* 54 (143-154); 113/114 (114-116); 119 (119); 144 (121); 169 (104/105); 170 = *SEG* LIII 717 (105); 173 (119/120); 380 = *SEG* LIII 716 (92 note 142). The following inscriptions of Olbia are adduced as parallels: *IGDOP* 58 (90-92); 73 and 77 (88).

P.Alexandrescu, A.Sion, *ibid.* 159-197, describe the major monuments of the 'sacred area', discussing in some detail the following inscriptions: *I.Histriae* 144 (195); 145 (185/186).

See also our lemmata nos. 794/795, 803-805, and 807.

790. **Histria. Honorary decree for a man from Chios, 3rd cent. B.C.** Left lower part of a marble stele. Ed.pr. A.Avrām in L.Wald, T.Georgescu (edd.), *In memoriam I. Fischer. Omagiul foștilor colegi și discipoli* (Bucharest 2004) 29/30 no. 1. Republished by id., *Dacia* 51 (2007) 120/121 no. XXXVI (ph.).

[-----]
[π]ε[ί]θεται καὶ τοῖς ἐντυχά-
[ν]ουσιν τῶν πολ[ι]τῶν πρόθυμον
ἐαυτὸν παρέρχεται καὶ ἐν ταῖς
4 ἀποδημίαις φιλαγ[-----]
τος οὐ διέλειπεν εἰς τοὺς ἐντυχ-
χάνοντας τῶν πολ[ι]τῶν καὶ ἐπιδι-
δοὺς ἐαυτὸν εἰς τὰ [ἀξιοσύμη]-
8 να ὑπ' αὐτῶν ἀόκν[ως] δεδόχθαι
τῇ βουλῇ καὶ τῷ [δ]ημῷ ἐπαίνε-
σαι μὲν ἐπὶ τούτοις [-----]
[Φιλ]οκράτου Χιῶ[ν]· δεδούσθαι δὲ αὐ-

- 12 [τῶι καὶ] ἐκγό[νοις προξενίαν, πολι-
[τείαν -----]

[3. or παρεῖχετο] (cf. L. 5: διέλειπεν), Chaniotis || 4. φιλαγ[αθῶν], ed.pr.

791. **Histria. Honorary decree for an anonymous citizen, 3rd cent. B.C.** Small fragment of the right part of a marble stele. Ed.pr. A.Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 30/31 no. 2. Republished by id., *Dacia* 51 (2007) 121 no. XXXVII (ph.).

- [-----]
[-----]ΞΩ
[-----]π[άσης
[-----]ος, ἐφ' αἷς
4 [-----]εῖς τε τ[ῆς ἀρχῆς]
[καὶ τὰς ἐπιμελείας καὶ συνεδρείας τασσόμενος πρ[όθυμον ἐ-
[αὐτὸν παρεχόμενος ἐμ παντὶ τῶι τῆς πόλεως κ]αιρῶι λέγ[ων]
[καὶ πράσσωσιν αἰετὰ βέλτιστα διατελεῖ τῶι] δῆμωι· δ[ε]-
8 [δόχθαι -----]

792. **Histria. Honorary decree for Agathokles, late 3rd/early 2nd cent. B.C. I.Histriae** 15; *SEG* XXIV 1095; XLVIII 969; *ISE* II 131. In the discussion of the text in our lemma no. 791, A.Avram in *In memoriam I. Fischer* -- (cf. our lemma no. 790) 31/32, adduces this text as a parallel. Id., *Dacia* 51 (2007) 84 no. 15 restores LL. 18/19 ο[ὐδένα κίν]δυνον ὑπ[ολογισ]όμενος (cf. *I.Histriae* 12 LL. 10/11).

793. **Histria. Honorary decree for Aristagoras, ca. 40 B.C. I.Histriae** 54; *Syll.*³ 708; Bielman, *Retour à la liberté* (cf. *SEG* XLIV 1736) no. 53. P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 143-154, discusses in detail the historical context of this decree. He argues that the critical situation described in this text was caused by the attacks of Burebista; since Aristagoras' activities cover a long period of time, these hostilities were not a single attack; they started in the 50s and continued until Burebistas' death in 44 B.C. See also A.Avram, *Dacia* 51 (2007) 92 no. 54.

794. **Histria. Dedication to Boreus, early 1st cent. B.C. I.Histriae** 97. Republished by P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 126 and 214 no. 5c, who follows a suggestion by I.Birzescu and interprets the text Βορέω as the genitive of Βορέυς (contra *I.Histriae*: Βορέω[v], the genitive of the name of the tribe of the Βορεῖς) and consequently a dedication to the north wind or to Apollo Boreus (cf. *IGDOP* 93). Republished by A.Avram, I.Birzescu, and K.Zimmermann, in R.Bol et al. (edd.), *Kult(ur)kontakte. Apollon in*

Milet/Didyma, Histria, Myus, Naukratis und auf Zypern. Akten der Table Ronde in Mainz vom 11.-12. März 2004 (Rahden 2008) 113 no. 17 (ph.), in a collection of sources for the cult of Apollo. Cf. A.Avram, *Dacia* 51 (2007) 95 no. 97.

795. **Histria. Dedication to Orpheus (?), Hellenistic period.** Base found in the via sacra. Ed.pr P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 126/127 (ph.), who suggests that it is a dedication to Orpheus and points to the importance of Orphism in Olbia: [Ορ]φῶι

[Ορ]φῶι {ι}, ed.pr., who interprets the form as an Ionic genitive with a superfluous iota, inserted under the influence of dative forms of the second declension [[Ορ]φῶι], with a parasitic iota, which is not uncommon in Hellenistic Greek; see e.g., *I.Delos* 1513 L. 54: τὸν ἐπὶ Νεῦναίω; *SEG* LIV 1100 L. 5: μέρηι, Chaniotis).

796. **Histria. Greek-Latin bilingual dedication to the emperors Antoninus Pius and Marcus Aurelius, 155 A.D. I.Histriae** 75. Using old photos and a dr. made by S.Lambrino at the moment of the inscription's discovery, F.Matei-Popescu, *SCIVA* 54-56 (2003-2005) 303-305 (ph.; dr.), recognizes the name of the governor in the last line of the Latin text (the first line of the preserved fragment as that of Ti. Flavius Longinus Q. Marcius Turbo, and attempts to reconstruct the text. Cf. *An.Ép.* (2005) [2008] no. 1337; A.Avram, *Dacia* 51 (2007) 95 no. 75. We give M.-P.'s restoration.

- [Imp. Caes. divi Hadriani filio, divi Traiani Parthici nepoti, divi Nervae]
[pronepoti, Tito Aelio Hadriano Antonino Aug. Pio, pontifici maximo,]
[tr. p]ot. X[VIII] cos. III, p.p. et M. Aurelio Vero Caesari cos. II civitas Histrianorum]
4 [T. Fl.] Longino [Q. Marcio Turbone leg. Aug. pr.pr.]
[Αὐ]τοκράτορι Καίσαρι θεοῦ Ἀδριανοῦ υἱῶ, θεοῦ Τραϊανοῦ Παρθικοῦ υἱωνῶ, θεοῦ
Νέρονος ἐγγονῶ, Τ. Αἰλίου]
[Αἰ]ριανῶ Ἀντω[νείνω Σεβ. Εὐσεβεῖ, πατρὶ πατρίδος, ἀρχιερεῖ μεγίστω -----]

797. **Histria. Epitaph of Eukles, 3rd cent. B.C.** Lower part of a limestone stele found re-used in a Christian basilica. Edd.pr. I.Achim, F.Matei-Popescu, *SCIVA* 54-56 (2003-2005) 195-200 (in Romanian; French summary; ph.): Εὐκλῆς Ἀπολλωνίου

798. **Histria. Epitaph of Demo, 3rd cent. B.C. I.Histriae** 259. I.Achim, F.Matei-Popescu, *art.cit.* (cf. our lemma no. 797) 199 (in Romanian; French summary; ph.), report that this epitaph, considered lost, was found re-used in a Christian basilica. They republish the text (same text and date as in *I.Histriae*).

799. **Histria. Epitaph, ca. 170 A.D.** Fragment of a marble plaque. A.Suceveanu, *Histria VI. Les thermes romains* (Bucharest 1982) 131/132. Republished by F.Matei-Popescu, *SCIVA* 54-56 (2003-2005) 308-310 (ph.), who recognizes here a reference to the ala Vespasiana Dardanorum. Cf. *An.Ép.* (2005) [2008] no. 1338.

[- - - - -]E[- - - - -]
[- - - - -]ΚΛ]αύδ[ιος - - - - -]
[- - - - -]εῖλη]· Δαρδα[νῶν - - -]

[3. initio, [ἑπαρχος/ἱππεύς/οὐβρανός?], M.-P.

800. **Histria. Epitaph of Ergasion, 3rd/2nd cent. B.C.** Left upper part of a marble stele with a relief pediment. Ed.pr. A.Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 31/32 no. 3. Republished by id., *Dacia* 51 (2007) 121 no. XXXVIII (ph.).

Ἐργασίων [- - - - -]

801. **Histria. Fragment (list of names), 3rd cent. A.D.** Left part of a marble stele. Ed.pr. A.Avram in *In memoriam I. Fischer* (cf. our lemma no. 790) 32/33 no. 4. Republished by id., *Dacia* 51 (2007) 121 no. XXXIX (ph.).

4 [- - - -]Α[.] Αἰσχρίων ΑΜ-
[- - - -]ο]ύρνου, Μῆνις Ἀρτεμ-
[ιδώρου - -]Ρ Ἀρτεμίδωρος ΑΦΟ
[- - - -] Καλπούρνης Ἡρόφ-
[- - - -] Φίλιππος Σατυρί-
[ωνος - - -]φιος Ἀσκληπιάδ-
[ου - - -] Ποντικός Ἥλει-
8 [- - - -]Μ[?]αἰῶν Βαλερίου
[- - - -]οῦσανθος Ἀκα-
[- - - -] vacat

[3. initio: or B? (indication of homonymy?) || 9. initio, only the upper right part of a curve is preserved; [X]ρῶσανθος?, Chaniotis.]

802. **Histria. Fragment (list of names?), undated.** Marble block from the temple of Theos Megas. Edd.pr. P.Alexandrescu, A.Sion in *Histria VII* (cf. our lemma no. 789) 177.

Πυθ[- - -]
ΚΑΟ[- - -]

4 ΣΥΥ[- - -]
ΣΙΑΣ[- - -]

A list of names? On L. 1 possibly a theophoric name, A.Avram (apud edd.pr.).

803. **Histria. Graffito on a tile (dedication to Aphrodite), ca. 600-550 B.C.** *I.Histriae* 101; *SEG* XXXIII 582; XXXIV 735; XL 587. Republished by I.Bîrzescu in *Histria VII* (cf. our lemma no. 789) 418 no. G8; cf. id., *SCIVA* 54-56 (2003-2005) 207. Cf. P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 69/70, who reports that A.Johnston suggested restoring the dedicant's name as Ἐξελ[έων]. Cf. K.Zimmermann, *ibid.* 476 no. Ta319; A.Avram, *Dacia* 51 (2007) 95/96 no. 101.

804. **Histria. Graffito on a vase (dedication to Phorkys), ca. 600-550 B.C.** Sherd of a black-figure dinos with a representation of a siren; from an East Greek workshop. Ed.pr. I.Bîrzescu in *Histria VII* (cf. our lemma no. 789) 418-420 no. G9; cf. A.Avram, *Dacia* 51 (2007) 116 no. XI: [- - - μ' ἀνέθηκε]εν τῷ Φόρ[κ]υ]

805. **Histria. Graffito on a tile (dedication to Phorkys), 4th/3rd cent. B.C.** Fragment of a clay tile found in the residential area of Histria. A.Suceveanu, *StCl* 7 (1965) 275 (ph.); cf. *I.Histriae* 106 (commentary) [cf. *SEG* XXXII 687 app.cr.; XLVII 1134 app.cr., Chaniotis]. Republished by P.Alexandrescu, in *Histria VII* (cf. our lemma no. 789) 93 note 146, who also refers to *SEG* XXXII 687 = *I.Histriae* 106 (not a dedication, but a boundary stone). For another dedication to Phorkys see our lemma no. 804.

Φίλων ἀνάθημα Φόρκυ ἐμέ (sc. ἀνέθηκε)

806. **Histria. Graffiti (dedications to Hermes, Dionysos, and Apollo), 6th cent. B.C.** Three sherds of vases found in 2003-2004 in the 'sacred zone'. Ed.pr. I.Bîrzescu, *SCIVA* 54-56 (2003-2005) 208-210: 1) [-]HMEΘ[-]HΣ: 'Ερμ[ῆ]ι --] (208; Attic cup; dr.); 2) [-]ονύσω (208); 3) Α[πο]λλωνίδης μ' ἀνέθηκεν τῷ πόλλωνι δύο Ε[-] (209; Attic black-figure cup) [see also K.Zimmermann in *Traditio et innovatio. Forschungsmagazin der Universität Rostock* (2004.1) 32; now in A.Avram, I.Bîrzescu, and K.Zimmermann, *art.cit.* (cf. our lemma no. 794) 117 no. 25 (ph.)].

807. **Histria. Graffiti and dipinti on vases, 6th-1st cent. B.C.** 25 fragments of vases (G1-G7, G9-G25) and 1 fragment of a tile (G8) with graffiti inscribed after firing (G1-G22) and dipinti (G23-G25); found in the sacred area of Histria (temple of Zeus: nos. G1-G4, G16, G21, G23, G25; temple of Theos Megas: G5; 'fosse sacrée': G6, G10, G13/G14, G22; temple of Aphrodite: G7/G8, G11, G15, G24; monument H: G12; other locations: G9, G17-G20); cf. C.Domăneanu, *SCIVA* 54-56 (2003-2005) 90/91. Ed.pr. I.Bîrzescu in *Histria VII* (cf. our lemma no. 789) 414-432 nos. G1-G25 (ph.) [we note that the nos. of the objects in plates 74/75 (G11,

G14, G16/G17, G19, G23/G24) do not correspond to the nos. of the catalogue; there is a difference of one number, Chaniotis]. Most of the texts are dedications to various gods (G1-G12; perhaps G13/G14, G18: cf. G24/G25), but there are also trade marks (G19-G21), and a legend (G23). No. G22 has a drawing (a ship?) and no text. Id., *SCIWA* 54-56 (2003-2005) 201-210 (dr.), summarizes the content of these graffiti and of their contribution to the study of cults in Histria.

Some of these texts had already been presented in *SEG* [we provide these references]: 414/415 no. G1 = *SEG* XXX 801e; 415 no. G2 = *SEG* XXX 801b; 415/416 no. G3 = *SEG* XXX 801c; 416 no. G4 = *SEG* XXX 801f [in all these cases *SEG* (Histria IV) had the reading Δι(ός) instead of Δί; cf. *SEG* XLVII 1134 app. cr., Chaniotis]; 418 no. G8 = our lemma no. 803; 418-420 no. G9 = *SEG* XXXII 687.

We present the new texts. For nos. 1-18 see also A. Avram, *Dacia* 51 (2007) 115/116 nos. VIII-X, XII-XXVII: 1) Δί (416 no. G5; bowl; ca. 150-100 B.C.); 2) Δί [- ?] (416 no. G6; jug; Hellenistic); 3) Ἡρῆς (417/418 no. G7; skyphos; late 6th cent. B.C.); 4) [τῶ]ι Ἡρῶ[ι] or [εἰμ]ι Ἡρῶ[-] (420/421 no. G10; Attic cup; ca. 550-525 B.C.); 5) Μοῖρῶδωρος Ἡρῶι, ἱερῇ (421 no. G11; kantharos; 1st cent. B.C.); 6) ἱερῇ (421/422 no. G12; cup; ca. 540 B.C.); 7) Κλεω[-] Ζμυρ[ν]αίος (422/423 no. G13; krater or pyxis; ca. 200-150 B.C.); 8) [Α]ρτεμίδω[ρο]ς (423 no. G14; oinochoe; Hellenistic); 9) [-]λαμπρος ἐμ[-] (423 no. G15; bowl; late 7th/early 6th cent. B.C.); 10) [-]ΜΠΑΙΣΦ[-] (424 no. G16; bowl; late 5th cent. B.C.); 11) ΣΟΑΔ? | ΒΕΛ? (424 no. G17; Lesbian amphora; undated); 12) Ἡφ[-] (425 no. G18; Attic fish-plate; ca. 350 B.C.); 13) Η? (425 no. G19; Ionic bowl; late 6th cent. B.C.); 14) Β (retrograde) (425 no. G20; SOS amphora; ca. 550-525 B.C.); 15) Σ or Μ (425/426 no. G21; stemless cup; ca. 450-425 B.C.); 16) Ἄπαξ δις ἐτίθεν Ὀρχεόφιλος ὄρ[-] (426/427 no. G23 = *Materiale și cercetări arheologice* 9 [1970] 184/185; oinochoe; ca. 450 B.C.); 17) Θ (428 no. G24; fragment; ca. 550-525 B.C.); 18) Θ (428 no. G25; stemless cup; ca. 550-525 B.C.).

9. [-]λάμπρος ἐμ[ι]? , ed. pr. || 12. the beginning of a name?, ed. pr. || 16. these words are presented as coming out from a dancer's mouth; 'une fois, deux fois je posais, moi Orchéophilos ...'; Orchéophilos = 'the one who likes to dance', ed. pr. || 17/18. perhaps vases produced for a sanctuary (cf. the text Θ(εὸν) in dipinti at Samothrace, ed. pr.).

808. Histria. Graffito on an amphora, ca. 520-490 B.C. Fragment of an amphora of the type known as 'Lesbos red', thought to have been produced on Lesbos; a graffito on the neck, inscribed after firing. Ed. pr. I. Bîrzescu, *MDAI(A)* 120 (2005) 56 no. 15 (dr.), who attributes this piece to Group III: Λυσσαγόρης (sic)

[1. The name Λυσσαγόρης = Λυσσαγόρας; the Ionic form is attested on Thasos (*LGPV* I, s.v.); an owner's inscription?, Chaniotis.]

809. Histria. Graffiti on pottery (dedications to Apollo Iatros?), Imperial period. Two sherds of amphoras inscribed after firing; found in a deposit in the apse of a Christian basilica of the 5th/6th cent. A.D. Ed. pr. I. Achim, *SCIWA* 54-56 (2003-2005) 181 note 5 (in

Romanian; ph.); cf. ead. in *Mélanges Jean-Pierre Sodini* (T&M 15; Paris 2005) 93 note 5 (ph.): 1) εὐξ[-] (2); 2) [-]ΙΗΙΑΤΡΟ

1. εὐξή , ed. pr. [εὐξ[-] , on the ph., Chaniotis] || 2. the last letter is either an omega or an omicron. The cult of Apollo Ἰατρός is attested in Histria, ed. pr. [see now A. Avram et al., *art. cit.* (cf. our lemma no. 794) 107-110 nos. 2-9, Chaniotis].

810. Histria. Amphora stamps, ca. 360-80 B.C. 55 stamped amphora handles found in the 'sacred area'. Edd. pr. A. Avram, N. Conovici in *Histria* VII (cf. our lemma no. 789) 256-270 (ph.). We only give the personal names mentioned in these stamps. **Thasos** (A1-A12; ca. 360-240 B.C.): Ἀρέτων, Ἀρχήναξ, Δεῖαλκος, Δεινώπας, Θεόφιλος, Ἰσόδικος, Λεώδικος, Μέγων, Νικίας, Πρωτίων, Σκύμνος, Φ[αν]οκ[-]. **Sinope** (A13-A33; ca. 350-187 B.C.): ἀστυνόμοι: Αἰσχίνης, Ἀντίμαχος, Ἀντίπατρος Νίκανος, Ἀπολλόδορος, Ἀριστίων, Ἀτταλος, Βόρυς Ζεύσιος, Καλλισθένης, Λεωμέδων, Ἐπιδήμιος, Λέων, Μιλτιάδης, Πασιχάρης Δημητρίου, Ποσιδεῖος Ἡρακλειδοῦ, Σινωπίων; potters (κεραμεῖς): Ἀγάθων, Ἀπατούριος, Ἐστιάιος, Ἡραίων, Ἡρακλείδης, Ἡρακλέων, Καλλισθένης, Κλέων, Μνήσιος, Νεομήνιος, Νικίας, Νομήνιος Διονυσίου, Πίστος, Ποσειδῶ[-], Πρωτόμαχος, Στέφανος, Σωκράτης, Φιλίμων. **Chersonesos Taurica** (A34; ca. 315-300 B.C.): Θεογένης (ἀστυνόμος). **Rhodes** (A35-A54; ca. 240-80 B.C.): eponyms: Ἀθανόδοτος, Αἰνῆτωρ, Ἀρχέμβροτος, Εὐφράνωρ, Καλλικρατίδας, Κρατίδας, Νικασαγόρας, Ξενοφάνης, Φιλόδαμος, Χρυσάωρ; potters: Ἀγοράναξ, Ἀριστοκράτης, Δῶρος, Ἐπίγονος, Ἑρμαῖος. The origin of A55 (stamped with the letter Φ) is not known. On the trade amphoras see also P. Dupont, *ibid.* 218-255.

811. Histria. Inscribed bronze weight, Hellenistic period. Triangular bronze weight (66.49 gr); on one side (A) representation of the parasemon of the city (eagle striking/hitting a dolphin); on the other side (B) representation of a bearded god; inscription on A. Classical Numismatic Group, *Katalog* 40 (1996) no. 502. Republished by P. Weiss, *Chiron* 35 (2005) 419 (ph.): ΙΣ (= Ἴσ(τρος)) and ΟΓΔ (= ὄγδ(οον))

The triangular shape is typical of weights from Tomis, Histria, and their mother city Miletos, W.

812. Kallatis. Weights, Imperial period. P. Weiss, *art. cit.* (cf. our lemma no. 811) 416, mentions two weights from Kallatis: 1) ἡμίλιτρον δίκαιον; representations of a kerykeion and a ship's prow; 2) λείτρα Ἰταλικά (= -ή); representation of a pair of scales (symbol of the urban ζυγοστάσιον), an axe, and a whip (referring to the μαστιγοφόροι of the agora).

813. Margum (Dubravica). Inscribed lead weight, 3rd cent. A.D. Pedimental lead weight (384.22 gr) inscribed on both sides; on the front (A) an amphora with two handles and in the pediment five large dots; on the back (B) an unidentifiable object and in the pediment two

concentric circles, probably wreaths. B.Saria, *NZ* 60 (1927) 12. Mentioned by M.Mirković, *ZPE* 152 (2005) 298 with note 13; P.Weiss, *Chiron* 35 (2005) 411 (ph.).

A: λίτρα B: Περλινθίων above and next to the wreaths ΑΠΟ

A. W. wonders whether the five dots refer to a πεντάλιτρον, the equivalent of a Perinthian mna in *I.Perinthos* 248 (see our lemma no. 750 app.cr.); on 412/413 W. draws attention to published weights from Bizye (Thrace) with δεκάλιτρον Τραλινών (3210 gr) and Moldova Nouă (Dacia) with δεκάλιτρον δίκαιον (3250 gr.) || B. W. suggests interpreting the unidentifiable object as a purse, symbol of Hermes who is often represented on weights; M. suggested ἀπὸ Περινθίων; W. points out that this formula is unparalleled on weights and wonders whether ἀπὸ is to be read, referring to the ἀγο(ράνομος); there are parallels from Histria and other cities for this abbreviation.

814. **Nikopolis ad Istrum (area of: emporium Piretensium). Metrological table, Imperial period.** *IGBulg* II 695; *CIL* III 12415. After reviewing the information concerning the finding place of this text, I.Tsarov, *Archaeologia Bulgarica* 9.1 (2005) 47-52, argues that it was found in Gorsko Kosovo. Consequently, the *emporium Piretensium*, whose *emporiarchai* set up this table, should be located in the vicinity of Gorsko Kosovo (not near Butovo).

815. **Odessos. Epitaph of Hekatodoros and Dousperis, 2nd cent. A.D.** *IGBulg* I² 168; S.Conrad, *Die Grabstelen* -- (cf. *SEG* LIV 656) no. 21. D.Dana, *ZPE* 154 (2005) 297, points out that Δουσπερις (cf. [- - -]περις in Ezerovo, near Odessos: *IGBulg* I² 281) belongs to a group of female names in Dacia and Moesia composed with -pier (Naipier: *CIL* III 12418; Sispiris: *An.Ép.* [1998] 1140) and -vier (e.g. Navier: *An.Ép.* [1985] no. 97).

816. **Odessos (area of: Karaatch-Teke). Christian invocation on a brick, early Byzantine period.** V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 146. Republished by G.Kiourtzian, *art.cit.* (see our lemma no. 1879) 393/394 no. 2 (ph.; translation): Κύριε βοήθη | τῇ καμίνῳ | ΕΦ

2. Τηκανῶ (proper name or variant of δεκανός). B. || 3. ΕΦ: (beginning of the) name of the owner of the kiln, e.g. 'Εφ(ροσύνου), or a number concerning the volume of production?, K.

817. **Orgame. Epitaph of Apollonis, mid-3rd cent. B.C.** Many fragments, some joining, of a marble stele with a relief representing a seated woman (left) and a female servant (right); found in a tumulus near Orgame (for associated finds see our lemma no. 818). Ed.pr. V.Lungu, *Peuce* n.s. 2 [15] (2004) 49-60; cf. ead. in G.Simion, V.Lungu (edd.) *Tombes de l'Âge du Fer dans le Sud-Est de l'Europe. Actes du II^e colloque international d'archéologie funéraire*, -- Tulcea -- 18-24 septembre 1995 (Tulcea 2000) 103 (ph.); ead. in ead. (ed.), *Pratiques funéraires dans les XIII^e-IV^e s. av. J.-C. Actes du III^e Colloque international d'archéologie*

funéraire, -- Tulcea -- 1997 (Tulcea 2000) 79 (ph.); M.Oppermann, *Die westpontischen Poleis* (Langenweißbach 2004) 188/189 (ph.). Ed.pr. collects evidence for the name Apollonis in Moesia and suggests that she was a woman of high social status.

Ἀπολλωνίς | [Ἀπολ]λοδόρου γυνή

818. **Orgame. Sinopean amphoras with stamps and a dipinto, mid-3rd cent. B.C.** Three sherds of Sinopean amphoras with stamps (1/2) and a dipinto (3); found in a tumulus (cf. our lemma no. 1817). Ed.pr. V.Lungu, *Peuce* n.s. 2 [15] (2004) 50-53 (ph.): 1) ἀστυνόμου | Ἀπολλοδόρου | τοῦ Διονυσίου (50/51 no. 1; ca. 257-250 B.C.); 2) [ἀστυνό]μου | [Εὐχα-ρίστ]του τοῦ | [Καλλισθέ]νου | [Χρήσιμος] (51 no. 2; ca. 257-240 B.C.); 3) HPA (red dipinto on the neck of an amphora; mid-3rd cent. B.C.).

3. "Hρα, 'Hρᾶ, or an abbreviated name (e.g. 'Hρακλεώτης, 'Hρακλεισταί, 'Hρακλειδης), ed.pr.

819. **Šapine. Lead weight, 236 A.D.** See our lemma no. 1374.

820. **Telerig. Dedication to Heros Hephaistos by a beneficiarius consularis, late 2nd/early 3rd cent. A.D.** Right part of a marble relief plaque with representation of the Thracian Rider; found in a sanctuary of the Thracian Rider at Telerig (Dobrich district, South Dobroudža). This sanctuary was in use in the late 7th/early 6th cent. B.C. and from the early Hellenistic period to the early 4th cent. A.D. It flourished in the Imperial period (ca. 150-ca. 325 A.D.). The sanctuary was dedicated to the worship of the Thracian Rider, known here as "Hρως "Hραιστος, "Hφαιστος Δαβατοπινηός, and Θεός Δαβατόπειος (*IGBulg* II 867 bis, 868/869; V 5385; cf. *SEG* XLIII 475). Ed.pr. S.Torbatov, in *Heros Hephaistos* -- (cf. our lemma no. 738) 80-91 (ph.; in Bulgarian; English summary), summarizes the results of the excavations and presents the text of this inscription, with brief comments on the name and status of Clarus (81/82; ph.). Cf. A.Avrām, *BE* (2006) no. 285.

[Π?]εῖος Κλάρος, βενεφικαῖρος(ος)
ὑπατικοῦ λεγιώνης πρῶ(της)
Ἰταλ(ικῆς) ὑπὲρ σωτηρίας αὐτοῦ
4 καὶ αὐτῶν εὐχῆς χάριν ἀνέ-
θηκε κυρίῳ "Hρωῖ "Hφαιστῷ

820 bis. **Telerig. Fragment (dedication to Heros Hephaistos?), late 2nd cent. A.D.** Right lower part of a marble relief plaque with a representation of the Thracian Rider facing right; an altar (?) on the right; found in a sanctuary of the Thracian Rider. Ed.pr. S.Torbatov, *art.cit.* (cf. our lemma no. 820) 81: [- - - -]ΟΥΣΟΛΑ

821. **Tomis. Inscribed mould for weights, Imperial period.** Inscribed mould for weight; side A has six quadrangular frames for smaller weights; side B has two frames for larger weights. C.Preda, *Dacia* 2 (1958) 459. Republished by P.Weiss, *Chiron* 35 (2005) 414-416 (ph. of side A).

- A: 1) hemilitron: δίκελον (vase with two handles); 2) τρετλούνικ(ον); 3) dioukion: δίκελον; 4) oukia: δικία; 5) semis: C; 6) O, i.e., KIO = κοδράντης = quadrans (cf. another small weight from Tomis with O on one side and K on the other).
- B: 1) litra; traces of letters and perhaps of a caduceus; 2) dilutron: δ[ι]λ[ι]ον, i.e., δ[ι]λ[ι]ον or δ[ι]λ[ι]ον

On 419/420 brief discussion of pre-Roman weights from Tomis, their different standards and representations (by and large going back to Seleukid weights), and comparison with later weights. On 418 brief remarks on weights from the pre-Roman period in Kallatis, attesting a Greek standard (μνᾶ; ἡμιμνᾶ) and different representations.

822. **Tulcea (area of: Beidaud). Inscribed bronze plaque, ca. 300 A.D.** Circular bronze plaque with pendant; inscription on the pendant added at a later time. Edd.pr. D.Aparaschivei, I.Matei, *Arheologia Moldovei* 27 (2004) 85-95 (ph.; dr.). Non vidimus: see *An.Ép.* (2005) [2008] 445 no. 1336: Αὐρῆ(λίου) Βάσσο(ς) | Γ. Α(ὐ)ρ(ήλίου) Γ. Πρ(όκλος)? | Αὐρ(ήλίου) Γάι(ος)?

Four soldiers from (the area of) Histria, ed.pr.; S.Follet in *An.Ép.* wonders whether we have three persons on the assumption that Πρ(όκλος) is a cognomen or patronymic.

DACIA

823. **Dacia. Dreams.** N.Zugravu, *Ephemeris Napocensis* 14/15 (2004/2005) 101-122, adduces evidence for dreams, primarily from Latin inscriptions (on 116-119, a list of inscriptions). The following Greek texts are discussed [a mistake of the typesetter has made them unintelligible, Avram]: *CIGD* 17 = *I.Apulum* 355 (no. 21); *CIGD* 18 = *I.Apulum* 262 (no. 22); *CIGD* 110 = *SEG XLVIII* 110 (no. 40).

824. **Dacia. Roman Dacia.** C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (I^{er}-III^e siècles): tome II* (Bucharest 2000) [abbreviated as *IDRE II*], presents a corpus of inscriptions pertaining to Roman Dacia. The texts are accompanied by brief commentaries and occasionally by French translations. The corpus contains mostly Latin texts, but there is also a considerable number of Greek (or bilingual)

inscriptions [not devoid of misspellings and misaccentuations, Papazarkadas]. We present a comparatio numerorum with corpora.

IG II ²	IDRE II	IGBulg III.2	IDRE II	I.Ephesos	IDRE II
3286	365	1570	352	680	376
		1590	351	1543	375
IG X.2.1		1741bis	350		
146	356			I.Izmit	
546	358	IGBulg V		58	388
		5328	331		
IG XII.2				AvP VIII.3	
125	372	I.Tomis		21	381
		344	343		
SEG IX		TAM II		I.Sestos	
101	421	278	386	53	355
SEG XXXI				Bean, JNLycia	
926	380 (dr.)	TAM V.2		36	387
1116	384	913	382		
		935	383	RECAM II	
SEG XXXIII		MAMA VIII		289	400
1188	403	175	401	OGIS II	
SEG XXXIX		IGR I		548	395
358	370	1107	418	IGLS IV	
456	366			1356	412
SEG XL		IGR III		Inv.Palm. X	
605	348	1432	389	79	414
		1433	391	99	413
IGBulg II		1434	392		
709	329			CIL III	
		I.Ephesos		14184(9)	405 (dr.)
		620	373		

825. **Porolissum. Magic inscription on a gem, undated.** Black jasper gem; on the front a 'génie anguipède', with a cock's head and surrounded by three 6-rayed stars, holding a whip in its right and a shield in its left hand; inscription on the back. Ed.pr. S.Nemeti, *Latomus* 64 (2005) 398 no. 1 (ph.): Εἰς Α[- - -]. Ed.pr. prefers 'Α(σκληπιός) to 'Α(βρασάξ); but cf. *An.Ép.* (2005) [2008] no. 1305, where it is pointed out that another gem (*SEG LIII* 750(2)) has the same representation and names 'Αβρασάξ.

825 bis. Romula. Inscribed glass beaker, ca. 25-50 A.D. Fragment of a mouldmade one-handled beaker of yellowish glass; decorated with pillars, palmettes, concentric circles, and a star (?); in the center a framed inscription. Ed.pr. I.Lazăr, *Instrumentum* 21 (2005) 40/41 (ph.). Cf. ead., *JRA* 19 (2006) 332. Cf. our lemma no. 652: A: $\mu\upsilon\epsilon[\sigma\theta\eta]\iota\ \delta\ \acute{\alpha}\gamma\omicron\pi\lambda\acute{\alpha}\zeta\omega\nu$ B: $[\text{Ε}νν\iota\omega\nu\ \epsilon\pi\omicron\iota\gamma\epsilon\nu]$

NORTH SHORE OF THE BLACK SEA

826. North Shore of the Black Sea. History: relations between Skythian kings, Bosporan kings and Greek colonies. A.Ivanchik, *Mediterraneo Antico* 7.1 (2004) 62-71, reconsiders the views concerning the allegedly hostile relations between Greek colonists and Skythian rulers in the Hellenistic period, adducing inscriptions that attest family relations between the royal family of the Bosporan kingdom and Skythian kings as well as the presence of Greeks in the Skythian court in Neapolis: *SEG XXXVII* 674; *LIII* 775; *IOSPE* I² 77/78, 168, 670-672; *II* 75 = *CIRB* 75; *I.Olbiae* 27 = *SEG XXXI* 712 + a new fragment (see *SEG* LIV 695; to be presented in *SEG* LVII). I. argues that the relations between the Skythian kings and Greek cities resembled those between Hellenistic kings and autonomous cities. Discussing *SEG* LIII 775 in some detail (67/68), I. argues that the military events mentioned in the funerary epigram for Argotas from Neapolis were joint military activities of the Bosporan and Skythian kings against barbarians ($\text{Μαυ\acute{\omicron}\tau\alpha\iota}$; $\text{\AA}\rho\gamma\acute{\omicron}\tau\alpha\varsigma$ was Skilouros' predecessor as king of the Skythians and second husband of the Bosporan queen $\text{Καμ\alpha}\sigma\alpha\rho\acute{\upsilon}\eta$, widow of Pairisades III (*IOSPE* II 75 = *CIRB* 75).

827. North Shore of the Black Sea. Military matters. See our lemma no. 2119.

828. North Shore of the Black Sea. Onomastics. The onomastic material from the North Shore of the Black Sea is now assembled in *LGN IV* (cf. our lemma no. 728), under the supervision of J.Vinogradov. On theophoric names see also our lemma no. 781.

828 bis. North Shore of the Black Sea. Political institutions. See our lemma no. 782.

829. North Shore of the Black Sea. Society: indigenous populations. S.Gallotta, in M.G.Angeli Bertinelli, A.Donati (edd.), *Serta Antiqua et Mediaevalia*. VII. *Il cittadino, lo straniero, il barbaro, fra integrazione ed emarginazione nell'Antichità*. *Atti del I Incontro Internazionale di Storia Antica* (Genova 22-24 maggio 2004) (Rome 2005) 427-436, studies the relations between colonists and indigenous populations especially in Chersonesos in Tauris, Herakleia Pontica, and Olbia. She briefly discusses the honorary decree for Diophantos (*Syll.*³

709 = *IOSPE* I² 352), identifying the $\text{παροικο\acute{\upsilon}\nu\tau\epsilon\varsigma}$ (LL. 42-44) as a dependent population living in Chersonesos' territory. She also adduces the stele of Leoxos (*IOSPE* I² 270 = *IGDOP* 44 = *SEG* III 594; *LIV* 696*) and the decree for Protogenes (*IOSPE* I² 32), in which she identifies the $\text{Μιξ\acute{\epsilon}\lambda\lambda\eta\gamma\eta\epsilon\varsigma}$ as a local population that had adopted Greek customs.

830. Artezian. Epitaph of Sosibi(o)s and his sons, 1st/2nd cent. A.D. Lower part of a relief stele found in a necropolis near the Artezian settlement (Crimea); on the upper panel two horsemen, on the lower panel a seated woman (left) and a mounted hunter (right); below the panels an inscription. Ed.pr. N.I.Vinokurov in *Materialy II Bosporskikh chtenij* (Kerch 2001), (Kiev 2001) 16; non vidimus. Mentioned by N.I.Vinokurov, *Drevnosti Bospora* 5 (2002) 77 (in Russian; ph.). Republished by J.A.Matkovskaya, S.R.Tokhtas'ev in *Naučnyi sbornik Kerčenskogo zapovednika* (Kerch 2006) 179-210 no. 2, with comments on the names. We present their text.

$\Sigma\omega\sigma(\tau)\acute{\iota}\beta\iota\ \Delta\iota\omega\nu\sigma\acute{\iota}\omega\nu$
καὶ υἱοὶ Δισακος

καὶ Παδαφ(ο)vac.υ
4 χαίρετε

831. Belinskoe. Dipinto on an amphora, 3rd cent. A.D. Amphora with dipinto, found in a settlement near the village of Belinskoe (Bosporan Kingdom). Mentioned by V.G.Zubarev, *Drevnosti Bospora* 5 (2002) 132 (in Russian; dr.): AP

832. Berezan. Inscribed bone tablet, ca. 525-500 B.C. *SEG XXXVI* 694 (XL 611; XLII 708/709). In *Nommer les dieux* 255-261, A.-L.Philippe presents the Greek text, with French translation, and comments on Apollo's epithet $\Delta\epsilon\lambda\phi\acute{\iota}\nu\iota\omega\varsigma$.

833. Bosporan Kingdom. Economy: pottery production. In an overview of pottery production in the cities of the Bosporan Kingdom, D.Zhuravlev, *Antiquitas Aeterna* 1 (2005) 235-254 (in Russian; English summary), mentions the potters' signatures found on relief cups of the late 2nd/early 1st cent. B.C.: Δημητρίου (Pantikapaion, Phanagoreia, Myrmekion) and Δαμοκλείος (239).

834. Vacat.

835. Bosporan Kingdom. Onomastics. S.R.Tokhtas'ev, *ACSS* 11.1/2 (2005) 15-34 nos. 4-10, presents a corrected English version of the article (in Russian) summarized in *SEG* LIII 761 (on *CIRB* 65, 147, 884, 1016, 1034, and 1059), which allows us to correct several mistakes in that summary. *CIRB* 65 (15-18 no. 5): T. reads $\Theta\epsilon\omicron\phi[\acute{\iota}\lambda\omega\nu]\ \Pi\alpha\tau\tau\iota\epsilon\iota$ ($\Theta\epsilon\omicron\delta\omicron[\sigma\acute{\iota}\omega\nu]$

Πατρ(ρ)έ[ως], *CIRB*); Πατρι is the genitive of Πατρις. *CIRB* 147 (18-20 no. 5): Καλλιότερος is a late form of the comparative of καλός; Μυρομένη = Μυρονμένη. *CIRB* 884 (20-22; ph.): T. reads Καλίστων = Καλλιστών (Κα[λ]λίστων = Καλλιστώ, *CIRB*).

836. Chersonesos in Tauris. Religion. I. Lisový, *art. cit.* (cf. our lemma no. 853) 953-955, gives an overview of the cults of Chersonesos. Adducing the epigraphic evidence concerning the cult of Πορθένος, T.M. Shevchenko, *Arheologia (Kiev)* (2005.2) 28-34 (in Ukrainian; English summary), rejects the theory of a strong barbarian religious influence.

837. Chersonesos in Tauris. Oaths of a treaty between Chersonesos and King Pharnakes of Pontus, 179 or 155 B.C. *IOSPE* I² 402. J.M. Højte, in *Chronologies of the Black Sea Area* 137-152 (dr.; ph.), reprints the text (148/149; English translation) and reviews the research on the date of this treaty, which belongs to the 157th year of an era (155 B.C., according to the Seleucid era; 179 B.C., according to an otherwise unattested Pontic era, starting with 336 B.C.). He briefly discusses the dates of an honorary inscription for Pharnakes (*IG* XI.4.1056), which is now placed in 196/5 B.C.; a dedication by a King Μιθριδάτης Φιλοπάτωρ Φιλάδελφος in Rome (*CIL* VI 30922; ph.), which probably is of Sullan date and irrelevant for this discussion; and an honorary decree for Ἀλκιμος (T. Reinach, *NC* 4th ser., 5 [1905] 113-119), which should be dated to the 161st year of the Seleucid era (152/1 B.C.) and not of the Bithynian era (137/6 B.C.). Although there is no firm evidence that Pharnakes was still alive in 155 B.C., this year is a probable context for the barbarian threat against Chersonesos alluded to in the treaty oaths. Pharnakes must have died soon after the treaty, because Mithridates IV was already king in 155/4 B.C. (Polybios 33.12.1).

H. Heinen, in A. Coskun et alii (edd.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 31-54, presents the text (German translation; 33-35) and discusses the historical context and the nature of the relation between Chersonesos and Rome. The prohibition of actions against Rome (LL. 22-28), which are connected with a relationship of φιλία/amicitia is paralleled in *A&R* 1 (cf. *IG* XII.6.6 LL. 21/22; Liv. 35.46.6). The most probable date for the treaty between Chersonesos and Pharnakes is the year 179 B.C. (the 157th year of a local era); a new era was probably introduced during the reign of Mithridates V. The treaty between Chersonesos and Pharnakes should be seen in the context of Rome's interest in this region after the peace treaty that ended the Pontic War (ca. 182-179 B.C.; cf. Polyb. 25.2.13/14).

838. Chersonesos in Tauris. Decree concerning lawcourts, 1st cent. A.D. Upper part of a stele found in 1908 by R. Löper. Ed. pr. I. Makarov, in A.L. Smyshliaev, O.P. Smirnova (eds.), *Drevnee Sredizemnomorie: Religija, obshchestvo, kultura* (Moscow 2005), 73-82 (ph.; in Russian). Id., in *Provinciae Imperii Romani inscriptionibus descriptae*, Barcelona 3-8 Septembris 2002. *Acta* II (Barcelona 2007) 877-883, presents a French version of the same article. For a summary see id. in A. Bresson, A. Ivantchik, J.-L. Ferrary (edd.), *Une koiné*

pontique. *Cités grecques, sociétés indigènes et empires mondiaux sur le littoral nord de la mer Noire* (VI^e s. a.C.-III^e s. p.C.) (Bordeaux 2007) 327/328 (text, on 338).

Makarov [who regards this text as a law, although it clearly is a decree (L. 1), which refers to existing laws (LL. 10, 19, 21, Chaniotis)] points out that the demographic decline of the city (L. 2) necessitated a reform concerning the number of judges. The number of the judges depended on the monetary value of the matter for which the lawsuit took place (15 judges for more than 60 denarii; 9 judges for more than 30 denarii; 7 or fewer judges for matters of lesser value). The ἄρχοντες were responsible for the composition of the lawcourts by lot (cf. LL. 2/3, 8/9, and 13). A unique feature of the procedure was the right of the adversaries to reject (ἀπολέγω) five of the potential judges; this may be the result of Roman influence (*relectio*). Cf. the remarks of A. Avram, *BE* (2008) no. 411.

Ἀγαθαὶ τύχαι· ἔδοξε τῷ βο[υ]λαὶ καὶ [τῷ δ]ήμῳ· ἐπ[ε]ί
διὰ τὴν ὀλιγανδρίαν τὰς πόλεις Ο.[-^{α6}-] -οντι το[ι]
4 ἄ[ρχ]οντες[ς] ..NTE.B.Q.A.ΦΑΣ.[-^{α6}-] -του ἑννό-
[μου] πλάθ[ε]ος τῶν πολιτῶν καὶ δι[ε]ῖ[α] τοῦτο συν-
βαίνει Δ[-^{α4}-] π[ρ]ο[σ]τά[θ]ηται τὸν δικα[σ]τ[ή]ν[α]ς τοὺς ἐν τοῖς
ἐπιδίκ[οις] κρίνοντας ----- ὥστε [δ]ιὰ τοῦ[το]
8 ἀταξίαν τινὰ [- -----] .YN.ΘΑΙ δὲ ἄ[ρ]-
χοντα ΠΟ.[- -----] τοὺς κατὰ ἔτος ἄρχον-
τας εἰς Ο.[- -----] -ις κλαροῦν [κα]τ[ὰ]
τὸν νόμον[- -----] -τῶν βουλῶν καὶ τῶν [-]
[.JANΩN] [- -----] ἐν κλήματι ἔχει μείζων δὲ
12 [να]μιν [ἦ *] ----- ὅσα δὲ μείζ[ω]ν δύναμιν ἔχει
[ἦ] * ζ ἀποκλαροῦν ἂν[δ]ρας ιε'· [δ]οσα δὲ π[λ]εῖ[ο]νός ἐστιν τε[ι]-
[μ]άματος [ἦ *] λ' ἄνδρας θ'· [τῶν δὲ ἡτ[έ]ρον] ἐν κλή-
[μ]άτων ἄνδρας ζ', ἐκτὸς αἱ κ[α]ὶ μὴ ἐκούσιν ἦν τοῖς ἀντι-
16 δίκ[οις] ὀλιωτέροις χρῆσθαι κ[α]τὰ τῶν ἀπολέγειν πέντε ὑπεξαίρου[ν]
[ἔστω] δὲ ἔξουσία τοῖς ἀντιδίκ[οις] ἐκ τοῦ πλάθεος τ[οῦ]
ἐννόμου ---- τῶν δικ[α]σ[τ]ῶν ἀπολέγειν πέντε ὑπεξαίρου[ν]
[μένους]· ἄλλους δὲ δικάζειν κατὰ τὸν νόμον τὸν τῶν ..O[- -]
20 [- - - καὶ ὁ μύνοντας φέρειν τὴν ψάφον -----]
[- - - -] τὸν νόμον ΟΣ.Ε[- - - -]
[- - - -] .Ο κατὰ τὸν νόμον -----]
[- - - -] ΣΠΑΡ[- - - -]
[- - - -] -----]

2/3. οὐ κατ[α]λύοντι τὸ ἄδικο, L. II 5. [δικας], M. II 12-14. * = the symbol for denarii II 14. ἄνδρας Ο. L. II 14/15. ΝΑΕΗΤ.ΟΙ.ΝΕΝΚΑΗΡΟΙΑΤΩΝ, L. II 16. καταδικαίει = καταδοσιάζει; 'ordonner par un décret ou par une loi', M.; καταδοσιάζει ('ou s'il n'y a pas de source'), A. II 18-19. ὑπεξαίρου[ν] μένοις, M.; ὑπεξαίρου[ν] μένοις ('qu'il soit dans le pouvoir des défenseurs de récuser du corps des magistrats -- des juges -- cinq à être supprimés'), A. II [19. κατὰ τὸν νόμον τὸν τῶν [πρ]ο[σ]τάθ[η]ν[α]ς; cf. *Staatsverträge* 482 LL. 48-50: τῶν δὲ δικασθέντων τὰς πράξεις εἶναι ... ἐν γόρτυν δ[ε] κατὰ τὸν νόμον τὸν προξενικόν; *I.Cret.* III. III.3 C L. 11:

[δ]όμεν ... τὸ δίκαιον καθάπερ καὶ τοῖς προξένους; the application of the προξενικός νόμος would safeguard that the trial took place without delay || 20. cf. ὁμνόντα κρίνεν in Archaic Cretan law (*J.Cret.* IV 41 cols. IV/V; 72 col. I LL. 12-14, 23/24, 39, col. III L. 1 etc.), Chaniotis] || 23. or ΣΤΙΑΡ, M.

839. Chersonesos in Tauris. Honorary decree for C.Iulius Satyros, 46 B.C. *IOSPE* I² 691. I.A.Makarov, *VDI* (2005.2) 83-93 (in Russian; English summary), re-examines this decree and its historical context. He argues that Γάιος Ἰουλίος Σάτυρος was sent as an envoy to Rome by Herakleia Pontica. He tentatively suggests restoring in LL. 10/11 either ἐφ' ὧν ἀν[ενεώσατο τὰν ἰ]ν[ε]ρ[χ]ουσαν πο[τ]ε' αὐτοὺς ἀμὼν οἱ[κειότητα καὶ συγγένειαν] (if this is a reference to the kinship between Herakleia and Chersonesos) or ἐφ' ὧν ἀν[ενεώσατο τὰν ἰ]ν[ε]ρ[χ]ουσαν πο[τ]ε' αὐτοὺς ἀμὼν οἱ[κειότητα καὶ φιλίαν] (if this is a reference to an earlier treaty between Chersonesos and Rome; cf. *IOSPE* I² 402). This text does not provide evidence that Iulius Caesar granted freedom to Chersonesos in 46 B.C.

840. Chersonesos in Tauris. Honorary decrees for Titus Aurelius Calpurnianus Apollonides and his wife Paulina, 174 A.D. *SEG* XLV 985; LI 958. R.Haensch, in V.Cojocaru (ed.), *Ethnic Contacts and Cultural Exchanges North and West of the Black Sea, from the Greek Colonization to the Ottoman Conquest* (Iași 2005) 255-268, argues that Calpurnianus, in his capacity as financial procurator of Moesia Inferior, was sent by the emperor to the Crimea as head of a special vexillation [in the same sense, Smyshlyaev; see *SEG* XLV 985, app.cr. in fine, Plekel]. Ἀγεμὼν (LL. 12/13) is the equivalent of praeses: there are parallels for a financial procurator being called praeses. H. suggests interpreting σκάπτρον (LL. 13/14: ἐπαρχείας σκάπτ[τρον]) as the equivalent of vexillum; ἐπαρχεία denotes the honorand's area of responsibility ('Aufgabenbereich') rather than territorial provincia. Several other Latin inscriptions testify to the presence of Roman vexillations in Chersonesos' territory in the 2nd century A.D. The award of προξενίας πολιτεία is paralleled in several other decrees of Chersonesos, in which both the award of προξενία and the προξενίας πολιτεία were granted. Chersonesos still was a relatively independent city, which, however, occasionally needed Roman support in its conflicts with the Bosporan Kingdom. Calpurnianus Apollonides is known from two other inscriptions (*IGR* III 41 = *IJznik* 58; *IGR* I 1107 = *ILS* 8850); he probably was a native of Nikia. For σκάπτρον see also our lemma no. 1393.

Id., in C.Eilers (ed.), *Diplomats and Diplomacy in the Roman World* (Leiden 2009) 209-220, presents a slightly modified version of this article, incorporating the results of his analysis in a more general study of Roman presence in allied states [to be summarized in *SEG* LIX, Chaniotis].

841. Chersonesos in Tauris. Building inscription, 533, 548, or 563 A.D. V.Latyshev, *Sbornik grečeskikh nadpisej hristjanskikh vremen iz južnoj Rossij* (St. Petersburg 1896) 98-105 no. 98; D.Feissel in *IdC* 219/220 (ph.). In a discussion of when Bosporos joined the Byzantine Empire (during the early reign of Justinian I), M.I.Khrapunov, *Arheologia* (Kiev) (2005.1) 29-

36 (in Ukrainian; English summary), adduces this text (ph.; text; Russian translation). We give Feissel's text.

	[-----]ΣΗΦΩΝ[[-----]τοῦ λαμπροτά-
	[-----]Η τὸ μερικόν	8	[του πατρὸς ταύτης τῆς πό-
	[-----]ς Ἰουστινιαν-		[λεως, πράττ]οντος Ἀνγουλᾶ
4	[νοῦ τοῦ αἰ]ωνίου Αὐγ-		[τοῦ λαμπροτ]άτου τριβού-
	[οῦς]του		[νου καὶ ἔργο]λάβου, μηνι
	[καὶ Αὐτοκρά]τορος σπουδῇ	12	[-, ἰνδικ]τιῶνι ἐνδεκάτῃ

3. [ὑπατία], [βασιλεύοντος], [βασιλείας], or [ἐκ προνοίας], L.; [ἐκ προνοίας], F. || 8. [κόμητος], since [προτεύοντος] is too long, L.; [πατρός], F.; [ἄρχοντος], K. || 10. [λαμπροτ]άτου, F., K.; [ἐνδοξοτ]άτου, L.

842. Chersonesos in Tauris. Amphora stamps. V.F.Stolba, in *Chronologies of the Black Sea Area* 153-177, discusses the chronology of the stamped amphoras of Chersonesos in connection with Thasian and Rhodian stamped amphoras found in this city. He presents a list of known ἀστυνόμοι and their approximate dates (ca. 325-150 B.C.).

843. Chersonesos in Tauris. Inscribed pottery, late 4th to mid-3rd cent. B.C. M.I.Zolotarev, in *Chronologies of the Black Sea Area* 193-216, briefly presents the pottery found in a cistern. It contained inter alia amphora stamps (Chersonesos: 36; Rhodes: 8; Sinope: 3). Z. mentions the following names that appear on stamps of Chersonesos (ἀστυνόμοι: Ἀπολλᾶς, Ἀπολλώνιος, Διοσκουρίδας, Ἡράκλειος, Θεογένης, Μᾶτρις, Μᾶτρις Ἀγασικλείος, Νάνων; ca. 320-260 B.C.) and Sinope (ἀστυνόμοι: Αἰσχίνης, Αἰσχίνης Ἴφις, Ἀρτεμίδωρος, Δημήτριος Θεογνέτου; potters: Ἀγάθων, Δῖος, Καλλιθένης, Ψάμμης; ca. 270-260 B.C.). Z. also mentions several graffiti (most are monograms), of which he gives the following texts (dr.): 1) A (195; amphora from Kolchis; a graffito under the handle; 3rd cent. B.C.); 2) Ματρὸς ἰερ[ός] (197; kantharos).

2. 'A dedication, by Matria to an uncertain deity', Z. [on the dr., the last letter in L. 1 is circular; certainly a dedication to the Mother of the Gods, Chaniotis].

844-846. Gorgippia. Inscriptions naming kings of the Bosporan Kingdom, late 2nd/early 3rd cent. A.D. Three inscriptions found in 1991. Ed.pr. N.V.Smirnova, *Drevnosti Bospora* 5 (2002) 224-228 nos. 1-3 (ph.; in Russian; English summary).

844: 224/225 no. 1. Dedication (or building inscription) mentioning King Kotys III, ca. 227-231 A.D. Fragment of a marble plaque.

Ἀγαθῇ Τύχῃ βασιλεύοντος βασι-

λέως Τιβερίου 'Ιουλίου Κόττος
[φιλοκαίσαρος καὶ φιλωμαίου
4 [εὐσεβοῦς -----]ν

1. Ἀγαθή Τύχη, ed.pr. [Ἀγαθή Τύχη on the ph., Chaniotis].

- 845: 225/226 no. 2. **Dedication, ca. 174-211 A.D.** Upper right corner of a plaque; an inscription within a frame.

[Βασιλεύοντος βασιλέως Τιβερίου 'Ιουλί]ου Σευ-
[ρομάτου φιλοκαίσαρος καὶ φιλωμαίου]ν εὐσε-
[βοῦς, ἔτους --, μηνὸς -----] θεῶ
4 [Ποσειδῶν? -----]ε
[-----]ην
[-----]ν

On the basis of CIRB 1134, ed.pr. suggests that this is a dedication to Poseidon made by an association of ναύκληροι.

- 846: 226-228 no. 3. **Fragment, 205 A.D.** Small fragment of a block.

[Ἀγαθή Τύχη· βασιλεύοντος βασιλέως Τιβερίου 'Ιουλί]-
[ου Σ]αυρομά[του φιλοκαίσαρος καὶ φιλωμαίου εὐσεβοῦς]
[ἔτος]υς· β'φ', μηνὸς -----]
4 [Τε]λαμώνος [- -----]
[Θιάβ?]ωγον Πά[που?] -----]
[- -----]ΦΑΝ[- -----]

Possibly the dedication of a private association, ed.pr. [the accusative in L. 5 suggests an honorary inscription, Chaniotis] 4. [τε]λαμώνος, ed.pr., who points out that this would be the first attestation of τελαμών in Gorgippia [rather the genitive of the personal name Telamon, attested in Pantikapaion and Chersonesos in Tauris (LGN IV, s.v.), Chaniotis] 5. this rare name is attested in Tanais (CIRB 1287 L. 21), ed.pr.

847. **Gorgippia. Dipinti on amphoras, early 3rd cent. A.D.** M.Alekseeva, *Drevnosti Bospora* 5 (2002) 27-53 (dr.), mentions the discovery of numerous vases in two private houses destroyed around 240 A.D. Several amphoras have dipinti [we read the texts from the drawings, Chaniotis]: 1) E (38 fig. 4.6); 2) Λ | Λόννου (50 fig. 16.9); 3) ΠΠΠ (52 fig. 18.5); 4) ΠΠΠ | ΑΠ (52 fig. 18.6); 5) Μάρκ. (52 fig. 18.7).

In a further excavation report, ead., *Drevnosti Bospora* 6 (2003) 18-43 (dr.), mentions two additional amphoras with inscriptions: a graffito (6) and a dipinto (7) [we read the texts from the drawings, Chaniotis]: 6) Φ (39 fig. 12.2); 7) ΓΑΛΑΝΑΑΜ | ΦΩΛ. ΖΑΒ (39 fig. 12.3).



848. **Hermonassa. Dedication, late 4th cent. B.C.** Fragment of a stele. Ed.pr. N.A.Pavličenko in *Bosporskiy fenomen* (2005) 405/406 (in Russian) (ph.; dr.); non vidimus. See A.Avrām, *BE* (2008) no. 419:

[----- εὐ]ξάμε[νος ----- ἀνέθηκεν ἄρχοντος]
[Παιρισάδεος] Βοσπ[όρου καὶ Θεοδοσίας -----]

849. **Kyta. Graffiti, 4th cent. B.C.** E.A.Molev, *Drevnosti Bospora* 6 (2003) 217-238 (dr.), presents a catalogue of 115 graffiti inscribed on vases (usually on cup bases) after firing and found in Kyta between 1970 and 1995 [cf. *SEG* XL 629 and XLIV 685/686, Chaniotis]. Most of the graffiti consist of one or two letters. In these graffiti, M. sees evidence for the cult of Apollo, Dionysos, Demeter, Zeus, Meter Theon, and a hero [however, some of the abbreviated names may be abbreviated theophoric names, not names of gods, Chaniotis]. The following texts had already been presented in *SEG*: *SEG* XL 629(2) = no. 70; 629(3) = no. 59 (Molev reads Σακας, αρνη). We can present a selection of the longer texts: 1) [-]τάδος (221 no. 4); 2) Ἀτ[τ] (221 no. 12); 3) Δαμ[ῶς?] (222 no. 21); 4) Νεο. (222 no. 23); 5) ΔΕ ΔΕΡ (222 no. 26); 6) Δημ. (223 no. 28); 7) 'Ιασ. (223 no. 32); 8) Ἀπολ. (223 no. 34); 9) Μητ(ρ.) (224 no. 51); 10) Δικυ(λος?) (225 no. 64); 11) Διοδ(ωρ.) (227 no. 93); 12) Θρα. (227 no. 94); 13) Σπα. (227 no. 101); 14) Δίωι (227 no. 104); 15) [εὐ]ξάμενη Πυθα[-] (227 no. 105); 16) Σπ. (228 no. 108); 17) Ἀπολ. (228 no. 113).

5. Δέρκας, ed.pr. 113 and 16. a form of Σπάρτοκος, ed.pr.

- 849 bis. **Neapolis Scythica. Dedication to Achilles, 2nd cent. B.C.** *IOSPE* I² 672. J.Hupe, *Eurasia Antiqua* 9 (2003) 281-301, republishes this dedication to Ἀχιλλεύς νήσου μεδέων (dr.; ph. of squeeze); formerly considered lost, now found in the State Historical Museum in Moscow. After reviewing the earlier research on this text, H. studies in detail the information concerning Posideos. Ποσίδεος Ποσιδέου is known as the sponsor of bronze statues dedicated to Ζεὺς Ἀταβόριος (*IOSPE* I² 670; ph.), Ἀθηναῖα Λινδία (*IOSPE* I² 671; ph.), and Ρόδος (our lemma no. 849 ter) in Neapolis, and to Ἀφροδίτη Εὐπλοία (*IOSPE* I² 168; ph.) in Olbia. Posideos' preference for Rhodian cults and the occurrence of the word χαριστήριον (in *IOSPE* I² 168, 670, 671, and our lemma no. 849 ter), unusual in the North Pontic area, support the assumption (contra L.Robert) that he originated in Rhodes or the Rhodian Peraia. As a member of the Rhodian aristocracy of traders, he entertained contacts with Olbia, where he was awarded citizenship and was honored by the Koans (*IOSPE* I² 77) and the Tenedians (*IOSPE* I² 78). Because of his military experience in fighting against pirates, he was recruited by a Scythian dynast (King Skilouros?) to fight against the Σατορχαῖοι (*IOSPE* I² 672).

- 849 ter. **Neapolis Scythica. Dedication to Rhodos, 2nd cent. B.C.** Marble base for a bronze statue. O.D.Daševskaya, *Sovetskaya arkhéologiya* (1960.1) 261-265 (ph.);

E.I.Solomonik, *Numizmatika i epigrafika* 3 (1962) 41-43 (ph.). Republished by J.Hupe, *art.cit.* (cf. our lemma no. 849 bis) 286 (ph.).

Ῥόδωι
Ποσιδε[ο]ς Ποσιδέου
χαρι[σ]τήρι[ο]ν

850. Neapolis. Amphora stamps and graffiti, 2nd cent. B.C. In an overview of the Hellenistic chronology of Neapolis, J.P.Zajcev, in *Chronologies of the Black Sea Area* 259. 273, presents a list of the names of Rhodian eponyms (ca. 189-ca. 108 B.C.) that appear on amphora stamps found in Neapolis (265/266; cf. drs. of some of these stamps on 268). On 263, Z. mentions a graffiti on a lagynos found in the palace (late 2nd cent. B.C.): [χ]ρηστοῦ, [χ]αίρε

Χαίρε, Z. [read from the dr.; probably a sympotic graffiti: 'of the worthy one; cheers!'], Chaniotis].

851. Nymphaion (area of: South Churubashskoe). Amphora stamps, 4th-3rd cent. B.C. 16 stamped amphora handles found in a settlement at South Churubashskoe (6 km northwest of Nymphaion). Ed.pr. I.T.Kruglikova, *Drevnosti Bospora* 5 (2002) 150 nos. 2-15 and 17/18 (in Russian). We list the personal names attested on them. **Thasos** (no. 2): Πυλάδης, **Herakleia** (nos. 3-9): Ἀπολλώνιος, Ἀρίστων, Διονύσιος, Ἡρακλίδης, Μαλάκων, Μάρων, Μαχίας, Μνασίμαχος, Σκύθας, Στασίχορος, **Sinope** (nos. 10-14): Ἀρχεπτόλεμος, Διονύσιος, Ἡφαιστίος, Ἡφαιστόδωρος, Μνησικλῆς, Νευμήνιος, Ποσειδώνιος, Ποσιδεῖος, Χαβρία. **Unknown provenance** (Knidos?; no. 15): Φαινοκλῆς. No. 17 has a monogram (Φι.); no. 18 has an abbreviated name (?; ΟΛ or ΟΔ).

852. Nymphaion (area of: South Churubashskoe). Dipinti on amphoras, Hellenistic. Fragments of amphoras with dipinti found at South Churubashskoe (cf. our lemma no. 851). Mentioned by I.T.Kruglikova, *Drevnosti Bospora* 5 (2002) 146 and 165 (dr.): 1) ΦΑ (165 fig. 12.6); 2) Φ (165 fig. 12.7); 3) ΘΑ (165 fig. 12.10).

853. Olbia. Religion. I.Lisový, in H.Hefner, K.Tomaschitz (edd.), *Ad Fontes! Festschrift für Gerhard Dobesch zum fünfundsiebzigsten Geburtstag am 14. September 2004* (Vienna 2004) 947-953, gives an overview of the cults of Olbia, especially of the cults of goddesses. S.Buyskykh [Bujskikh], in *The Culture of Thracians* 201-207, summarizes the information provided by graffiti on the cult of Ἀχιλλεύς at Bejkuš [cf. SEG LI 969 and LIII 784].

853 bis. Olbia (?). Decree regulating the use of Athenian coins, weights and measures, 5th cent. B.C. See our lemma no. 81.

854. Olbia. Award of citizenship to Satyros and treaty of alliance between Olbia and Leukon, 392-380 B.C. SEG XLV 1000. M.I.Zolotaryov in D.Braund (ed.), *Scythians and Greeks* 148-152, adduces this text (translation on 149) in connection with the conflict between Theodosia and the Bosporan Kingdom; he suggests that Olbia's diplomatic contacts with the Spartokids were linked to this military event. The conflict concerning Theodosia was part of a larger sequence of events, involving also the construction of a fortification wall in Nymphaion and the expansion of the territory of Chersonesos in Tauris.

855. Olbia. Dedication of the city wall to Meter Theon, 78/77 B.C. Marble base broken on top left corner; a recess on the top for the support of a cover slab that may have supported a bronze statue; found re-used in a building in the southeast part of the upper city of Olbia in 2002. Edd.pr. V.Krapivina, P.Diatroptov, *ACSS* 11.3/4 (2005) 167-180 (ph.; translation), with detailed historical commentary; for a Russian version see *VDI* (2005.1) 67-73. The new text shows that Olbia was under the control of Mithridates VI, whose governor (L. 5: ἐπὶ τῆς πόλεως) was also commander of a garrison established by Mithridates, probably to protect the city from barbarian attacks, in the last years of the 2nd cent. B.C.; the garrison consisted of Ἀρμένιοι, i.e. soldiers from Armenia Minor (cf. *IOSPE* I² 35). The construction of the city wall in 78 B.C. should be seen in the context of the king's preparation for the war against Rome. His name (LL. 1-3) must have been erased around 70 B.C.

[[Ἐπὶ βασιλέ]ως]]
[[Μιθραδ]άτου Εὐ-]]
[[πά]τορος]] Διογένης
4 Θυαίου στρατηγός

καὶ ἐπὶ τῆς πόλεως
τὴν σχοινιαίαν ἀνέ-
θηκεν Μητρί Θεῶν
8 ἔτους κσ'

2. On the form Μιθραδάτης cf. *IOSPE* I² 35, 192, 201; *I.Olbiae* 35-38, 75, edd.pr. II 3/4. Diogenes, Mithridates' governor in Olbia, was probably from Sinope, where the name Θυαίος is common, edd.pr.; A.Avrar, *BE* (2005) no. 293, points out that one cannot exclude Amisos as his city of origin; several of Mithridates' officers were from Amisos II 6. σχοινιαίαν, edd. per errorem [σχοινιαίαν on the ph., Chaniotis]; σχοινιαία ('the curtain of the city wall') is the Olbian variant of σχοινιά (cf. *IOSPE* I² 32 and 180), edd.pr. II 7. the 2nd-cent. city wall of Olbia was dedicated to Plouton, Demeter, Kore, and Demos (N.O.Leipunskaia, *Archeologiya* (Kiev) 3 [1990] 117-122); Meter Theon in a corona militaris appears on coins issued under Mithridates VI in Olbia; her cult was widespread in the North Pontic region, edd.pr. II 8. the 220th year of the royal era of Bithynia and Pontos, edd.pr.

856. Olbia. Dedication to Achilles Pontarches, 2nd cent. A.D. *IOSPE* I² 134; *SEG* LIII 786. S.R.Tokhtas'ev, *ACSS* 11.1/2 (2005) 4-7 no. 1, presents an English version of an article summarized in *SEG* LIII 786. We add some information that was not included in that summary. T. points out that the fathers of both Μουκουναγός, son of Alexander (*IOSPE* I² 129), and Μουκουνάς (a hypocoristic form of Μουκουναγός, a Sarmatian name), son of Kyros (*IOSPE* I² 134), have historical names; they may be members of the same family. For the use of historical names T. adduces Ἀλέξανδρος Φαρνάκου (*CIRB* 951) and Σεῦθης Κόττοξ

862. Pantikapaion. Funerary oration for a general of King Sauromates II, late 2nd cent. A.D. Lower left part of a marble stele. Edd.pr. Y.G.Vinogradov, S.A.Shestakov, *VDI* (2005.2) 42-44. Cf. S.Y.Saprykin, *VDI* (2005.2) 45-80 (ph.; in Russian); A.Tischow, *Hyperboreus* 11.2 (2005) 275-279 (in Latin). Republished by G.W.Bowersock, C.P. Jones, *ZPE* 156 (2006) 117-128 (ph.; translation), based on the ph. of edd.pr. B.-J. present a conservative text, pointing to the grammatical and syntactical anomalies of the speculative restorations suggested by the edd.pr. According to Saprykin, the orator refers to the Emperor Domitian (L. 6) and one of his wars (the Dacian campaigns of 86 and 89 A.D. or the Suebo-Sarmatian War of 92 A.D.); in that case, in L. 5 there is a reference to King Rheskouporis I (67-92 A.D.) and in L.L. 22-24 to his son King Sauromates (93-124 A.D.), shortly after he had

ascended the throne. B.-J. prefer a date in 194 or 195 A.D., under Sauromates II, during the years of the damnatio memoriae of Commodus. They point out that only *CIRB* 1048 (under Sauromates I), which mentions the Psechanoi (cf. L. 29), can be invoked in support of a Domitianic date. Suggestive of a later date, on the other hand, is the evidence that the title of the *χειλιάρχος* (L. 36) is only attested in the late 2nd/early 3rd cent. A.D. (*CIRB* 36A, 53, 58, 984, 1049); the Alani (LL. 10 and 37), who migrated to the area earlier occupied by the Psechanoi (sometime after 130 A.D.), are known from Bosporan inscriptions only in the early 3rd cent. A.D. (*CIRB* 1053); the term *δεσπότης* is used for the first time for Sauromates II (*CIRB* 1049) and then for his son Rhescouporis III (*CIRB* 54); the golden torque as a sign of distinction (see app.cr. ad LL. 36/37) is first attested in ca. 183 A.D. (*CIRB* 1119); *CIRB* 1237 (193 A.D.) mentions a great Bosporan campaign; *CIRB* 1122, which displays an almost identical epigraphic hand, should also be dated under Sauromates II, after the damnatio memoriae of Commodus (ca. 193-195 A.D.). B.-J. suggest that the honorand was an *ἐπίτροπος* of the king (for this position cf. *I. Estremo Oriente* 4).

Cf. A. Avram, *BE* (2007) no. 413 (summary); id., *BE* (2007) no. 415, who tentatively identifies the honorand as Ἰούλιος Μενέστρατος, *χειλιάρχος* (*CIRB* 1049) and *ἀρχικριταίνης* of Sauromates II (*CIRB* 1043; V.D. Kuznecov, *VDI* [2006.1] 155-172 no. 2 [to be presented in *SEG LVII*]). See also B. Zuckermann and B. Puech, *An. Ép.* (2005) [2008] no. 1340 (French translation). We present B.-J.'s conservative text.

[-----]. [-----]
[-----] ἱππέων [-----]
[...⁶...] ὡν τὴν παρά[τα]ξιν ἵκελος ΜΑΝ[-----]
4 θραύων τὸ ἐνπεῖτον ὥσπερ τι ρεύμα [-----]
μετὰ τῆς ἰδίας ἀρετῆς καὶ τύχῃ βα[σιλέως] [-----]
ΑΓΩΝ Καῖσαρ ὁ τότε μέγαν ἦκουεν ΚΑ[-----]
κρίσει τῶν ἔργων ὠνείδισεν ἀ[ρ]γίαν [-----]
8 καὶ δι' ἐπιστολῆς μεταπέμψα[το] ΤΩ[-----]
ΜΑΣΑΣ προτρέψας δ' εἰς τὰ μέλλοντα [-----]
καὶ τοῖς Ἀλάνων βασιλεῦσιν ὑπὲρ τῆς [-----] ἡξί-
ωσεν ὀρίσαι· τὰ (γα) γὰρ μεγάλα τῶν ἔργων [-----]
12 ΓΕΙ τοὺς πλήσιον, οὐχ ὁρώμενα δὲ ΒΑΣΑ. [-----]
ὀφθῆναι Καίσαρι τηλικούτος ἡλικίος ΗΚΟ[-----]
ΣΑΜΕΝΟΣ καὶ τὸν νῦν δεσπότην βασιλέα μ[έγαν] [-----]
ΝΟΣ καταλιπὼν μείζονα διὰ τῆς Ταυρικῆς [-----]
16 τυγχάνοντι δ' αὐτῷ κατὰ τὴν Χερρόνησον [-----]
ἐπὶ τὴν Ἀλάνων συνμαχίαν ἦγοντες, Ο[-----]
ΔΩΝ ὑπέστρεψεν· ἔτι δ' αὐτῷ συνάγοντι [-----] στρα-
τευομένης τὰς παρὰ τῶν βασιλέων πίσ[τεις] [-----]
20 συνήνησεν· ὁ μὲν γὰρ μέγας ἦρως ΕΞΠ[-----]
δ' αὐτὸν λαμπρὰ τύχῃ βασιλέως ΤΩ[-----]
γὰρ ἔτι μείζον ἠξίωσεν συναράμενη [-----] Χε[ι]-
ραν ὁ Κένταυρος τὸν Ἀχιλλέα ΜΕΓΑ[-----]

24 ΨΑΜΕΝΟΣ τὸν αὐτὸν οἶμαι τρῶπον [-----]
γενόμενον βασιλέα Σαυρομάτην [-----] αἰ]-
δοῦς ἀριστευτικῆς οἰάς ἔδει κύριον [-----] ἀφ' Ἑρακλέους]
καὶ Ποσειδῶνος γενόμενον καὶ οὐχ [-----]
28 ΣΕΝ οὐδ' ἐξεπαίδευσεν μόνον ἀλλὰ κ[αὶ] [-----]
ΝΟΝ αὐτῷ προθεῖς μελέτην ἐπὶ Ψεχανοῦς [-----] Σκύ]-
θαῖς ἐπολέμησεν, Ταύρους ὑπέταξεν, καὶ [-----]
καὶ τοῦ ἀνήμερου φρονήματος μετέβαλεν φόβον [-----] ὥστε γε]-
32 νέσθαι τὴν μὲν ἀνάγκην πάθῃσιν, τὸν δὲ πόλ[εμον] [-----]
λόγον περὶ τοῦ φάρμακον οἷς πᾶσιν ἐκεκόσμητο, [πρὸς μὲν τοὺς ἀντι]-
ταττομένους ἦν πολεμικός, πρὸς δὲ τοὺς ὑποκαίριους [-----] τοῖς]
δὲ περὶ τοὺς νόμους, ἀνθ' ὧν αὐτῷ τὰ παράσημα [-----]
36 ΑΣ ὑπῆρξεν καὶ τῆς ὁμοιβῆς δίκαια *χειλιάρχου* καὶ ΣΤ[-----]
Α χρύσεια καὶ πρόδοος Ἑρακλικοῦ τάγματα καὶ τῆς ὁπλῆς [τῶν τάξεως]
ἡγεμονία κοσμοῦσα μὲν καὶ συναύξουσα τὸν [πεπιστευ]κότα τὴν ἀρχὴν]
καὶ ἀξίεπαινον ἀποφαίνουσα τὸν πεπιστευμένον· ὁ γὰρ ἐπ' ἐκείνης λο]-
40 γισμὸς εὐκρατῶς θεθεῖς ἀξίεραστον ἀποφαίνει τὸν ἐπαι[νεθῆντα],
ὅθεν αὐτῷ τὴν εὐδαιμονίαν δόλοκληρον ἐτήρησεν ἀρετῇ ΧΑ[...⁶...]
μετὰ πάντων καὶ τὸ μακροχρόνιον καὶ πᾶσι περισπούδαστον Η[...⁶...]
τῆς βασιλείας· τὸ μὲν εἶναι μέγας οὐ φυσιοῦμενος, τὴν δὲ παρὰ [βασι]-
44 λέως εὐνοίαν καταλογιζόμενος ἐαυτῷ κτῆμα μετ' ἐπεικειας [αἰ]-
ρετόν· αἰεὶ δὲ καὶ μᾶλλον μέγας εὐρίσκει τοῖς χρόνοις ἐπινεάζων, λε]-
λογισμένως ὁμοῦ καὶ πολεμικῶς καὶ τοῖς περικειμένοις ἔθνεσιν ν[ό]-
μον ἐαυτὸν καθιστὰς ὅσα περὶ τὴν Μαιώτιν οἰκίαι καὶ πηγὰς οἶδεν

Unless otherwise stated, restored by edd.pr. (V. = suggestions of Vinogradov, mentioned in the article but not incorporated into the text; S. = Saprykin) || 1. [πεπιστευ]κότα, edd.pr.; nothing is visible on the ph., B.-J. || 2. [ἀπὸ τῶν ἱππέων ἐλείφθη], edd.pr.; the honorand was deserted by cavalry in the heat of battle, S.; [ὑπὸ or παρὰ], T. || 2/3. [κατακόπτη] ... ἵκελος μαιν[ομένη] ποταμῷ, edd.pr.; [δρακόντι]αν?, T.; μαιν[ομένη] B.-J. || 3/4. [κατα]θραύων ... ρεύμα[τα] φερόμενον, edd.pr. || 5. βα[σιλέως] Ἑρακλικοῦ τάγμα[τος] or βα[σιλέως] βασιλέων Ἑρακλικοῦ τάγμα[τος], S. || 5/6. [δρακόντι]αν ... κα[τα]τραπτόμενον, V.; the phrase Καῖσαρ ὁ τότε alludes to Domitian's damnatio memoriae, S.; cf. *CIL* XI 5992: a prior(ibus) princ(ipibus), B.-J. || 6. in fine, perhaps the beginning of the honorand's name, H. Heinen (apud B.-J.); Κά[ριος] Ἰούλιος Μενέστρατος?, A. Avram, *BE* (2007) no. 415 || 6/7. [καὶ δια]κρίσει, edd.pr.; [καὶ ἐπὶ δια]κρίσει, V. || 7. in fine, αἰ[τίαν], S.; ἀ[ρ]γίαν, B.-J. || 8/9. τῷ Κ[αίσαρι], ὅς τὰ μὲν παρόντα, edd.pr.; [ὅς τοιοῦτον ἄνδρα δοκι]μάσας, V. || 10/11. ὑπὲρ τῆς αἰτίας ζημίαν δικαίαν ἡξί[ωσεν] ὀρίσαι, edd.pr.; 'the sense might be, "he consented to make a determination for the kings of the Alans concerning the ..."', B.-J., with comments on the history of the Alans, who in this period were in the northeast of the Bosporan kingdom; they seem to have had several kings or local chieftains || 11/12. [ἐμφανι]ζόμενα μὲν δημαγωγ[η]γῇ ... βασαν[ίζου]σιν, edd.pr., T. || 13/14. in fine ἡκο[υ]σμένους ἦν καὶ ἐπὶ τοῖς τιμη[σί]α-
μενος, edd.pr.; ἡκο[υ]σμένους ἦν καὶ ἐφ' οἷς τιμη[σί]αμενος, V.; ἡκο[υ]σμένους (he was reputed as), B.-J. || 14/15. μ[έγαν] Σαυρομάτην συναράμε[νον], edd.pr.; S. assumes that the honorand had served on the staff of Domitian but had now returned to his previous service with the Bosporan king; B.-J. remark that συναράμε[νον] can only take a dative of the person helped || 15. [ἐστρατεύσατο ἐπὶ Σκύθας], edd.pr. || 16. [συνήνησαν βασιλεῖς οἱ], edd.pr.

|| 16/17. the honorand stopped forces 'coming against/into (ἐπὶ) the alliance of the Alani', B.-J. || 17/18. οὐδ' αὐτὸς ἀπὸ τοιούτων ἐλπίσιν, edd.pr.; οὐδὲ δὲ τὰ μέλλοντα προῖ[δ]ων, T. || 18/19. συνάγον[τι δόναμιν καὶ ἐπὶ Σκύθας στρα]τευόμενον, edd.pr. || 19. in fine, πίστειεις θεῶν καὶ τὰ ὅρκια λαβεῖν, edd.pr.; πίστειεις ἔχει- ρισθείσας λαβεῖν, V. || 20. in fine, ἐσπ[ού]σασεν, edd.pr. || 21. initio, ΔΑΥΤΟΝ in rasura; τῶ[ν], edd.pr.; τοῦ σύμματος βοσπόρου Σαυρομάτου, or τοῦ Τιβερίου τοῦ λίου Σαυρομάτου, S.; in fine, [αὐτῇ], edd.pr. || 22. συναραμένη, edd.pr.; συναραμένη, S. || 22/23. οὐτως γὰρ Χε[ι]ρων, edd.pr. || 23/24. μέγα[ν] ἦρα, ἔξπαίδευσεν προτ[ε]ρ[ε]νός, edd.pr.; the adverb μέγα or a form of μεγαλύνω?, B.-J. || 24. τρῶ[σ]ταιον, S.; in fine, [ὡ]σπερ αὐτὸς τὸν δεσπότην μέγαν, edd.pr. || 25/26. [καὶ τῆς αἰ]λλοῦς ἀριστεντικῆς, edd.pr. || 27/28. [ῶ]φηται τὰ καλὰ κάγαθὰ οὐδ' ἡξή[σ]εν, edd.pr. || 28/29. [π]ροτρέψατο τὸν ἐκπαίδευσέ[ν]ον, edd.pr.; NON may represent a noun governed by προθείς; in fine, e.g. μελέτην ἐπὶ Ψεχανοῦς [ἐποιήσατο], in a military sense (cf. Thuc. 1.18); the honorand and/or the king undertook a campaign against the Psechanoi; a campaign against the Psechanoi is mentioned in *CIRB* 1048 = *IOSPE* II 358 = *IGR* I 907 (*SEG* L 694) (L. 6: [μελετή]- σαντα τὰ κατὰ Ψεχανῶ[ν]), cf. *SEG* L 711), B.-J.; S. identifies the Psechanoi with the Ψεο(σ)οί, known as subjects of the Spartokids in the 4th cent. B.C. (*CIRB* 6 = *Syll.*³ 211) and of King Aspurgos in the late 1st cent. B.C. (*CIRB* 39/40) || 30. [ὑ]ποστρένας τῆς ὕβρεως, edd.pr. || 31/32. φόβ[ον] μέγαν, ὥστε γε[ν]έσθαι, edd.pr.; φόβ[ον] μέγαν, ὅτι ἡ γε[ν]έσθαι, V. || 32-35. the rhetorical structure of these lines is clear; a triad of paired nouns describing the positive impact of external forces (ἀνάνη-πῶθης, πόλεμος-ἡσυχία, λόγος-φάρμακον) is matched by a parallel triad in which the honorand exemplifies these forces (πολεμικός, ἐπεικτής, νόμος); force becomes an experience endured as the honorand conducts war against his enemy; war itself becomes a kind of human solution as the honorand acts justly or generously toward the defeated; speech is the medicine that induces persuasion as the honorand becomes the personification of law for those who obey him (cf. Plut., *Mor.* 614 c; Himerios, *Orat.* 16.1), B.-J. [for the qualities of a leader cf. Diotogenes, apud Stobaios 4.7.62 (266.23-267.16 ed. Hense): ποτὶ δὲ τοῖς ἀγορευομένοις δεῖ καὶ θέσις καὶ ἔξις ἐπιπρεπῆς ἐπιταδεύειν τὸν ἀγαθὸν βασιλέα, πολιτικῶς αὐτὸν πλάσσοντα καὶ πραγματευομένον, ὅπως μῆτε τραχὺς φαίνεται τοῖς πλάθεσι μῆτε' εὐκατα- φρόνητος, ἀλλὰ καὶ ἀδὺς καὶ ἀμυστραφής· ταῦτα δὲ τούτων, αἶκα πρῶτον μὲν σεμνὸς ἦ καὶ ἐκ τῶ ἰδὲν καὶ ἐκ τῶ ἀκούσαι καὶ ἐκ τῶ ἀξίως ἐπιφανεῖσθαι τὰς ἀρχὰς, δεύτερον δὲ χρηστός καὶ ἐκ τῶς ἐντεῦξος καὶ ἐκ τῶς ποτιβλήσιος καὶ ἐκ τῶς εὐεργεσίας, τρίτον δὲ δεινός καὶ ἐκ τῶς μισοπονείας καὶ ἐκ τῶς κολάσιος καὶ ἐκ τῶς ἐπιταχύνσιος καὶ ὅλως ἐκ τῶς ἐμπειρίας καὶ τριβῆς τῶς περὶ τὸ βασιλεύειν. αὐτὸν μὲν σεμνόντα θεο- μῶν ὑπάρχοντα πρᾶγμα δύναται θαυμαζόμενον καὶ τιμώμενον αὐτὸν παρέχεσθαι τοῖς πλάθεσιν, αὐτὸ δὲ χρηστότητα φιλεῖμενον καὶ ἀγαπᾶσθαι, αὐτὸ δὲ δεινότητα φοβερὸν μὲν καὶ ἀνέκατον ποτὶ πολεμικούς, μεγαλὸν- ψυχον δὲ καὶ θαρσαλέον ποτὶ φίλους, Chaniotis] || 32. [ἡ]συχον, τὸν δέ, edd.pr.; here πάθης perhaps means 'endurance', B.-J. || 34. πρὸς δὲ τοῦς ὑποχ[ε]τρίους ἐπεικτής, edd.pr. || 35/36. [τῆς μεγαλο]ψυχίας, edd.pr. || 36/37. σ[τ]ρατοῦ ἀριστεί]α, edd.pr.; σ[τ]εφανηφορί]α, S.; σ[τ]ρεπτά π[ε]λί]α, B.-J., who mention that H. Heinen, *CCG* 7 (1996) 89-94, has drawn attention to gold torques as a sign of distinction (cf. *CIRB* 1119 A/B; cf. the dedication of στρεπτόν χρύσειον by strategoi in Olbia: *IOSPE* I² 80, 85, 91, and 94; χεῖλιαρχία is attested as a rank in the Bosphoran army (*IOSPE* II 41 = *CIRB* 53), B.-J.; πρόδος = 'guide or scout', S.; 'leadership, command', B.-J.; for τάγμα cf. ταγματάρχης in *IOSPE* IV 431 = *CIRB* 1213; a Θρακικὸν τάγμα appears in an unpublished inscription from Tanais, S. || 37. ὁπλει[σ]τικῆς τάξεως, S.; the command of an infantry unit, B.-J. || 38. [π]επιστευ[θ]έντα ἦδε, edd.pr.; perhaps [π]επιστευ[θ]έτω followed by a noun such as τὴν ἀρχήν, B.-J. || 39. ἐγ[λ]εκτός, edd.pr.; ἐπ[ὶ] αὐτόν, Saprykin; ἐπ[ὶ]λεικτής, B.-J. || 41. χα[ρ]ισμάτων, edd.pr.; χα[ρ]ισαμένη, B.-J. || 42. in fine, ἡ[σ]ομα, edd.pr. (a misprint for ἡ[δ]ομα), B.-J.; S. translates 'adornment'; ἡ[δ]ομα, ἡ[δ]ομα, ἡ[δ]ομα, ἡ[δ]ομα, ἡ[δ]ομα, or ἡ[δ]ομα, T. || 43. φσιόω = 'to puff up with pride', B.-J. || 45/46. [λε]λογισμένος, B.-J.; λογιζόμενος, edd.pr. || 47. the river is conceivably the Tanais, B.-J.

863. Pantikapaion. Posthumous honorary inscription for Iulius Kallisthenes, 1st/2nd cent. A.D. Golden frontlet of a crown found in a grave in 1894. L.A. Matsulevitch, *Sovetskaya Arkheologiya* 7 (1941) 62-67. Reprinted by N.Z. Zavoykina, *art.cit.* (cf. our lemma no. 861) 121 (in Russian).

Ἀγαθὴ Τύχη·
τὸ κοινὸν τῶν
θιασιτῶν στεφα-
4 νοῦσι τοῦ λίου Καλλί-

σθένην παραφιλάγα-
θον διὰ βίου
τεμῆς χάριν

864. Pantikapaion. Dedication to Artemis Ephesie, ca. 389-349 B.C. *CIRB* 6a. S.R. Tokhtas'ev, *ACSS* 11.1/2 (2005) 7-12 no. 2 (ph.), republishes this text, which he has examined in the Kerch Museum [cf. a Russian version of the same article mentioned in *SEG* LIII 795 bis], and discusses the form Ἐφεσίτη (L. 2). Unlike Ἐφεσίη ('Ephesian, of Ephesos'), Ἐφεσίτη, the female form of the ethnic Ἐφεσεύς (cf. our lemma no. 858), means 'originating from Ephesos'. Its use here suggests that Artemis' cult had been brought to Pantikapaion by settlers from Ephesos; the form Ἐφεσίτη can be included in hexametrical oracles.

[a female name? - -]· αἰὸν τὸμ βωμὸν
[ἀνέθηκεν Ἀρ]τέμῃ Ἐφεσείῃ vacat
[ιερωμένη, ἄρχο]ν[τ]ος Λεύκωνος

4 [Βοσπόρου καὶ Θε]οδοσίης vacat
[καὶ Σινδῶν κ]αὶ βασιλεύ[ον]τος
[Τορετέων, Δανδ]αρίων, Ψησῶν

1. [Νυ]μφαίου?, *CIRB*; the last letter is Γ or Τ; [Ἐ]κα[ρ]ταίου?, T. || 2-6. the same text as in *CIRB* || 2. the early form of the dative Ἀρτέμῃ is attested in Pantikapaion; cf. J. Boardman, *AR* (1963) 47 (ph.); M.Y. Treister, *Kratkie Soobshcheniya Instituta Arkheologii Akademii Nauk SSSR* 197 (1990) 37-44 (inscribed bronze wine-strainer; ca. 550-500 B.C.: Σὼν Ἀρτέμῃ Ἐφεσ[ί]τη); I.I. Tolstoi, *Grecheskie graffiti drevnikh gorodov Severnogo Prichernomor'ya* (Moscow 1953) no. 176: Ἀρτέμῃ (graffito; early 4th cent. B.C.); it is also found in graffiti from Kerkinitis (V.A. Kutaisov, *Kerkinitida* [Simferopol 1992] 46, ph.; 5th cent. B.C.) and Berezan (V.P. Jailenko, *Grecheskaya kolonizatsiya VII-III vv. do n.e.* [Moscow 1983] 290 no. 100: [Ἀρ]τέμῃ Ἐφε[σ- -]); see also the text in our lemma no. 858, T. || 3. or [εὐ]ξαμένη, T. || 5. initio, possibly [τε καὶ Σινδῶν]; on Leukon's title cf. *SEG* LII 741, T. [on this text see now S.R. Tokhtas'ev, *ACSS* 12 (2006.1/2) 22-56, Chaniotis].

865. Pantikapaion. Dedication by a son of Leukon I to Aphrodite Ourania, ca. 389-349 B.C. *CIRB* 7; *SEG* LIII 800. For an English version of the article summarized in *SEG* LIII 800, see S.R. Tokhtas'ev, *ACSS* 11.1/2 (2005) 12-15 no. 3 (ph.).

866. Pantikapaion. Grave epigram for Apollonios, 1st cent. B.C. *CIRB* 119; *SGDI* 5558. A.K. Gavrilov, *Hyperboreus* 11 (2005) 60-85 and 215-241 (ph.; in Russian; German summary), republishes this epigram and discusses its language (especially spelling mistakes) and style: the opposition between the ἀστένακτος fallen warrior (L. 2) and his wife, who ἀναστάνει (L. 5);

the use of the rare verb $\rho\omicron\mu\beta\acute{\iota}\zeta\omega$ in the image of Moirai spinning the thread of destiny (L. 10: σὲ κλωστήρ Μοιρέων ἐρόμβισεν; 'Klotho versetzte seinen Lebensfaden in eine so starke zwirrende Bewegung, dass der Faden abreißen musste'); and the pleonasmus $\mu\omicron\upsilon\acute{\nu}$ οὐ = $\mu\eta$ οὐν οὐ (L. 12; 'doch wohl nicht'; (v)ὐν οὐ, *CIRB*). These features reveal this epigram as a sophisticated poem, which was influenced by the language of the intellectuals.

867. Pantikapaion. Defixio, ca. 400-350 B.C. Lead tablet, found on the slope of Mithridates Hill (the acropolis of Pantikapaion). Edd.pr. S.Y.Saprykin, V.N.Zin'ko, *Drevnosti Bospora* 6 (2003) 266-275 (dr.).

καταδῶ ΑΙ[- - - - -]
καὶ Μέδ[οντα? - - - - -]
καὶ Θεόγ[νητον - - - - -]

4 καὶ Μάην [κ]αὶ [...⁶...]Ο[- - -]
καὶ Ἀθήνυππον καὶ Χ[- - -]
καὶ Ἀπολλώνιον καὶ [- - -]

868. Pantikapaion. Graffiti on vases, ca. mid-5th cent. B.C. Two vases with graffiti incised after firing; found in a building complex on the acropolis. Ed.pr. V.P.Tolstikov et al. *Drevnosti Bospora* 5 (2002) 265/266 (dr.): 1) $\chi\upsilon\pi$. (265 no. 21; on the base of a skyphos); 2) III (266 no. 29; on the base of a vase).

2. II, edd.pr. [rather III, Chaniotis].

869. Patraeus. Building inscription, 221 A.D. Marble block found at Patraeus in 2000. Ed.pr. N.V.Smironova, *Drevnosti Bospora* 5 (2002) 228 no. 4 (ph.; in Russian; English summary). The building was erected under Rheskouporis II: $\eta\mu\acute{\iota}$ ἔτει | καὶ $\mu\eta\eta\acute{\iota}$ | Δείφ α'

870. Patraeus. Fragment, 2nd cent. A.D. Marble plaque found at Patraeus in 2000. Ed.pr. N.V.Smironova, *Drevnosti Bospora* 5 (2002) 228/229 no. 5 (ph.; in Russian; English summary).

[- - - - -] [- - -]
[- - - - -] οκεῖ
[- - - - -] ΕΜΗΤΑ

4 [- - - - -] ἀν βουλῇ
[- - - - -] ΣΑΠΟΤ[.]
[- - - - -] ΣΑ. [- - - -]

4/5. [ἔδοσ] ἀν βουλῇ | [καὶ δῆμω], ed.pr.

871. Phanagoreia. Manumission record, late 2nd cent. A.D. Small fragment of a marble block found in the sanctuary of Aphrodite Apatouros. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 351-356 (ph.; dr.; in Russian; English summary). The small fragment contains a clause concerning the protection of the manumitted slaves, provided that they fulfil their duties

toward the manumittor (LL. 2-6), and provides the date (LL. 6/7). Ed.pr. notices a similarity between this formula, unusual in manumissions from Phanagoreia but paralleled in manumissions from Delphi and Macedonia, and suspects that the manumittor originated 'in a metropolis'. The fact that the stone was found in the sanctuary of Aphrodite suggests that the manumission took place under her patronage (cf. *CIRB* 985/986 from the sanctuary of Apollo). J. gives an overview of the distribution of manumission records in the area of Bosporus (Pantikapaion, Phanagoreia, and Gorgippia), arguing that slavery spread in mainly the Asiatic part of Bosporus. [Unfortunately, through a mistake of the typesetter, part of the inscription is not presented in Greek fonts; this is corrected in an addendum, which is the basis for the text that we present here, Chaniotis.]

.ΑΙΑ[...]Ε[- - - - -]

PAN τῶν ἀφετών μ[ὴ] ἄπτεσθαι παρὰ τοὺς]

ῥηθέντας ἐν τε [συμβουλῇ καὶ νόμῳ? καὶ μὴ]

4 ἀναληφθῆναι .Ε[- - - - -]

[...⁵.. τ]ὰ εἰς τὴν προειρημ[ένην πάντα ποιοῦν]-

[τε?·] γέγραφα οὖν .Υ[... vacat]

ἐ[τει καὶ μηνὶ Δα]εισ[ίφ - -]

2. in fine, [παρὰ τὰς], ed.pr. [but ῥηθέντας (not ῥηθείσας) requires a masculine article: [παρὰ τοὺς] (scil. perhaps λόγους), Chaniotis] || 4. in fine, [- - - αὐτοῦς - - - ἐὰν αὐτοῖς], ed.pr. [ἐὰν αὐτοῖς can hardly be connected with the participle in LL. 5/6, Chaniotis].

872. Phanagoreia. Manumission record, 51 A.D. SEG XLIII 510. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 351-364 (ph.; in Russian; English summary) [G.Kantor (Oxford) has summarized this article for us, Chaniotis], suggests a new restoration for LL. 6-8: [ο]ἱ τοῦτο<ν> ὕειοι· Καρ, | Σάνδανος καὶ Κάρι[ρ]αγος ([ο]ἱ τοῦτο<ν> ὕειοι· Καρσιάνδανος καὶ Κάριαγος, *SEG*). J. explains τοῦτο<ν> as the genitive of τοῦτος (cf. *OGIS* 717) [cf. G.Mihailov, *IGBulg* 1² 178 bis, on the names Τούτας and Τούτα in Thrace and Asia Minor, Kantor; probably the genitive of Τούτας, Avram]. Touts was the father of Ψυχαρίων, Σόγος, and Ἄνος (LL. 4/5). Κάρι (L. 7) is the name of a manumitted slave, not an ethnic, as ethnics do not appear in Bosporean manumissions. J. rejects the reading Καρσιάνδανος and mentions parallels from Asia Minor for Σάνδανος. Santa- or Sanda- is always the first element in composite names with this stem; they were probably of Lydian origin. Κάριαγος is a Thracian name [improbable, Avram]. J. considers the possibility that Metroteimos was Karragos' second name (LL. 7-9: Κάρι[ρ]αγος <δ> καὶ Μ<η>τρότειμος). In a detailed discussion of the situation of Jewish communities in Phanagoreia and other Bosporean cities and of the roots of ancient anti-semitism, J. suggests that the profitable business of manumissions was eventually taken by the cities out of the hands of Jewish synagogues.

873. Phanagoreia. Fragment (manumission record?), ca. 150 A.D. Fragment of a marble plaque, broken on all sides; found in 1960. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003)

364-366 (ph.; in Russian; English summary). J. identifies this as a manumission because manumissions are often written on similar plaques.

[- - - - - Ο] ὑάλε[ρι- - - - -]
[- - - - - θυγα]τέρα[- - - - -]
[- - - - -] Ο κυρ[- - - - -]
4 [- - - - -] ΙΟ. [- - - - -]

Ed.pr. reconstructs the text as a manumission record:

[- - - - - Ο] ὑάλε[ριον καὶ name]
[θυγα]τέρα [αὐτοῦ, ὅπως ὁσιν αὐτοὶ]
[διὰ τ]ὸ κύρ[ιον ἐλεύθεροι καθάπαξ]
4 [ἀπαρε]νόχ[λητοι καὶ ἀνεπίληπτοι]

[Several other restorations are possible; e.g. L. 1: [Ο] ὑάλε[ρίαν; L. 2: [θυγα]τέρα[ς], [πα]τέρα, etc.; L. 3: ὁ κύρ[ιος?], etc. Chaniotis].

874. Phanagoreia. Fragment, 2nd cent. A.D. Upper part of a marble slab; found in 1971. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 366 (ph.; in Russian; English summary).

[- - -] της Πό[- - - -]
[- - -] αρίων Ὀ[- - - -]

1/2. [Ὀρόν] της Πό[θου καὶ Ψυχ]αρίων Ὀ[ρόντου] | [χαίρετε], ed.pr., who interprets the text as an epitaph.

875. Phanagoreia. Fragment, 1st cent. B.C. Upper left part of marble slab; found in 1970. Ed.pr. V.P.Jailenko, *Drevnosti Bospora* 6 (2003) 367 (ph.; in Russian; English summary).

[- - -] ἄρης
[- - -] ὄνιος
[- - -] Βάτω[ν]

1/2. [- - -] Ἄρης | [- - -] Ἀπολλ[ώνιος], ed.pr.

876. Phanagoreia. Graffito on cup, ca. 500-460 B.C. Foot of a cup with graffito on the underside. Ed.pr. C.Morgan, *Attic Fine Pottery of the Archaic to Hellenistic Periods in Phanagoria* (Leiden 2004) 99 no. 252; T

877. Pustynnyi Bereg II. Graffito on amphora, late 4th/early 3rd cent. B.C. Fragment of an amphora inscribed after firing; found in a settlement at Pustynnyi Bereg II (eastern Crimea).

Mentioned by G.A.Lomtadze, A.A.Maslennikov, *Drevnosti Bospora* 6 (2003) 194 (dr.) [we read the text from the dr., Chaniotis]: [- -] ΑΡΔΙ[- -]

878. Tanais. Society and culture. H.Heinen, *Eurasia antiqua* 11 (2005) 175-182, discusses inscriptions of Tanais as evidence for the mixed, Greek and Iranian character of the society, culture, and religion of Tanais in the Imperial period. The building inscription *CIRB* 1245 (221/2 A.D.; Greek text; German translation) provides evidence for the part played by a small circle of leading men with both Greek and Iranian names; their names do not provide a clear indicator of ethnic origin. H. identifies Αὐρήλιος Ἀντωνεῖνος, mentioned as an ἀρχιτέκτων in *CIRB* 1245 LL. 17-19, as a member of a cult association (*CIRB* 1282; 228/9 A.D.) and tentatively suggests that he was a foreigner sent by the Roman authorities to Tanais because of his technical skills.

Discussing the dedication to Θεὸς Ὑψιστος (*CIRB* 1278; 220/1 A.D.; Greek text; German translation) and the structure of the cult association that presented it, H. observes that there is no unequivocal evidence for the Jewish character of this deity. Two members of this association (Χόφραζμος Φοργαβάκου and Ζήνων Φάννεως) appear also in *CIRB* 1245. The presence of a γυμνασιάρχης and a νεανισκάρχης [on this office see *SEG* LIV 1911, Sverkos] among the officials of the association reveals its para-military character. Military overtones are also clear in the dedicatory relief *CIRB* 1238 (ph.). The dedicant, Τρόφων, may be the same person as an envoy of the Bosporan king (*CIRB* 1241).

879. Tanais. Amphora stamps, 3rd cent. B.C. G.Jöhrens, *Eurasia antiqua* 11 (2005) 87-101, gives an overview of the stamped amphoras found in Tanais. The overwhelming majority (1221 pieces) are Rhodian amphoras, followed by those from Sinope (110), Kos (30), Knidos (29), and Chersonesos Taurica (9); there are only isolated pieces from Thasos, Herakleia, and Chios. This material confirms the foundation of Tanais around 260 B.C. On 96, J. presents a list of the Rhodian eponymous priests of 270-246 B.C. (following, with minor modifications, G. Finkielsztejn's revised chronology); on 97, a list of the names of ἀστυνόμοι of Sinope and of Rhodian eponyms attested in amphora stamps found in Sinope (260-223 B.C.).

880. Tanais. Rhodian amphora stamps, late 3rd/early 2nd cent. B.C. In a report on excavations in the west part of the fortification of Tanais, S.A.Naumenko, *Eurasia antiqua* 11 (2005) 115-135, mentions the discovery of Rhodian stamped amphoras (118; dr.) [we read the texts from the dr., Chaniotis]: 1) ἐπὶ Ἀρχιλαΐδα (early 2nd cent. B.C.); 2) ἐπὶ [Σ]ιμυλ[ί]νου, Δαλί- ου (late 3rd/early 2nd cent. B.C.); 3) Διοδότου (late 3rd cent. B.C.); 4) Θεσοκρίτου (late 3rd cent. B.C.); 5) [- -]ος Δαλ[ί]ου; 6) Ἀριστόκλεως (late 3rd cent. B.C.); 7) Ἀγοράνακτος | Δαλί- ου (late 3rd cent. B.C.); 8) ἐπὶ [Σ]υμμά[χ]ου, | Θεσοφορίου (early 2nd cent. B.C.).

Edd.pr. V.P.Glebov et al., *ibid.* 238 (dr.), present two stamped Rhodian amphoras found in the Hellenistic necropolis: 9) ἐπὶ Θεαλιδῆτου, | Βατρομίου (ca. 171-169 B.C.); 10) Ἡρακλεί- του rose (ca. 180-170 B.C.).

881. **Tanais. Inscribed amphora, 1st/2nd cent. A.D.** Inscribed amphora found during the excavation of the west part of the fortification of Tanais. Mentioned by S.A.Naumenko, *art.cit.* (cf. our lemma no. 880) 121 and 128 (dr.) [no description; a stamp?, a graffito?; we read the text from the dr., Chaniotis]: Αἴγυος

882. **Tanais. Dipinti on amphoras, ca. 350-400 A.D.** 36 fragments of necks of Late Antique amphoras with dipinti. Ed.pr. S.M.I.'Jasenko, *Eurasia antiqua* 11 (2005) 313-328 (dr.); the letters ΑΠ (a small alpha over a pi) indicate provenance (ἀπ(ό) or πα(ρά)). On 325/326, ed.pr. gives a list of the fragmentary or abbreviated names: 1) ΑΠ | Βασίλ. | [-]ξ; 2) [ΑΠ] | [Β]ασίλ. | ...; 3) [ΑΠ] | [Βα]σίλ. | [-]ΑΙ; 4) [ΑΠ] | Βα[σίλ. | [-]ΙΣΦ; 5) ΑΠ | Β[-] | ...; 6) ΑΠ | ΒΙ[-] | ΘΕ[-] | Ξρ.; 7) ΑΠ | Δωρο.; 8) ΑΠ | Εὐγεν. | Εὐθθ.; 9) ΑΠ | Εὐγ[ε]ν. | Εὐθθ.; 10) ΑΠ | Εὐσ. | Δεο[-] | 11) ΑΠ | Εὐσε. | Φίλοξ. | 12) [ΑΠ] | Εὐσ[ε.] | Φίλο[-] | 13) ΑΠ | Εὐσ[ε.] | Φίλο[-] | 14) [ΑΠ] | Εὐσ[ε.] | Φίλο[-] | 15) ΑΠ | Εὐ[-] | 16) ΑΠ | Ζηνο[-] | Σισινν[-] | 17) ΑΠ | ΗΠΡ; 18) ΑΠ | Θεοδ[-] | 19) ΑΠ | Μακα. | ΙΒΑΔΙ; 20) [Α]Π | Νικ[-] | Θεο[-] | 21) ΑΠ | Συναγρί[-] | 22) [ΑΠ] | Σ[-] | Κ.ΟC [-] | 23) Α: [ΑΠ] | Φεθίου | Μελίττ.; Β: ΑΠ | Με[λίττ.]; 24) [Α]Π | Φε[-] | 25) ΑΠ | ΧΟΡΟΥ; 26) Α: ΑΠ | † | Αμυ.. Β: † | 27-33) ΑΠ; 34) Βα[-] | Αλ[-] | 35) [-]λοξ; 36) [-]ΔΕ.

1-5. Probably Βασίλιδον, as on an unpublished amphora from a necropolis at Krasnaja Zarja, ed.pr. || 1. [Φίλο]ξ? || 8/9, the names Εὐγένιος and Εὐθθίος in the genitive? || 10-15, the name Εὐσέβιος in the genitive, Chaniotis || 11, in fine Φίλοξί., ed.pr. [rather Φίλοξ(ένου) || 16, the name Σισίννιος in the genitive, Chaniotis] || 17, ΗΠΡ, ed.pr. [rather a ligature of ΗΠΡ || 18, the name Θεοδῶς or Θεοδῶτος? || 19, the name Μακάριος || 21, the name Συναγρίος, Chaniotis] || 22, Κ...ΟΔ, ed.pr. [Κ...ΟC on the dr. || 23, the name Μελίττων || 35, [Φι]λοξ(ένου)?, Chaniotis].

883. **Theodosia. Amphora stamps, 4th-3rd cent. B.C.** In a study of agriculture and trade in Theodosia in the 4th and early 3rd cent. B.C., A.Gavrilov, G.A.Pashkevich, *Drevnosti Bospora* 6 (2003) 56-76 (in Russian; dr.), present a list of stamped amphora handles from Herakleia Pontica [no. 12 is from Sinope, Avram] found in this city (68/69): 1) [Αρ]χέστρ[ατ]ο(ς) Κερ[κί]νος; 2) Τι[μ]ιάσα[ν]δρ[ο]ς(ς); 3) [Αἰ]θ[ω]ν ἐπὶ | [Μο]λοσσῶ; 4) [Δέ]ξιπ[ο]ς | [Αρ]ίστω[ν]; 5) Ἀκορνο(ς) | ἐν' Ἀλκέτ[α]; 6) Ἀρ[ίστων] | Ὀρ[ος]; 7) Νοσσὸς | ἐπὶ Κερκίνο; 8) Μολοσσ[ός] ἐπὶ | Λύκων(ος); 9) [-]Τ[-] -[-]στο; 10) Ἀρχ[ε]λα.; 11) [-]ος; 12) [Επι]δήμου | [ό]στυνονοῦντος | [Φ]ιλοκράτους.

8. [ἐπὶ] Δήμου, G.-P. [[Επι]δήμου (cf. SEG XXXIX 1367), Avram].

884. **Tyritake. Inscriptions on a cylindrical gold capsule with ringlets for an amulet, 3rd cent. A.D.** SEG XLV 1028(17); SEG LIII 808 bis. S.R.Tokhtas'ev, *art.cit.* (cf. our lemma no. 856) 30-33, presents an English version of the article summarized in SEG LIII 808 bis. He

argues that these texts consist of personal names in the genitive, followed by the words ψυχῇ (B) and φαρ (A), the Iranian word for virtue (*fārm*). We present his edition of these texts.

A: Οχαζαίνος ΦΑΙΡ B: Φοριναίνος ψυχῇ

DELOS

885. **Delos. Accounts. Vocabulary.** In a detailed study of the use of gold plating in marble sculpture, B.Bourgeois, P.Jockey, *JS* (2005) 253-316, adduce the relevant information in the accounts of the hieropoioi (references to πέταλον, χρυσός, χρύσωσις; 268/269).

886. **Delos. Banking activities.** See our lemma no. 1979.

887. **Delos. Building activities.** R.Bouchon, I.Pernin, *Topoi* 12/13 (2005) 827-840, summarize the presentations made at a conference in Lyon dedicated to building activities in Delos (8 March, 2003). The contributions concern the existence of a system of ἀπαρχή related with the finances of the sanctuary of Apollo and the funding of constructions (ca. 430-330 B.C.; V.Chankowski); accounts and contracts of the period of independence (C.Feyel); and individual buildings (J.-C.Moretti: theater; H.Siard: Sarapeion C; cf. *I.Delos* 2165-2172; C.Hasenohr: Agora of the Italians; cf. *I.Delos* 1683, 1686-1688, 1717, 1722, 1735/1736, 2612).

888. **Delos. Athenian cleruchs, 165/4-144/3 B.C.** On inscriptions highlighting this topic see our lemma no. 42.

889. **Delos. Finances: διάταξις.** L.Migeotte, *LEC* 73 (2005) 27-38, observes that from ca. 193 B.C. onward public funds were systematically allocated to particular purposes (e.g. σιτονομία/σιτωνικών: *I.Delos* 399 A, 442 A) through a procedure designated as διάταξις (cf. the related expressions ἀδιάτακτος, ἀκατάτακτος, ἀποτεταγμένος; *I.Delos* 399 A LL. 10/11; 442 A LL. 41-44, 94-97, 117-121). However, the fact that public funds were allocated εἰς τὸ ὄμμα (*I.Delos* 399 A, 442 A, 443) without reference to a διάταξις suggests the existence of different procedures ('tous les dépôts n'avaient pas la même portée et n'étaient pas soumis aux mêmes procédures'). The διάταξις was not a general budget.

890. **Delos. Homereion.** D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 141 no. T15, refers to *I.Délos* 443 B L. b 147 (178 B.C.), which mentions repairs to a Ὀμηρεῖον, as evidence for a sanctuary of Homer [for a different view see *SEG* LII 759, Chaniotis].

891. **Delos. Inventories: vocabulary.** Based on a study of unique and rare terms in the Delian inventories, C.Prêtre, *Tekmeria* 8 (2003/2004) [2006] 85-101, argues that the administrators aimed at displaying the sanctuary's reputation by using foreign words and technical terms. She discusses the words ἀρβυλικός, βουβάλια, βουβάλιον, βουπάλινα, καβάσα, and κολοβάφινος. She also demonstrates how the names of dedicants were changed (from Βάτησις-Πάτησις to Δάτις; from Ἀμεινώνδας to Ἐπαμεινώνδας) in order to increase the sanctuary's glory through reference to famous dedicants.

892. **Delos. Inventories of the prytaneion.** R.Hamilton, *Tekmeria* 8 (2003/2004) [2006] 7-25, recognizes different types of registration in the archon inventories of the prytaneion treasure (268-170 B.C.): 1) arrangement by object, with no indication of the weight (*I.Délos* 110-113, 115/116); 2) arrangement by chronology and source of endowment; no indication of weight (*I.Délos* 118-122, 124/125; on 19-21, translation of *I.Délos* 124 be LL. 25-78); 3) arrangement by weight, with objects often grouped together (*I.Délos* 126 and 128; on 21-23, translation of *I.Délos* 126 b LL. 11-62); 4) arrangement by date, with references to annual dedications and inscriptions, with no indication of weight (*I.Délos* 132-134; on 23/24, translation of *I.Délos* 133 be). The recording of the weight started when the growth in the size of the treasure made it essential to fully identify the objects. For the study of Delian inventories, 'one must allow for historical factors ranging from the size of the treasure over time down to the presence or absence of an inscription recording an object's weight. The most we can say about the weight in the various Delian inventories is that they are never used for banking, rarely for audit, at least sometimes for description' (17).

893. **Delos. Political relations with Athens.** C.J.Tuplin, *Archaiognosia* 13 (2005) 11-68, studies various aspects of the relations between Delos and Athens in the Classical and Hellenistic period. We summarize only the epigraphic aspects of his study. 1) The cult of Ἀπόλλων Δῆλιος (20/21): *IG* I³ 130 cannot be taken as evidence for a public cult of Apollo Delios in Athens before the 430s. 2) The establishment of the Δήλια (24-26) and the role of Kleonymos around 426/5 B.C. (references to *IG* I³ 68 and *I.Délos* 80). 3) Delian independence and interaction between Delos and Sparta (31-37): reference to *I.Délos* 87 = *SEG* LI 1000 and the puzzling contrast between the old-fashioned main text and the dating formula; the dedications of Lysandros and Pharax in Delos (*I.Délos* 104.82, 101, 119-121, 161 B, 199 B, 203 B, 219 B, 287 B, 313 a/b, 380, 385, 421, 439, 442, 461, 1439, 1441, 1450); the prohibition against foreigners (*I.Délos* 68 = *SEG* XLIV 678; 404-394 or 385-377 B.C.?); an account mentioning συμμαχικόν money (*I.Délos* 95); inscriptions that may originate in the period of Delian independence (*I.Délos* 66/67, 71, and 73). 4) Renewed Athenian control and loss of Delos (37):

reference to *I.Délos* 97. 5) The period of Amphiktyonic control (39-47 and 60-62): analysis of the administrative changes that may be inferred from the lists of Amphiktyons in *I.Délos* 98 A LL. 7-11 and 60-63 and *I.Délos* 100 LL. 8/9. 6) Financial matters during the Athenian control (51-53): reference to loans given to Paros (*IG* XII.5.112/113). 7) Signs of trouble in the relations between Athens and Delos in the 360s (55-58): references to the proxeny granted to Pythodoros and his nephew (*I.Délos* 88); grant of citizenship to Peisitheides (*IG* II² 222); evidence for relations between Delos and Thebes (*IG* XI.2.161 B L. 46; 162 B L. 37; 164 A L. 95; 189 L. 4; 199 B L. 29; 202 L. 4; 203 B LL. 86/87; *I.Délos* 104-12 LL. 86/87). On this topic see now V.Chankowski, *Athènes et Délos à l'époque classique: Recherches sur l'administration du sanctuaire de l'Apollon délien* (Paris 2008).

894. **Delos. Religion: the festivals Soteria and Paneia.** C.B.Champion, *AJAH* n.s. 3/4 (2004/05) [2007] 72-88, collects the evidence for the festivals Σωτήρια and Πάνεια, established by Antigonos Gonatas in 245 B.C. (Soteria: *I.Délos* 298 A LL. 85/86; 320 B LL. 32/33 and 61; Paneia: *I.Délos* 298 A LL. 87/88; 313a LL. 68/69). After detailed critical review of modern research, C. argues that these festivals were not established in order to commemorate Antigonos' naval victory over a Ptolemaic fleet in 246 or 245 B.C. but the much earlier victory over the Gauls in 278/7 B.C. These festivals were a response to the announcement of the Aitolian Σωτήρια in Delphi (246 B.C.).

895. **Delos. Sanctuary: dedicants.** Based on the information about dedications made by Delians and residents of Delos provided by the Delian inventories, M.-F.Baslez, in *Prosopographie et histoire religieuse* 35-49, studies the importance of the sanctuary of Apollo in Delos for local society. The dedicants include local sacred officials and other magistrates, Athenian magistrates, foreign residents, θεωροί and ἀρχιθεωροί, artists, and soldiers. B. underlines the significance of personal devotion as a factor promoting the integration of foreign residents, many of whom came from other islands of the Cyclades.

896. **Delos. Topography: the Agora of the Italians.** F.Coarelli, *JRA* 18 (2005) 196-212, defends the interpretation of the Agora of the Italians as a slave market (critically discussing the articles summarized in *SEG* XLIII 519 and XLV 1038). With reference to *I.Délos* 1536 (our lemma no. 897) he dates construction of the propylaia to 127/6 B.C. He argues that *I.Délos* 1526, 1536, and 1699, show a connection between the Agora and Italian traders active in Delos and in Egypt. The honorary inscriptions for Offellius Ferrus (*I.Délos* 1688) [see now *SEG* LIV 715, Chaniotis] and Philostratos of Askalon (*I.Délos* 1722) should be associated with their services during a slave revolt in ca. 133-129 B.C.

897. Delos. Honorary inscription for Ptolemy VIII, ca. 127 B.C. *I.Delos* 1536. F.Coarelli, *art.cit.* (cf. our lemma no. 896) 203 (dr.), suggests a new restoration (with contributions by T.Mavrogiannis) [cf. *SEG* LII 757].

4 [Βασιλέ]α Πτολεμαῖον Λόχ[ος]
[Καλλιμήδου καὶ οἱ παραγενό]-
[μενοι Ἰταλι]κο[ι] ἐν Ἀλ[εξανδρεῖ]-
[αι] ἀρετῆς [ἔνεκεν καὶ ε]ὐνοία[ς]
τῆς εἰς ἐ[αυτοὺς Ἀπόλλωνι, Ἀρ]τέμ[ιδι, Ἀητοῖ]

1. [Βασιλέ]α Πτολεμαῖον Λόχ[ος?], *I.Delos*; Lochos, a high-ranking official of Ptolemy VIII, was honored in Delos by the Italian traders in Alexandria (*I.Delos* 1526). C. II 2-4. restored by C. II 2/3. [we correct Καλλιμήδου (C.) to Καλλιμήδου; παραγενόμενοι ... ἐν Ἀλεξανδρείαι is unlikely; perhaps πραγματευόμενοι ... ἐν Ἀλεξανδρείαι, Chaniotis] II 3/4. ἐν Ἀλ[εξανδρεῖαι] ἀρετῆς. C. [however, on the dr. there is space for 2-3 letter at the beginning of L. 4, Chaniotis] II 4-5. ἀρετῆς [ἔνεκεν καὶ ε]ὐνοία[ς] τῆς εἰς ἐ[αυτὸν Ἀπόλλωνι, Ἀρ]τέμ[ιδι, Ἀητοῖ]. *I.Delos*; εὐνοία[ς], εἰς [ε]αυτοῦς. C. II [5. the name of Leto was probably written on the next line, Chaniotis].

898. Rheneia (?). Epitaph, late 2nd cent. B.C. Rectangular marble stele with triangular pediment and akroteria. In a recessed field within an arch resting on two pillars, a relief representing a small standing servant clad in a chiton at left and the deceased (seated on a diphros and touching his/her chin with his/her right hand) clad in a himation at right; inscription under the relief; now in the Civici Musei di Storia ed Arte in Trieste. Ed.pr. F. Mainardis, *Aliena Saxa* (cf. our lemma no. 2015) 36-38 no. 6 (ph.), who assigns the stele, of unknown provenance, to Delos on the basis of its typology.

Ποπλίου [.] | ΚΕ[.]Ε[.]Π[.]Η | ΜΕ χρηστή, | χαῖρε

1. Transcription of the praenomen Publius, ed.pr. [rather, vocative Πόπλιε, in which case one would expect χρηστέ in L. 3 (see remark on L. 3, below); ΠΟΠΑΙΕ seems to be followed by three letters: Θ or Ο, Υ, and Γ or Τ (?); the text given by ed.pr. for L. 1 is unsatisfactory, Tybout] II 1/2. 'nessuna lettura [è] sicura', ed.pr. (37) II 2. [no letter can be read with certainty from the ph. II 3. the ph. seems to show E rather than H, though uncertainty remains, Tybout].

899. Rheneia (?). Epitaph of Avil(l)ia Polla, 1st cent. A.D. Two joining fragments of a naiskos stele; in the pediment the representation of a seated woman (left) and a boy (right); of unknown provenance, now in the Museum of Samos. M.Schede, *MDAI(A)* 37 (1912) 209 no. 9; R.Horn, *Hellenistische Bildwerke auf Samos* (Samos XII; Bonn 1972) 156/157 no. 134a; cf. Pfuhl-Möbius 270 note 1095. Republished among the *tituli alieni* of Samos by K.Hallof in *IG* XII.6.1200 (cf. our lemma no. 960 bis), based on a squeeze and a copy by A.Rehm. On typological grounds, Horn and Pfuhl-Möbius attributed the stele to Rheneia and dated the relief

to the late 2nd/early 1st cent. B.C. Hallof dates the inscription to the 1st cent. A.D. and points out that the Avil(l)ia are known on Delos (*I.Delos* 2628 L. 33; *EAD* XIII 495).

Πόλλα Αὐιλλία
Γάιον, Ῥωμαί[α],

4 χ ρ η σ τ η
καὶ ἄλυστ[ε], χαῖρε

1. Read by G.Dunst (apud Horn); ΠΟΥΛΑ.ΥΙΑΝ, S.; Πόλλα Αὐιλλία[α]?, Rehm II 4. the mason originally wrote something else and then corrected it, Hallof; -ΧΑΙ- -, S.; καὶ ἱμε(ρτή), Dunst.

900. Vacat.

RHODES

901. Rhodes. Amphoras. S.J.Monachov, in *Chronologies of the Black Sea Area* 69-95, studies changes in the form and capacity of Rhodian stamped amphoras. See also our lemma no. 1970.

902. Rhodes. Chronology and prosopography. In a discussion of the date of the Rhodian arbitration between Samos and Priene (*I.Priene* 37; Ager, *Arbitration* no. 74; Magnetto, *Arbitrati* [cf. *SEG* XLVI 2340] nos. 44 and 75) [see now A.Magnetto, *L'arbitrato di Rodi fra Samo e Priene* (Pisa 2008), Chaniotis], C.Habicht, *Chiron* 35 (2005) 141-146, summarizes the state of the scholarship regarding the chronology of the Rhodian eponymous priests of Helios (cf. *SEG* LIII 815), drawing on the results of G.Finkielstajn's revised chronology of Rhodian amphora stamps and exploiting the information provided by the hoard of amphoras discovered at Villanova and dated to 189-182 B.C. (141-143). One of the eponyms attested in this hoard, Πρατοφάνης, was the eponymous priest in the year of the Rhodian arbitration. Consequently, this arbitration should be dated to the period following the peace of Apameia, when Rhodes was a dominant power in Asia Minor (cf. A.Bresson in F.Prost, ed., *L'Orient méditerranéen de la mort d'Alexandre aux campagnes de Pompée* [Toulouse 2003] 186, who dates this event to 188 B.C.), and not as generally assumed in ca. 197-192 B.C. The low chronology had been established by E.Preuner, *Hermes* 29 (1894) 530-534, who had observed that Εὐφώνισκος Καλλιζείνου, the chairman of the Rhodian commission (*I.Priene* 37 L. 2), also served on a board of Rhodian judges who arbitrated between Delphi and Amphissa in 180 B.C. (*F.Delphes* III.3.383 L. 21 = D.Rousset, *Le territoire* -- [cf. *SEG* LII 519] 72/73 no. 1). Another member of the Rhodian commission, Νεικόστρατος Τεισύλου (*I.Priene* 37 LL. 4/5), is mentioned in the treaty between Miletos and Magnesia on the Maeander (*Miller* I.3.148 L. 6), which is now dated to the late 180s; a third member, Ἀγῆσανδρος Εὐδάμου (*I.Priene* 37 LL. 3/4), served as an officer in the sea battle at Myonnesos against Antiochos III in 190 B.C. Preuner's low chronology was not accepted by F.Hiller von Gaertringen (*I.Priene* pp. 43 and 213) under the

influence of Wilamowitz, his father-in-law. Wilamowitz favored a date in the early 2nd (or late 3rd) cent. B.C., because neither Rome nor Pergamon are mentioned in the arbitration. The Rhodian arbitration, the result of which was confirmed by the Roman senate in 135 B.C. (*I.Priene* 40/41) was later than that of Manlius Vulso (188 B.C.; *I.Priene* 40 LL. 4/5 and 41 LL. 6/7) and should be dated to the late 180s.

903. Rhodes. Religion: ἱποκαθέσια. In a discussion of the custom of sacrificing animals by plunging them into the sea, N. Robertson, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 86, briefly discusses the epigraphic evidence for ἱποκαθέσια (*Tit.Cam.* 153 = *LSCG Suppl.* 94; *SEG XXXIX* 759 LL. 19/20).

904. Ialysos. Graffito on a banded olpe, late 6th/early 5th cent. B.C. Attic (?) olpe found along with a burial-pithos; ed. pr. G. Jacopi, *Clara Rhodos* 3 (1929) 111 (ph.). The inscription, briefly mentioned in *Agora XII*, p. 78 note 12, is now thoroughly treated by H. R. Immerwahr, *art.cit.* (our lemma no. 106) 101/102, whose text, based on study of ph., we reproduce: μετριο vacat. After clarifying that this is a graffito ('hence a local Rhodian inscription'), not a dipinto (*Agora XII*: 'inscription in black'), Immerwahr discusses the script, the geminate taus, and the incomplete (?) text, which he compares to our lemmata nos. 106 and 477.

904 bis. Lindos (Tymnos). Lindian decree concerning the cult of Enyalios, late 5th cent. B.C. *SEG IV* 171; *I.Rhod.Per.* 251; *LSCG Suppl.* 85. J. Méndez Dosuna, *Emerita* 73 (2005) 97-106, argues that the form ἐσ[π]ράτευ (L. 10) does not exist in the Rhodian dialect. One should read ἐσ[π]ράζεν, 'donde Z representa el resultado esperable para un grupo *gi.'

905. Lindos. List of the priests of Athena Lindia, 406 B.C. and later. *I.Lindos* 1 + *N.Suppl.Epigr.Rh.* 16 (= M. Segre, *PP* 3 [1948] 64-80). After summarizing the content and structure of the list of the priests of Athena Lindia in the fragment *N.Suppl.Epigr.Rh.* 16, C. Habicht, in B. Virgilio (ed.), *Studi Ellenistici XVI* (Pisa 2005) 71-78, brings into evidence for the starting date of the list the dates of the careers of two sculptors who made statues of some of the priests mentioned in *N.Suppl.Epigr.Rh.* 16. He concludes that the list began in a year at the later end of the range of dates (from 228 to 216 B.C.) previously suggested for its inception (74-76). 1) The sculptor Λέων Μενίππου 'Ρόδιος' (*I.Lindos* 157), active around 185 B.C. (cf. *I.Lindos* 164; Maiuri, *NS* 15; G. Jacopi, *Clara Rhodos* 2 [1932] 215 no. 54) [see now R. Vollkommer in id., *op.cit.* (our lemma no. 628) II 12, Sverkos], made the statue of the priest Εὐκράτης Ἀγησάνδρου (no. 7; i.e. the seventh priest recorded in this list). A date of 228 B.C. for the beginning of the list would place Eukrates' priesthood in 222 B.C., too early for this sculptor; a beginning date of 216 B.C. fits with Leon's activity. It is more likely that the list began in 216 B.C. Eukrates' father, Hagesandros, was an envoy of Antiochos III to Crete in 204 B.C. (*I.Cret.* I.xxvii.1; II.xii.21; II.xvi.3). 2) The sculptor Πυθόκριτος Τιμοχάριος Ἐλευθερναῖος, active

from ca. 200 to ca. 161 B.C. (*SEG XXXIX* 746a; *IvO* 186; *I.Lindos* 199 and 203c; *Tit.Cam.* 44; *Suppl.Epigr.Rh.* 18/19; cf. *I.Lindos* col. 53/54 no. 56) [see now S. Lehmann in R. Vollkommer, *op.cit.* (our lemma no. 628) II 340, Sverkos], made the statues of the priests Τιμοκράτης (no. 8), Κλεαγόρας (no. 13), Ἀρχίνomos (no. 17), and Πυθόδορος (no. 20). A starting date of 216 B.C. for the list reconciles dates for these priests (209, 204, 200, and 197 B.C., respectively) with the span of Pythokritos' career.

On 76, Habicht adds prosopographical remarks on other priests of Athena Lindia: 3) The son of Ἀγησίνικος Σιμίονος (no. 9; 208 B.C. on the lower chronology), Σιμίον Ἀγησινίκου, is mentioned in *Suppl.Epigr.Rh.* 22 L. 13 (ca. 160 B.C.). 4) Καλλικράτης Εὐφραντίδα (no. 15; 202 B.C.) was priest of Helios (*I.Lindos* 106a; *SEG XXXIX* 745 A) ca. 177-175 B.C. 5) Πασσιφῶν Ἐπιλύκου (no. 21; 196 B.C.) is the grandfather of a homonymous priest of Athena Lindia (*I.Lindos* 245 LL. 7 and 10) and Helios (mentioned in amphora stamps dated no earlier than 106 B.C.).

The dates assigned by C. Blinkenberg to the priests Ὀνόμαστος, Ἀρχοκράτης, Εὐκράτης, Τιμοκράτης, Πυθαγόρας, Κλεαγόρας, Σωσικράτης, Ἀρχίνomos, Πολυάρατος, Πυθόδορος, differ by 3 to 33 years from their dates on the new chronology (77).

906. Lindos. The Lindian 'anagraphe', 99 B.C. *I.Lindos* 2; *Syll.*³ 725; *SEG LIV* 722*. Discussing the works of Caius Licinius Mucianus (1st cent. A.D.) and his visit to Lindos, G. Williamson, *Pilgrimage* 242-244, briefly adduces the Lindian anagraphe [no reference to *SEG* LIII 821; the translation of A LL. 2/3 (τὸ ἱερὸν τὰς Ἀθῆνας τὰς Ἀνδίας ἀρχαιοτάτων τε καὶ ἐντιμώτατον ὑπάρχον) as 'the temple of Lindian Athena is the oldest and most glorious' is not accurate ('the sanctuary of Athena Lindia is very old and venerable'), Chaniotis].

R. Koch Piettre in P. Borgeaud, Y. Volokhine (edd.), *Les objets de la mémoire. Pour une approche comparatiste des reliques et de leur culte* (Bern 2005) 95-145, discusses the content of the Lindian anagraphe as evidence for the significance of relics and ἐπιφάνεια in ancient Greece; on 113-120, French translation of the preserved document; on 121 a list of the sources used by the authors of the anagraphe and an overview of the motives for the dedications made to Athena Lindia and the origin of the dedicants.

J. Shaya, *AJA* 109 (2005) 423-442 (translation of A; B nos. V, XV, XXVII, XXIX; D LL. 13-32), dedicates a study to the same inscription, pointing out that the anagraphe differs from temple treasures, being an imagined treasure, consisting of dedications selected by the authors out of memories and testimonies because they testified to the history and identity of the Lindians. The temple was, therefore, perceived as a 'museum' of the Lindians, as a sacred-historical space. S. discusses the chronological arrangement of the entries, their significance as testimonies of past events, and the historical context of the anagraphe (after the loss of Rhodian power and in the face of increasing Roman hegemony); on 437-439, a summary of the content and a list of the dedicants.

J. Dillery, *art.cit.* (cf. our lemma no. 2024) 514-519, adduces this inscription in a discussion of 'sacred history'. He focuses on the documentary nature of some of the sources, the allusion to local myths, and the epiphanies. This text is 'an historiographical enterprise initiated by a

priest, in part derived from priestly records, establishing a past seen through the lens of a religious site and its dedications' (519).

907. Rhodes. Decree prohibiting (requests for) dedications in the sanctuary of Asklepios, 3rd cent. B.C. *Suppl. Epigr. Rh.* 1 1. J.D.Sosin, *CQ* 55 (2005) 132/133 note 16 (cf. our lemma no. 1641), points out that the sense of LL. 2-10 seems to be that it has been decreed that statues and other things may not be dedicated and no one may lodge a request for dedications. He restores in LL. 2-5 ἐν τῷ τεμένει τοῦ [Ἀσκληπίου μήτε ἀνδριάντες καὶ τὰλλα ἀ[νατιθῶνται (?) μήτε] γίνονται αἰτήσεις μετὰ [τὰν | κύρωσιν (?) το]ῦδε τοῦ ψαφίσματος ἱσ- τάν[αι] (ἐν τῷ τεμένει τοῦ [Ἀσκληπίου ἀνδριάντες καὶ τὰλλα ἀ[ναθήματα] γίνονται αἰτήσεις μετὰ [τὰν | κύρωσιν (?) το]ῦδε τοῦ ψαφίσματος ἸΣΤΑΝ[.], *Suppl. Epigr. Rh.*).

908. Rhodes. Boundary stone of an estate, 7th/8th cent. A.D. Column capital used as marker; an inscription along all four sides of the abacus. A.Orlandos, *Ἀρχεῖον τῶν Βυζαντινῶν Μνημείων τῆς Ἑλλάδος* 6 (1948) 10-12 (ph.). Republished by E.Papavasileiou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 123 no. 116 (ph.): [†] ὅροι διαφέρον[τες] τοῖς ΚΑΠ[- -- μά]τρους Χριστοφόρου καὶ Γεωργίου

909. Rhodes. Epitaph of Timakratea, late 3rd cent. B.C. *SEG XLIX* 1084. C.Dobias-Lalou, *REG* 118 (2005) 592-599, identifies this stele as Pfuhl-Möbius no. 381 and gives a detailed analysis of the morphology of the name Τιμακράτηα. It does not have any dialectal character; 'il s'agit d'une graphie évoluée, qui trouve son origine à l'époque hellénistique dans le cadre du réaménagement général du système vocalique.' The first component of the name is a feature of local onomastic practices. D.-L. briefly comments on the names Τιμούροδος and Ἀγλυορόδη.

909 bis. Rhodes. Funerary epigram for Arideikes, late 3rd cent. B.C. *GV* 1451. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 86/87 and 129/130, reprints this text (translation) and discusses it as evidence for the cult of poets. He suggests that Ἀριδείκης was not only a Platonic philosopher but also a poet.

LESBOS

910. Mytilene. Treaty between Rome and Mytilene, 25 B.C. *IG XII.2.35*; *IGR IV* 33; *RDGE* 26; *SEG XL* 1699; *XLV* 2338*. On the basis of Rome's treaty with the Lycians (LL. 9-11), S.Mitchell, in R.Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 188, rejects the restoration of

col. d L. 1 in *RGDE* (ὁ [δῆμ]ος ὁ Μυτιληναίων ἀρχήν καὶ ἐπικράτειαν ἦν μέχρι νῦν ἔσχεν?) | φυλασσέτω κτλ.) and endorses the suggestion of E.Täubler, *Imperium Romanum* (Berlin 1913) 64/65: ὁ [δῆμ]ος ὁ Μυτιληναίων ἀρχήν καὶ δυναστείαν τοῦ δήμου τοῦ Ῥωμαίων διαφυλασσέτω. P.Sanchez, *Chiron* 37 (2007) 380/381, interprets col. e LL. 9-12 as 'convention judiciaire' and tentatively suggests the following restorations:

ταὶ πράσσει[----- ἐὰν δὲ Μυτι]-
ληναῖος πα[ρὰ Ῥωμαίου μεταπορεύεται? ----- ἄρχων ἦ ἄν]-
τάρχων ὅς ἂν [τυγχάνῃ δικαιοδοτῶν? -----]
12 ἀποδιδότω vacat

9-10. [Μυτι]ληναῖος, edd.pr. || 10. πα[ρὰ --- ἄρχων κτλ.], edd.pr. || 11. no restorations in edd.pr.

910 bis. Mytilene. Honorary decree for the Thessalians, early 2nd cent. B.C. (after 196 B.C.). *IG XII Suppl.* 3; G.Labarre, *Les cités de Lesbos aux époques hellénistique et impériale* (Paris 1996) 273/274 no. 14 (French translation). A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 392-396, reprint Labarre's text and translation (with small modifications; 393/394) and identify the proposer of this decree, Βάκχιος (L. 1), with a man from Mytilene honored with a decree found in Larisa (our lemma no. 605). The inscription from Larisa shows that the patronymic of Βάκχιος (L. 1) should be restored as ὁ Κα[ίκετος] (earlier editors had suggested Κα[λίων], Καλ[λίππω], or Κα[λλιφάνεος]). Labarre (apud T.-H.) concurs in the new restoration and observes that the name Kaikos, which derives from the homonymous river in Asia Minor, is common in Mytilene (e.g., *IG XII.2.96* L. 4: [Ἡ]ρωίδας Καίκετος). The confirmation of the relations between Mytilene and the Thessalian cities, which had declared their participation in the Asklepieia of Mytilene in the past (late 3rd cent. B.C.?; cf. LL. 14-20), became necessary after the establishment of the Thessalian Koinon in 196 B.C. (399-402).

910 ter. Mytilene. Dossier of documents concerning Potamon (fragments of decrees of the Thessalian Koinon), late 1st cent. B.C. Two fragments of blocks attributed by R.Hodot, *ZPE* 49 (1982) 187 note 2, to the 'Potamoneion' (cf. G.Labarre, *Les cités de Lesbos* -- [cf. our lemma no. 910 bis] 110/111). A: *IG XII.2.43* + *IG XII Suppl.* p. 208; L.Robert, *BCH* 50 (1926) 479 (= *OMS* I 43); id., *BCH* 53 (1929) 153 note 2. B: *IG XII Suppl.* 12; cf. L.Robert, *BCH* 50 (1926) 479 note 2. A.Tziafalias, B.Helly, *art.cit.* (cf. our lemma no. 605) 403-406, reprint the text of the two fragments (403-405). For A LL. 11/12 they tentatively suggest the restoration Κρίτωνος τοῦ σ[τ]ρατηγ[οῦ] λέξ[αν]τος. This Kriton may be a strategos of the Thessalian Koinon during the reign of Augustus (H.Kramolisch, *Die Strategen des Thessalischen Bundes* 137/138); in that case, Potamon's relations with the Thessalians, for which he is honored, date to the reign of Augustus and not to the period of Caesar and the aftermath of the battle at Pharsalos (405/406).

THERA

911. Thera. Onomastics. A.Inglese, *RFIC* 133 (2005) 129-155, gives an overview of the Archaic inscriptions of Thera (129-136), studies names composed with ἄστυ- (144-155), which she regards a reflexion of aristocratic ideals, and provides information concerning the inscriptions (rupestral graffiti, except for *SEG* XXVII 504), in which they occur. In a few cases she suggests new readings (numbers refer to *IG* XII.3). 542: Ἀστυδικίδας and Ἀστυκρά[της/τιδας], 543 (+ Suppl.): the reading Ἀστούφος (*IG*) is not certain (cf. *IG* XII.3.Suppl.); I. could read only part of LL. 2 ([-]βακς ο[-]) and 3 (omikron and san). 563: Ἀστυκράτης. 564: Ἀστυκρατ[ιδ]α[ς] (Inglese; Ἀστυκρατ[ιδ]α, *IG*). 565 (cf. *SEG* XLV 1108): Ἀστροαχ[-] (*SEG*; Ἀστυμάχο, *IG*). 566 (+ Suppl.): Ἀστυνόμος (Inglese; Ἀστυμόνος, *IG*). *SEG* XXVII 504 (cf. *SEG* XXIX 746): Ἀστυτίμα (a female name in the nominative rather than the genitive of a male name).

912. Thera. Foundation of Epikteta, late 3rd/early 2nd cent. B.C. *IG* XII.3.330; *SEG* XLVII 1272*. D.Clay, *Archilochoi Heros* -- (cf. our lemma no. 941) 72-74, briefly discusses this text and the function of the Μουσείον founded by Epikteta.

913. Thera. Honorary decree for the gymnasiarchos Baton, ca. 150 B.C. *IG* XII.3.331. H.Cuvigny, G.Vagenheim, *ZPE* 151 (2005) 105-126, reconstruct the adventurous afterlife of this marble stele, the text of which was copied by several Renaissance scholars between 1445/46 and 1583 (Cyriacus of Ancona, Ambrosius Nicander, Vincenzo Borghini, Lelio Torelli, Smetius, Juste Lipse, Fulvio Orsini). The stone was brought from Thera to Ancona in 1540, and then belonged to the collections of Cardinal di Capri and Orsini. C.-V. show that in ca. 1600 the text was copied from the stele onto a plaque of porphyry. It is this copy that was acquired by the Museo Maffei in Verona (1718) and was ultimately brought to the Bibliothèque Nationale de France in Paris (1797).

914. Thera. Honorary inscription for Nausikleia, ca. 100 B.C. *IG* XII.3.Suppl. 1624. The discovery of this base by Ludwig Ross, together with a statue, is discussed by I.Trianti, in *Ludwig Ross* -- (cf. our lemma no. 2013) 182/183 (ph.).

915. Thera (area of: Perissa). Tax assessment documents, 4th cent. A.D. Two marble blocks found re-used in a building of the 6th cent. A.D. at Perissa (ancient Eleusis) in 1993; they seem to have been part of the tax assessment documents of Thera (*IG* XII.3.343-349) [see now P.Thonemann, *Chiron* 37 (2007) 463-468, Pleket]; both blocks were damaged on the bottom when they were re-used. Mentioned in *SEG* XLVII 1273; L 745. A: Damaged on the edges; inscribed in five columns; the bottom of col. V was destroyed during the re-use of the block. Ed.pr.

E.Geroussi-Bendermacher, in V.I.Anastasiadis, P.Doukellis (edd.), *Esclavage antique et discriminations socio-culturelles. Actes du XXVIII colloque international du Groupement International de Recherche sur l'Esclavage antique (Mytilène, 5-7 décembre 2003)* (Frankfurt 2005) 335-358 (ph.), presents the text (339-344), gives an overview of the tax assessment documents of Thera, and discusses the names of the slaves. The tax assessment documents usually mention the name of the individual liable to taxation, his hamlet, the type of his property (arable land, grassland, vineyards, olive groves), and the dependent farmers (age, family members, animals). This inscription seems to list families of slaves working in the countryside, beginning with the oldest member of the family (often a woman) and ending with the youngest. Ed.pr. comments on the names, distinguishing between names common in Late Antiquity (Ἀμμάς, Ἀμμιανός, Ἀφροδίσιος, Ἀφροδισία, Διονύσιος, Ἑλπίς, Ἑλπιδιανός, Ἑπαγάθη, Ἑπαφρόδιτος, Ἑπικήσις, Ἑπικήτης, Εὐγένιος, Εὐτυχος, Εὐτυχιανός, Εὐτυχία, Ζωπύρα, Ζώσιμος, Ζωσίμη, Κλαυδιανή, Μούσα, Σώτεια, Σαφρόνιος, Σάφρων, Τύχη, Ὑγεία, Φιλουμένη), common in Thera (Διονύσιος, Ἑπικήσις, Ἑπικήτης, Εὐτυχος, Εὐτυχιανός, Εὐτυχία, Ζώσιμος), common in the early Byzantine period (Εὐσταθία, Θεόδουλος, Θεοδόλη, Θεοδότη, Σαμβατία, Σώτεια), less common (Γαμική, Δρακοντίδας, Ἰλάρα, Ἰταλία, Καλημέρα, Παννύχιος, Χαρά, Χειρόνη), rare (Δρόσιος, Δροσίνη, Λαμπάδιος, Μουσσογένια, Ὀξυχόλιος, Παρδάλιος), and generally common names (Ἀγάθων, Ἀλέξανδρος, Ἀπελλάς, Γλάυκη, Ἑλαΐνη = Ἑλένη, Κήμων, Κτησίβιος, Μοσχά, Στέφανος, Φιλόξενος); she points to the strong presence of names with the ending -ιος/-ια and the use of the same names within a family (346-349). She also comments on the indication of age (ΠΙΟΕΜ = πρὸς μ', i.e. 'ca. 40 years old'), the distinction between πάροιχοι and δοῦλοι in the tax assessment documents of Lesbos, Chios, and Thera, the strong presence of slaves among the rural population, and the acceptance of family relations of slaves.

K.Harper, *JRS* 98 (2008) 106-116, stresses the importance of this find for the study of slavery in Late Antiquity and discusses the information it provides for demography (sex, age, mortality, marriage). H. cautiously argues that the demographical data of this list does not support the assumption of higher mortality rates among rural slaves than among the free population; there are indications of male manumission; natural reproduction was the main source of slaves at least in this particular estate. [For female slaves and slave-reproduction see also U.Roth, *Thinking Tools: Agricultural Slavery Between Evidence and Models* (London 2007); for tax registers in Late Antiquity, see P.Thonemann, *Chiron* 37 (2007) 435-478, Pleket.]

A col. I

καὶ δοῦλους ἐπὶ τῆς χώρας
Ὑγείαν ἐτ(ὼν) ν
Κτησίβιον ἐτ(ὼν) κη
4 Σαμβατιαν ἐτ(ὼν) κ
Ζώσιμον [ἐτ(ὼν) -]
Ὀξυχόλιον ἐτ(ὼν)
Κτησίβιον ἐτ(ὼν)
8 Ἀφροδίσιον ἐτ(ὼν) κε

Ζωσίμιο[ν ἐτ(ὼν)]

Γλαύκην ἐτ(ὼν) λγ
Θεόδουλον ἐτ(ὼν)
12 Χειρόνην ἐτ(ὼν)
Ἑπαφρόδιτον ἐτ(ὼν)
Ε[- -]να ἐτ(ὼν) λε
[Γ]αλαΐαν ἐτ(ὼν) η
16 Κήμωνα ἐτ(ὼν) ε
Γαμικὴν ἐτ(ὼν) λ

A col. II

- Ζώσιμον ἐτ(ᾶν) ι
 [...]ητον ἐτ(ᾶν)
 [...]-]ηον ἐτ(ᾶν) η
 4 Σώτειραν ἐτ(ᾶν) λϵ
 Εὐξεινον ἐτ(ᾶν) ιϵ
 Ἀλέξανδρον ἐτ(ᾶν)
 Εὐτυχιανὸν ἐτ(ᾶν)
 8 Εὐγένιον ἐτ(ᾶν)
 Σώτειραν ἐτ(ᾶν)
 Ἑλαίην ἐτ(ᾶν) ς
 Εὐτυχίαν ἐτ(ᾶν) γ
 12 Φιλουμένῃ(ν) ἐτ(ᾶν)
 Σώτειραν ἐτ(ᾶν)
 Ζώσιμον ἐτ(ᾶν) ξς
 Εὐτυχίαν ἐτ(ᾶν) ξ
 16 Γλαύκην ἐτ(ᾶν) μ
 Καλημέρην ἐτ(ᾶν) δ

A col. III

- [- - -]αν ἐτ(ᾶν)
 [- - -]ν ἐτ(ᾶν) κ
 [- - -]ον ἐτ(ᾶν) γ
 4 Δροσίην ἐτ(ᾶν)
 [- - -] ἐτ(ᾶν) κε
 [- - -]ετέαν ἐτ(ᾶν)
 [Εὐ]τυχίαν ἐτ(ᾶν) ς
 8 [- - -]ναν ἐτ(ᾶν) λ
 [- - -]ην ἐτ(ᾶν)
 [- - -]ποδα ἐτ(ᾶν)
 [- - -]ν ἐτ(ᾶν)
 12 [- - -]ι[- - -]το[- - -] πρὸς μ
 Στέφαν[ον] ἐτ(ᾶν)
 Ἐπαγάθην πρὸς μ
 Δρακοντίδαν ἐτ(ᾶν)
 16 Ἐπαγάθην ἐτ(ᾶν) κδ

A col. IV

- [Τ]είχην ἐτ(ᾶν) νς
 Θεοδότην ἐτ(ᾶν) λς
 Εὐτυχίαν ἐτ(ᾶν) μς
 4 Ἀπελλᾶν ἐτ(ᾶν)

- [- - -]σπην [ἐτ(ᾶν)] ζ
 Δ[ιό]σκορον ἐτ(ᾶν)
 Ἀφρόδειμον
 8 Γλαύκη[ν ἐτ(ᾶν)]
 [- - - - -]
 [- - - - -]
 [- - - - -]
 12 [- - - - -]
 [- - - - -]
 [- - - - -]ν ἐτ(ᾶν)
 Ἐπικτήταν ἐτ(ᾶν) νς
 16 Ὀξυχόλιον ἐτ(ᾶν) κ[.]
 Ἐπικτήταν ἐτ(ᾶν) ιη

A col. V

- Δημ[- - - - -]
 Εὐτυχίαν ἐτ(ᾶν) νε
 Εὐγένιον ἐτ(ᾶν) ν
 4 Μουσογένειαν ἐτ(ᾶν) μ
 Εὐτυχίαν ἐτ(ᾶν)
 Σωφρόνιον ἐτ(ᾶν)
 Δροσίην ἐτ(ᾶν) ιϵ
 8 Σώτειραν ἐτ(ᾶν) ζ
 [Εὐ]γένιον ἐτ(ᾶν) δ
 [Ζ]ωσίμιον ἐτ(ᾶν) ξε
 [Ζω]σίμην ἐτ(ᾶν) ξ
 12 Εὐμ[- - -]ν ἐτ(ᾶν) ιη
 [- - -]έλιον ἐτ(ᾶν) ιγ
 [- - - - -]
 [- - -] ἐτ(ᾶν) μς

B col. I

- Γαμικὴν ἐτ(ᾶν) λδ
 Ζωπύραν ἐτ(ᾶν) ι
 Σώφρονα ἐτ(ᾶν) η
 4 Παρδάλιον ἐτ(ᾶν) ε
 Ἑλπίδα πρὸς μ
 Παννύχιον ἐτ(ᾶν) [.]β
 Εὐσταθίαν ἐτ(ᾶν) ν
 8 Ζωσίμην ἐτ(ᾶν) ι
 [..]κρ[..]τι[.] ἐτ(ᾶν) η

- [- - -]δην ἐτ(ᾶν)
 [- - -]ν πρὸς μ
 12 [- - -] ἐτ(ᾶν) μ
 Ε[- - - - -]
 Εὐτυχίαν ἐτ(ᾶν) δ
 Θεόδουλον ἐτ(ᾶν)
 16 Ἐπαγάθην ἐτ(ᾶν) νς
 Φιλόξενον ἐτ(ᾶν)
 Κλαυδιανὴν ἐτ(ᾶν)

B col. II

- Ἐπίκτησιν ἐτ(ᾶν) κα
 Ἀμμιανὸν πρὸς μ
 Ἀμμιάδα ἐτ(ᾶν) κ
 4 Εὐτυχον ἐτ(ᾶν) α
 Ἰλάραν ἐτ(ᾶν) [.]δ
 Ζωσίμην ἐτ(ᾶν) θ
 Εὐτυχον ἐτ(ᾶν) μ
 8 Θεοδούλην ἐτ(ᾶν) κε
 Λαμπάδιον ἐτ(ᾶν)
 Εὐτυχον ἐτ(ᾶν) δ
 Ἀγάθωνα ἐτ(ᾶν) ξ
 12 Τύχην ἐτ(ᾶν) νβ
 [Ζώσ]ιμον ἐτ(ᾶν)
 [- - - - -]
 Ἐπί[κτ]ήσιν ἐτ(ᾶν)
 16 Εὐγ[ένιον] ἐτ(ᾶν)
 Πρα[- - -]ιον ἐτ(ᾶν) νς
 Εὐ[- - -] ἐτ(ᾶν) κς
 [- - - -]ν [ἐ]τ(ᾶν) η

B col. III

- Ἀφροδισίαν ἐτ(ᾶν) δ
 Ὀξυχόλιον ἐτ(ᾶν) λ

- Εὐσεβὴν ἐτ(ᾶν) ν
 4 Μοσχῶ ἐτ(ᾶν)
 Εὐσεβὴν ιβ
 Χαράν ἐτ(ᾶν) ι
 Ὑγείαν ἐτ(ᾶν) ζ
 8 Ζώσιμον ἐτ(ᾶν)
 Εὐτυχιανὸν πρὸς μ
 Εὐτυχίαν ἐτ(ᾶν) θ
 Ελ[....]γην ἐτ(ᾶν) να
 12 Ἑλπιδιανὸν ἐτ(ᾶν) μη
 Ε[....]ίδα ἐτ(ᾶν) κβ
 [- - -]αν ἐτ(ᾶν)
 [- - -] πρὸς μ
 16 [- - -]νὸν ἐτ(ᾶν)
 Δρόσινον ἐτ(ᾶν)
 Εὐτυχίαν ἐτ(ᾶν) λ

B col. IV

- [..]λυμίερον ἐτ(ᾶν)
 Διονύσιον ἐτ(ᾶν) κε
 Διονύσιον ἐτ(ᾶν) ε
 4 Ἑλπίδα ἐτ(ᾶν)
 Μούσαν ἐτ(ᾶν) ι
 Ὀξυχόλιον
 Σώτειρα[ν]
 8 Σώτειρα[ν]
 ΚΛ[- - - -]
 Θεο[- - - -]
 Εὐτ[υχ- - - -]
 12 Εὐτ[υχ- - - -]
 Ἐπι[- - - -]
 Νε[- - - - -]
 Ε[- - - - -]

A col. I. 1. The heading καὶ δούλους ἐπὶ τῆς χώρας refers to all five columns of block A. II B. the heading of this block does not survive; the list seems to continue the list of block A, ed.pr.

MELOS

916. Melos. Sculptor's signature, ca. 100-50 B.C. *IG* XII.3.1241; *SEG* XLV 1118; XLVIII 1085. R.Kousser, *AJA* 109 (2005) 227-250 (dr.), narrates the discovery of the statue of Aphrodite ('Venus of Milo') in 1820 and its reconstruction (229-237) and argues that the statue of Aphrodite holding an apple as token of her victory represents a transformation of Classical prototypes; she interprets the setting of the statue in the gymnasium as an effort to create a selective vision of the past that could serve as a model for the present; K. also comments on the function of the gymnasium in the Hellenistic reception of the past.

KOS

917. Kos. Calendar. Although the names of the months of the Koan calendar were already known in R.Herzog's time, their sequence was not known. On the basis of new epigraphic finds, D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 233-240, confirm the reconstruction of the Koan calendar that had been suggested by M.Segre. B.-H.'s reconstruction is based on evidence concerning the correspondence of Koan months to months of the Julian calendar (*P.Oxy.* XXXVI 2271: Agrianios = Juni; *SEG* XLVI 1088: Panamos = ca. July/August), the attribution of months to the first or second semester (*Iscr.Cos* ED 145 and 180; our lemma no. 931), the sequence of months in sacrificial calendars (*SEG* LIV 744; unpublished sacrificial calendar from Phryxa), and other associations between months (*Syll.*³ 1106 LL. 14-17; *Tit.Cal.* 79 = *Syll.*³ 953 A LL. 49/50). They also observe that in sales of priesthoods the payment of the first installment usually took place shortly after the sale and that the sale of a priesthood usually took place shortly after the acceptance of the diagraphé by the assembly. They conclude that the Koan year began in November/December with Θεουδαίσιος. The months should be placed in the following sequence: Θεουδαίσιος, Πεταγείντιος, Καφίσιος, Βατρόμιος, Γεράσιος, Ἀρταμίτιος, Ἀγριάνιος (beginning of the second semester), Ὑακίνθιος, Πάναμος, Δάλιος, Ἀλσειος, Κάρνειος. Cf. our lemma no. 921.

918. Kos. Epigraphic research of Ludwig Ross. G.Kokkorou-Alewsa, in *Ludwig Ross* -- (cf. our lemma no. 2013) 189-203, gives an overview of the archaeological research conducted by Ludwig Ross in the 1840s and the 57 inscriptions that he published in *Inscriptiones Graecae Ineditae* II (Athens 1842), III (Berlin 1845), and *Hellenika* (Halle 1846), inter alia *PH* 348/349, 351, 356, 361-366, 371/372, 382, 388, 411, and 418. Some texts (*PH* 325 bis/ter, 391, 409/410, 416, 418/419), now lost, are known only from his copies.

919. Kos. Religion: cult of Homonoia. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 240-245, collect and discuss the epigraphic evidence for the cult of Ὁμόνοια on Kos (Isthmos, Kos,

Kalymna): 1) *PH* 401 (*LSCG* 169 A; 3rd cent. B.C.); 2) our lemma no. 920 (early 1st cent. B.C.); 3) *Iscr.Cos* EV 2 (late 3rd cent. B.C.); 4) *Iscr.Cos* ED 5 (ca. 188-163 B.C.); 5) *PH* 61 (*Tit.Cal.* XXVI, late 2nd/early 1st cent. B.C.); 6) *Tit.Cal.* 137 B (late 2nd/early 1st cent. B.C.); 7) our lemmata nos. 937-937 ter; cf. the reference to ὁμόνοια in the treaty of ὁμοπολιτεία between Kos and Kalymna (our lemma no. 924). B.-H. suggest the following reconstruction of the cult's history. A traditional cult of Homonoia existed in Isthmos (1, 2, 6); in Kos the goddess was associated with Aphrodite (3). After the agreement of ὁμοπολιτεία between Kos and Kalymna there existed a joint cult of Homonoia (see our lemma no. 931 app.cr. ad LL. 4/5). A priesthood of Homonoia was established in the city of Kos in the late 2nd cent. B.C. (our lemma no. 931) – possibly as a result of a political event –, a temple was built (5), a cult statue was constructed, and new silverware was procured (our lemma no. 931). This priesthood had substantial political weight in connection with the political relations between Kos and Kalymna.

920. Isthmos. Dedication to Homonoia, early 1st cent. B.C. L.Laurenzi, *Historia* 5 (1931) 625/626; *Tit.Cal.* pp. 28/29; K.Høghammar, *Sculpture and Society* – (cf. *SEG* XLIII 550) 198 no. 88. Reprinted by D.Bosnakis, K.Hallof, *art. cit.* (cf. our lemma no. 919) 240, in a collection of sources for the cult of Homonoia on Kos. The text had never been presented in *SEG*: Ζώνυρος Εὐφίλητου ἀρχεῦσας ὑπὲρ Ἰσθμιωτῶν καὶ τῶν ἄλλων πολιτῶν Ὁμονοίαι

921. Kos. Decree of Miletos requesting the recognition of the Didymeia and decree of Kos, late 3rd cent. B.C. R.Herzog, *Abh. Akad. Berlin* (1905) 979-993; *Syll.*³ 590 (only A). In a study of the Koan calendar, D.Bosnakis, K.Hallof, *art. cit.* (cf. our lemma no. 917) 239/240, present the following explanations for the fact that the monarchos had changed between the arrival of the Milesian decree in Kos in the month Ἀρεμῆτιος (end of the winter semester) and the issue of the Koan decree in the month Ὑακίνθιος (second month of the summer semester): a) the monarchos was replaced because of illness or death; b) the beginning of the year was moved, at some point, from the winter to the summer semester; c) in the period of this decree, the office of the monarchos was occupied only for one semester. B.-H. find the first explanation the most probable.

922. Kos. Decree of Larisa concerning the recognition of the Asklepieia, late 3rd cent. B.C. Five fragments of an opisthographic stele. M.Segré, *RFIC* 62 (1934) 169-179 (ph.); *IG* XII.4.1.133 in the forthcoming corpus of Kos. In a discussion concerning the evidence for the Thessalian federal sanctuary at Itonos, A.Tziafalas, B.Helly, *art. cit.* (cf. our lemma no. 605) 401/402, adduce the best preserved of these fragments (Segre, *art. cit.* 172 and 176 B2), pointing out that a Thessalian Koinon did not exist in the late 3rd cent. B.C. Consequently, the text cannot have referred to the κοινὸν but to the ἔθνος of the Thessalians. Accordingly, they suggest several restorations. We present the text of this fragment, incorporating the restorations suggested by T.-H. as well as a new reading of LL. 1/2 communicated to them by K.Hallof.

- [ἀγαθαὶ τύχαι]· δεδόχθαι τῷ δά[μοι ἐπαινῆσαι μὲν κοινᾷ τὸ ἔθνος τὸ Θεσσαλῶν
καὶ ἰδία[ι]
τὰς πόλεις τὰς ἐν Θεσσαλίᾳ κ[αὶ στεφανῶσαι αὐτὰς στεφάνῳ χρυσέῳ ἀπὸ χρυσῶν
Ἀλεξαν]-
δρείων τριακοσίων ἀρετᾶς ἕνεκα [καὶ φιλοτιμίας καὶ εὐνοίας ἧς ἔχοντες διατελευντί]
4 περὶ τὰν πόλιν τὰν Κώων ἐμ παντὶ καὶρῷ· αἰρεῖσθαι δὲ καὶ πρεσβευντάς τρεῖς ἐκ
πάντων]·
τοὶ δὲ αἰρεθέντες ἀφικόμενοι ἐπ[ι] - - - τὸδε τὸ ψάφισμα ἀναδόντω καὶ τὸν στέφανον
τοῦ]-
τον ἀναγγειλάντω ἐν Ἰτῶνι [καὶ ἀναθέντω ἐς τὸ ἱερὸν τὰς Ἀθάνας τὰς Ἰτωνίας πᾶσι
τοῖς Θεσσα]-
λοῖς ἐπιγράψαντες· ὁ δᾶμος ὁ Κώ[ων στεφανοῖ τὰς πόλεις τὰς ἐν Θεσσαλίᾳ ἀρετὰς
ἕνεκα]
8 καὶ εὐνοίας· καὶ παρακαλεύντω [τοὺς Θεσσαλοὺς καὶ τὰς πόλεις ὅπως διαμένωντι
καὶ εἰς]
τὸν λοιπὸν χρόνον διαφυλάσσ[οντες τὰν ὑπάρχουσαν εὐνοίαν καὶ φιλίαν ποτὶ τὸν
δᾶμον]
δηλοῦντες ὅτι καὶ ὁ δᾶμος ἐμ π[ρότερον μὲν χρόνῳ καταξίας τιμὰς ἐσαφίζατο τῶν
εὐρ]-
[γε]τημάτων καὶ κοινᾷ περὶ πάντ[ων τῶν Θεσσαλῶν καὶ ἰδίᾳ περὶ τῶν εὐεργετη-
κότων]
12 [τὰ] μ πόλιν· καὶ εἰς τὸν λοιπὸν χρόνον - - - - -]
two illegible lines

If not otherwise stated, restored by S. II 1. restored by D. Bosnakis on the basis of a new fragment; the entire text will be published by D. Bosnakis (information provided by K. Hallof); δεδόχθαι τῷ δά[μοι - - ἐπαινῆσαι μὲν], S. II 6. restored by T.-H.; [ἀναθέντω ἐς τὸ ἱερὸν τὰς Ἀθάνας τὸ κοινὸν πᾶσι τοῖς Θ.], S. II 8. [τοὺς Θεσσαλοὺς καὶ τὰς πόλεις] added by T.-H.

923. Kos. Honorary decree of Kalymna for Althaimenes of Kos, late 3rd cent. B.C. (after 241 B.C.). Left lower part of a marble stele found in 2004 in the museum deposit. Edd.pr. D. Bosnakis, K. Hallof, *Chiron* 35 (2005) 247/248 no. 21 (ph.; German translation); *IG* XII.4.1.140 in the forthcoming corpus of Kos. The decree can be dated between the establishment of the Great Asklepieia and the treaty of homopoliteia between Kalymna and Kos (ca. 241-208 B.C.). The restoration is based on another two decrees of Kalymnos for Koans (*Tit. Cal.* XIII/XIV). The honored person may be Ἀλθαίμενης Ἀνδρῶσθένους, the eponymous monarchos of Kos in 206/5 B.C. (cf. *SEG* L 752) who proposed the diagraphē for the sale of the priesthood of the Korybantes (*Iscr. Cos* ED 177), rather than Ἀλθαίμενης Ἡριππίδου (early 2nd cent. B.C.; *I. Dor. Ins.* no. III L. 7).

[- - - - - ἀναγράφειν δὲ τὸ ψάφισμα τότε ἐς]
[στάλαν καὶ ἀναθένειν ἐς τὸ ἱερὸν τοῦ Ἀπόλ.]

- λωνος τοῦ Δαλίου τοῦ ἐγ Καλύμναι· τὰς δὲ]
ἀναγρα[φᾶς ἐπιμεληθέντων τὸς δαμάρχος]·
ἐλέσθαι δὲ [καὶ ὅστις τὸ τε ψάφισμα]
4 ἀνεργάτω [καὶ τὸν στέφανον, καὶ ἐπελθὼν]
ἐπὶ τε τὰμ βο[υλάν καὶ τὰν ἐκκλησίαν παρακα]-
λείτω ἐπιμέλ[ειαν ποήσασθαι ὅπως ἀναγγελεῖ]
ὁ στέφανος κα[ὶ ὃν ἔνεκεν τετίμαται]
8 Ἀλθαίμενης [- - - - - ἐν τε τῷ ἀγῶνι τῶν]
Διονυσίων κα[ὶ ἐν τῷ γυμνικῷ τῶμ μεγάλων]
Ἀσκληπιείων, κα[ὶ ὅπως ἀναγραφέν τὸδε τὸ]
ψάφισμα εἰς στά[λαν ἀνατεθεῖ ἐς τὸ ἱερὸν τοῦ]
12 Ἀσκληπιοῦ· αἰρ[έθη] - - - - -]

vacat

2. The scribe originally wrote ANAP, edd.pr. II 3. an abbreviated version of the phrase ἐλέσθαι δὲ καὶ ἄνδρα ἐκ πάντων ἕνα (cf. *Tit. Cal.* XIII LL. 6/7), edd.pr. [perhaps ἐλέσθαι δὲ [καὶ ἄνδρα ὅστις], Chaniotis] II 3/4. cf. *Tit. Cal.* XIII L. 7, where M. Segre's τό τε ψάφισμα ἐπεργάτω can now be improved to τό τε ψάφισμα [ἀ]νεργάτω, edd.pr. II 4-12. cf. *Tit. Cal.* XIII LL. 8-14; *Tit. Cal.* XIV L. 4 has δᾶμον instead of ἐκκλησίαν (L. 5) and ἐν τῷ χορικῷ ἀγῶνι τῶν Διονυσίων (LL. 8/9), edd.pr. II 7. the restoration seems too short, edd.pr. II 11. without λιθίναν, omitted also in *Tit. Cal.* XIII L. 3 and XIV L. 13; M. Segre's restoration λιθ[ι]ν[αν] in *Tit. Cal.* XIII L. 14 cannot be confirmed on the ph. and the squeeze, edd.pr.

924. Kos. Treaty of homopoliteia with Kalymna, ca. 220-208 B.C. *Tit. Cal.* no. XII; *Staatsverträge* 545; *SEG* XLVI 1082; C. Habicht, *Chiron* 30 (2000) 312 (for the date); *IG* XII.4.1.152 in the forthcoming corpus of Kos. In a discussion of the cult of Homonoia on Kos, D. Bosnakis, K. Hallof, *art. cit.* (cf. our lemma no. 919) 243/244, briefly summarize how this treaty affected the organization of the community of Kalymna. Kalymna became a δᾶμος of Kos and the Kalymnians were assigned to the three Koan φυλαί; but Kalymna retained three subdivisions, also called δᾶμοι (Ὅρκας, Πάνορμος, Ποθαία), and the eponymous στεφανοφόρος (*PH* 61 = *Tit. Cal.* XXVI). The community was still designated as ὁ δᾶμος ὁ Καλυμνίων, and the ethnic Καλύμνιος was used outside Kalymna.

925. Kos. Diagraphē for the sale of the priesthood of the Korybantes, late 3rd cent. B.C. *Iscr. Cos* 177; *IG* XII.4.1.299 in the forthcoming corpus of Kos. On the basis of a new find (our lemma no. 926), D. Bosnakis, K. Hallof, *art. cit.* (cf. our lemma no. 926) 253, improve the restoration of LL. 2/3: καθ[ότι] δὲ π[ραθ]ήμεν τὰς ἱεροσύνας τῶν Κυρβάνθων (καθ[ότι] δὲ π[ρ]ὲς τὰς ἱεροσύνας τῶν Κυρβάνθων, *Iscr. Cos*).

926. Kos. Diagraphē for the sale of the priesthood of Eumenes II, ca. 188 B.C. Upper part of a marble stele with kymation; of unknown provenance, formerly housed in the

storeroom of the Kastro, now in the new storeroom of the Ephoria. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 251-256 no. 23 (ph.; German translation), with detailed commentary, in particular on the clauses concerning the payment (LL. 15/16) and on the prosopography (LL. 4/5). Leonidas, son of Dioskouridas (L. 4) is mentioned in the subscription list of 202/1 B.C. (PH 10 c L. 24); Didymarchos, son of Sostratos (L. 4), is also mentioned in a list of citizens in Halasarna (PH 367; G.Pugliese Carratelli, *ASAA* 41/42 [1963/64] no. XXVI). When the purchaser of the priesthood died, the stone was re-used for the next sale of the priesthood; part of the original text was erased (LL. 4, 14, and 16) and data concerning the new sale was written in the rasura (edd.pr.). For a copy of this second sale see our lemma no. 927. This text will be published as IG XII.4.1.306 in the forthcoming corpus of Kos.

- ἀγαθαὶ τύχαι· τάδε συνέγραψαν τοὶ ἄνδρες τοὶ αἰρεθέντες·
 τεσπερὶ τῶν θυσιῶν καὶ τῶν ἄλλων τιμῶν αἱ συντελεῖν-
 [ται] βασιλεὺς Εὐμένει καὶ ἐφ' οἷς δεῖ τὴν ἱερωσύναν πραθῆμε[ν],
 4 [[Λεωνίδας Διοσκουρίδα, Διδύμαρχος Σωστράτου, Μακαρίνος]]
 Ἀριστ[ά]ρχου· ὁ πριάμενος τὴν ἱερ[ω]σύνα[ν] βασιλέως Εὐμέ-
 [ν]ιοῦ[ς] ἔστω ὁλόκληρος καὶ ὑγιής καὶ μὴ νεώτερος ἑτῶν ὀκ[τώ]
 [λ]αμβανέ[τω] δὲ γέρη πάντων [τῶ]ν θυομένων δέρμα, [τῶ]ν
 8 [ἐ]τέλων [δὲ κ]αὶ σκέλος· ἐπιτιθέτω δὲ τὰ ἱερὰ πᾶσι [το]ῖς θύ-
 ουσιν· στεφαν[ο]φ[ο]ρεῖ[ται] δὲ ἐπὶ τῶν θυσιῶν καὶ [τῶ]ν τιμῶν καὶ τῶ-
 [ν] ἀγῶνων τῶν συν[τε]λεσμένων βασιλεὺς Εὐμένει· σπενδέ[τω]
 ἐν τοῖς ἄλλοις ἀγ[ῶ]σιν πᾶσιν καθάπερ καὶ τοὶ ἄλλοι [ἱ]ερεῖς καὶ
 12 [ἐ]μ[π]ροεδρίαι] καθίσθω· ἀφείσθω δὲ καὶ τῶν λ[ε]ιτουργιῶν πασῶν
 [χωρὶς] τ[ῆ]ς ἱερ[α]ρχίας· τοὶ πωλῆται ἀποδόσ[θ]ω τὴν ἱερωσύναν
 [βασ]ιλέως Εὐμένους μὴνός [[Πετα]γ]ενέου τοῦ μετὰ μόν[α]ρχ[ον]]·
 [τὰ]ν τιμῶν καταβαλεῖ ἐπὶ τὸς ταμί[ας]· καταβολὰς ποιησ[ε]ῖ-
 16 [τ]αι τρεῖς, τὴν μὲν πρῶταν ἐμ[ὴ] μὴνὶ Κα[ρ]φισίῳ τῶν μετὰ τὸν μόν[α]ρχον]]
 [-----]

927. Kos. Copy of a diagraphé for the sale of the priesthood of Eumenes II, early 2nd cent. B.C. (after 188 B.C.). *Iscr.Cos* ED 182; IG XII.4.1.309 in the forthcoming corpus of Kos. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 255, reprint this text, suggesting the following restoration in the initial lines (cf. our lemma no. 926 LL. 3-5):

- [ἐφ' οἷς δεῖ πραθῆμεν τὴν ἱερω-
 σύνα Λεωνίδας Διοσκουρίδα, Διδύ-
 2 μαρχος Σωστράτου, Μακαρίνος Ἀριστὰ-
 [ρ]χου ...

1-3. ΣΥΝ[-----]μό]ναρχος κ[αὶ] -----]χου, *Iscr.Cos*.

M.Segre (*Iscr.Cos*) dated this inscription to the 2nd cent. B.C. C.Crowther (cf. *SEG* LIV 736) has shown that it was inscribed by the same stone-cutter as PH 367 (ca. 175 B.C.) and *SEG* XLVIII 1111 (ca. 180-175 B.C.). This inscription is therefore contemporary with the diagraphé for the sale of the same priesthood in our lemma no. 926; the two inscriptions record the same diagraphé. B.-H. suspect that, after the first purchaser of the priesthood had died, some changes were made in the inscription that recorded the original diagraphé (our lemma no. 926) and another copy was made (this text).

928. Kos. Diagraphé for the sale of the priesthood of an unknown god, ca. 200-150 B.C. Fragment of the upper part of a marble stele; unknown provenance; now kept in the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 256-261 no. 24 (ph.); IG XII.4.1.307 in the forthcoming corpus of Kos.

- A: [ἀγαθαὶ τύχαι]· τὰδε συνέγραψαν τοὶ αἰρεθέντες
 [περὶ τὰς ἱερωσύνας τ[-----]]
 [- -----]ου, Νικόμαχος [- -----]
 4 [- ---- Λ]εωνίδας Εὐτ[-----] τοὶ προστάται,
 [ἐπεὶ καὶ ἱερωσύνα πωλῆται, θυσιῶν ἱερεῖον]
 [ἀπὸ δρα]χμῶν ἑκατὸν [τῶν] ----- τοὶ δὲ
 [πωλῆται] ἀποδόσθω τὴν ἱερωσύναν μὴνός -----]
 8 [- -----]αι· ὁ πριάμενος ἔστω ὑγιής καὶ ὁλόκληρος
 [καὶ μὴ νεώτερος ἑτῶν ----- καὶ ἱεράσθω ἐπὶ βίου· ἀτελής]
 [ἔστω στρα]τείας ὑπερ[ορίου] ----- καὶ
 [τῶν ἄλλων] λειτουργ[ῶν] πασῶν χωρὶς τριηραρχίας·
 12 [σπενδέτω] δὲ καὶ ἐν [τοῖς] χορικοῖς ἀγῶσι καὶ ἐμ[ὴ] προε-
 [δρίαι] καθίσθω καθὰ [καὶ] τοὶ ἄλλοι ἱερεῖς· ἐπιτιθέτω δὲ
 [καὶ τὰ ἱερὰ] τοῖς θύουσι πᾶσι ἐπὶ τὸν βωμόν· γέρη δὲ
 [λαμβάνει] δέρμα κ[αὶ] σκέλος -----]
 16 [- -----] τῶν θυομένων ἱερεῶν ----- καθ'
 [ἕκαστον] ἐνιαιτὸν κ[-----]
 [- θυέτω] ὁ ἀγωνοθέ[ας] -----]
 [- τοὶ λα]μπ[α]δαρχοὶ -----]
 20 [- -----]άρχου μεν[-----] νικάντων τὸς
 [στεφανίτας] ἀγῶνας· ἐπ[ι]τιθέτω τὸν στέφανον ὑπὲρ τῶς
 [πόλιος] τῶν νικάντων ὁ ἱερεὺς τοῦ -----]
 [- -----]ΑΤΕΡΟΥΜ[-----]

4. Probably [Λ]εωνίδας Εὐτ[ηρίδα], sponsor of the library of Kos in the early 2nd cent. B.C. (L.Robert, *BCH* 59 [1935] 421-425 no. XLI L. 17), edd.pr. II 8. [νευμηνίαι] or [ἐκκαδεκάται], edd.pr. II 9. [ἐτῶν ὀκτώ] or [δέκα], edd.pr. II 23. [ἐκ]ατέρου μ[-----]?, edd.pr.

Proposing that this fragment may be the beginning of *Iscr.Cos* ED 16, B.-H. tentatively present the following restored text of the two (German translation). On this interpretation, the full text preserves a second diagraphe for the priesthood of Hermes Enagonios, replacing the diagraphe *Iscr.Cos* ED 145 (ca. 250-240 B.C.) issued under Menoitios (cf. L. 20).

- B: [ἀγαθαὶ τύχα]· τ[ῆ]δε ἀπήνεγκαν τοὶ ἄνδρες τοὶ αἰρεθέντες συγγράμναι
[περὶ τὰς ἱερωσύνας τ[οῦ] Ἑρμᾶ τοῦ Ἐναγωνίου -----]
[-----]ου, Νικόμαχος [----- καὶ προστάται -----]
4 [-----, Λ]εωνίδας Εὐτ[----- τοὶ προστάται],
[ἐπεὶ καὶ ἡ ἱερωσύνα πωλῆται, θυσάντων τῶν Ἑρμᾶ ἱερεῖον μὴ ἐλάσσονος]
[ἄξιον δραχμῶν ἑκατὸν πεντήκοντα ἀπὸ τῶν τοῦ θεοῦ χρημάτων· τοὶ δὲ]
[πωληταὶ] ἀποδόσθω[ν τὰν ἱερωσύναν τοῦ Ἑρμᾶ μηνὸς Πεταγεινύου ἐκ]-
8 [καὶ δεκάτ]αι· ν ὁ πριάμενος τὰν ἱερωσύναν ἔστω ὑγιῆς καὶ ὁλόκληρος]
[καὶ μὴ ν]εώτερος ἔ[τ]ων δέκα καὶ ἱεράσθω ἐπὶ βίου· ὁ πριάμενος ἀτελεῖς]
[ἔστω στρα]τείας ὑπερ[ο]ρίου, ἱπποτροφίας, σιτοφυλακίας, χοραγῆαν καὶ]
[τὰν ἀλλὰ]ν λειτουργ[ί]αν πασῶν χωρὶ λαμπαδαρχίας καὶ τριηραρχίας·
12 [σπενδέτω] δὲ καὶ ἐν [τοῖς] χορικοῖς ἀγῶσι οἷς ἂ πόλις τίησι, καὶ ἐμ[προ]-
[δρία] καθῆ[σ]θω καθὰ [καὶ] τοὶ ἄλλοι ἱερεῖς, καὶ φορεῖται κιθῶνα διάλευκον·
[ἐπιτιθέτω] τοῖς θύουσ[ι] πᾶσι τὰ ἱερά ἐπὶ τὸν βωμὸν ὁ ἱερεὺς· γέρη δὲ]
[λαμβάνει] δέρμα κ[αὶ] σκέλος -----]
16 [-----] τῶν θυομ[ένων] ἱερείων ----- καθ[ῆ]
[ἐκαστον] ἐ[ν]ιαυτὸν κ[αὶ] -----]
[-----] ὁ ἀγωνοθέτ[ας] -----]
[-----] λαμπαδαρχο[----- κατὰ τὰ προκεκυρωμέ]-
20 [να ἐπὶ] μόν[ον] ἀρχου Μεν[ο]ϊτίου· ἐπεὶ δὲ καὶ ἀναγορευθῶσιν τοὶ νικῶντες τὸς
[στεφανίτας] ἀγῶνας, ἐπ[ι]τιθέτω τὸν στέφανον τῶι μὲν τὸν ἀγῶνα τῶν
[Ἑρμαῖω]ν νικῶντι ὁ ἱερεὺς τοῦ Ἑρμᾶ -----]
[-----] ΑΤΕΡΟΥΜ[-----]
lacuna?
24 [-----]· [MAIKON]· [TAIKA]· [K]· [·]
[-----] ἱερεῖον ποτὶ δραχμὰς τριακοσίας
[-----] ἀγέτω δὲ καὶ ὁ γυμνασίαρχος
[-----] ἱερεῖον τέλειον μὴ ἐλάσσονος ἄξιον δραχμῶν
28 [-----] τᾶλλα κρέα διανεμίσθω τοῖς νέοις· ἀγέτω δὲ καὶ ὁ
[ὑπογυμνασίαρχος] ἱερεῖον ἀπὸ δραχμῶν ἑκατ[όν]· τοὶ δὲ ταμίαι διδόντω
[τῶι τε] γυμνασίᾳ καὶ τῶι ὑπογυμνασίᾳ ἱάργωι τὸ προγεγραμμένον[ν]
[ἀργύριον] -----]
32 [καὶ] πρότερον -----] τοῦ ἀγωνοθέτα· ἀγόντ[ω]
[δὲ καὶ] τοὶ παῖδες καὶ τοὶ ἄνδρες -----], καὶ διδόντω τῶμ μὲν πα[ύ]-
[δων] ἕκαστος ἐς θυσίαν δραχμὰς -----], τῶν δὲ ἀνδρῶν δραχμὰς
[-----] -----]
36 [-----] καθότι καὶ πρότερον vacat
[-----] παρ[ε]χόντω δὲ τοὶ νικῶντες
[τὸς] στεφανίτας ἀγῶνας εἰς τὰς θυσίας ἐν τῶι ἀγῶνι τῶν Ἑρμαῖων

- [ιερεῖα δύο ----- ταῖς θυσί]αις καὶ καθήσθων ἐμ[προ]-
[δρία]· τὰ δὲ ἱερεῖα τοὶ ἐπιμήνιοι τοὶ ἐπὶ τ[οῦ]το[ν] αἰρεύμενοι θυόντω,
40 [τὸ μὲν ----- ὅταν ὁ γυμ]νικὸς ἀγὼν ἐπιτελῆται,
[τὸ δὲ ----- μετὰ τὸ συν]τελεσθῆμεν τὸν ἀγῶνα·
[----- τὰς] δὲ κατατάξιως τῶ[ν]
[-----]

24-32. The underlined letters are no longer preserved, but are visible in M.Segre's ph. (*Iscr.Cos*), B.-H. II 28. [καὶ τὰ κρέα διανεμίσθω], *Iscr.Cos* II 31. ἀνδρομάχος, *Iscr.Cos* II 33/34. [δὲ καὶ τοὶ πρεσβύτεροι καὶ τοὶ ἄνδρες βοῦν] καὶ διδόντω τῶμ μὲν πρε[σ]βυτέρων ἕκαστος, *Iscr.Cos*; but, in fine, ΠΑ[·] is certain, B.-H. II 38/39. [ιερεῖα δύο ----- καὶ παρέσθων ταῖς θυσί]αις καὶ καθήσθων ἐμ[προε]δρία ἐν τῶι ἀγῶνι· τὰ δὲ ἱερεῖα τοὶ ἐπὶ τ[οῦ]το[ν] αἰρεύμενοι θυόντω, *Iscr.Cos* II 42. [β]πας δὲ κατα[ΞΙ]ξίως, *Iscr.Cos*.

929. Kos. Honorary inscription for Kallistrate, a priestess, ca. 190-160 B.C. Marble block found in the Asklepieion. G.Patriarca, *BMIR* 3 (1932) 28 no. 25; K.Höghammar, *Sculpture and Society* -- (cf. *SEG* XLIII 550) 54, 175 no. 65. Mentioned by D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 933) 250, with prosopographical remarks. The text had never been included in *SEG*.

- Παρμενίσκος Ἰέρωνος
Καλλιστράτην Κλευμάχου τὰν
γυναῖκα καὶ Ἰέρων καὶ Ἀρισ-
4 ταγόρη τὰν ματέρα, καὶ Ναννακίς Ἰέρωνος
τὰν ἀνδρὸς ματέρα,
καὶ Παρμενίσκος Ἰέρωνος καὶ Παρμενίσκος
Σωστράτου τὰν μαῖαν,
8 ἱερεῖαν Ἀσκαπιοῦ, Ὑγιείας, Ἡπιόνας,
Ἀπόλλωνος Δαλίου, Λατοῦς,
βασιλείως Εὐμένους

930. Kos. Diagraphe concerning the sale of the priesthood of Asklepios, Hygieia, and Epione, ca. 175-150 B.C. *Iscr.Cos* ED 2 a/b + ED 224 a-c. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 245/246, report that they have found all five fragments of this inscription, of which only *Iscr.Cos* ED 2 a+b were published by M.Segre; ED 224 a+b and c were only mentioned. These fragments have suffered damage in recent times. B.-H. present the text of ED 2 LL. 29-42, which deal with the acquisition of cult paraphernalia, and publish ED 224 a+b and c (German translation), incorporating in their edition R.Herzog's readings and restorations. This text will be published as *IG* XII.4.1311 in the forthcoming corpus of Kos.

ED 2

ἵνα δ[ὲ] τὰς τοῦ ἱεροῦ]

- 30 ἐπικοσμήσιος ὁ [δᾶ]μος φαίνεται π[ρὸν]οῖαν π[οιεύ]με-

44 εὐντες προστάται ἐπιστάταν ἐλέσθων τῇ ἐκκαιδεκάτῃ τοῦ Ἀλσειοῦ
 48 μῆνός ἐπὶ τὴν κατασκευὴν τῶν ἀργυρωμάτων· τοὶ δὲ ταμίαι διαγρα-
 52 μῆνός ἐπὶ τὴν κατασκευὴν τῶν ἀργυρωμάτων· τοὶ δὲ ταμίαι διαγρα-
 56 μῆνός ἐπὶ τὴν κατασκευὴν τῶν ἀργυρωμάτων· τοὶ δὲ ταμίαι διαγρα-
 60 μῆνός ἐπὶ τὴν κατασκευὴν τῶν ἀργυρωμάτων· τοὶ δὲ ταμίαι διαγρα-

2. δικαστ[ηρίου], ed.pr. || 3. or [ε]σσαράκοντα, ed.pr. || 4/5. probably [καὶ] πεντηκοστήν κ[αὶ]; the award of citizenship is very rare in Kos (SEG XLVIII 1092; LIII 856 A; *Iscr.Cos* ED 91; *Tit.Cal.* 74), but very common in Kalymna; the assignment of the new citizen to a δῆμος is not attested in the Koan citizenship formula, that to a τριακὰς is not attested in Kalymna; the formulation in the new text combines, therefore, the formulas of Kos and Kalymna, this suggests the existence of a joint cult of Homonoia, ed.pr. (pp. 243/244 with note 78) || 5/6. ἀντιφωνέω is used here in the meaning 'to confirm' (cf. L. 53; see also *Iscr.Cos* ED 144: the priest confirms that a manumitted slave has offered a sacrifice); [we correct the typo ἐπιτελέσθ[η]αι (L. 6), Chaniotis] || 7/8. we correct two typos: τ[ὴν] (L. 7) and δ[ὲ] (L. 8), Chaniotis || 7. for τειχοποιίας cf. *Iscr.Cos* ED 111 L. 4, ed.pr. || 8. for ἐν εὐθύναις (attested for the first time in Kos) cf. *IG XII.3.87* LL. 6-9, ed.pr. || 10/11. the prostatai and logistai of Kos also served for one semester, ed.pr. || 11. or ἐκ[κ]ῆται, ed.pr.; on the Koan calendar see our lemma no. 917 || 12. for the formulation cf. *Iscr.Cos* ED 16 L. 2 and ED 236 L. 17, ed.pr. || 17. οἷς δὲ, ed.pr. [οἷς δὲ, Chaniotis]; on the priest's role in the sacrifice cf. *Iscr.Cos* ED 145 LL. 10/11; cf. ED 3 A L. 9 (ἐπὶ τὴν τράπεζαν), ed.pr. || 18-21. the payment of a double fine (to the priest and to the goddess) is otherwise unattested in Kos; ἱσὺ μένος (L. 19) refers to each board of magistrates, not to each individual magistrate, ed.pr. || 22. [ἐς τὸ] τῆς θεοῦ ('zugunsten des Vermögens der Göttin'), ed.pr. [[ὕπερ] τῆς θεοῦ ('on behalf of the goddess'); what the money was used for is mentioned later, Chaniotis] || 24. δο[κ]ιμασ[θ]ῆναι, ed.pr. [δο[κ]ιμασ[θ]ῆναι, Chaniotis]; confirmed through a new diagraphe concerning the priesthood of Homonoia (*IG XII.4.1.324* in the forthcoming corpus), Hallof; on the ἐξαγία (here, 'Opferdeuter') cf. *LSCG* 154 L. 4, ed.pr. || 31/32. on the new sale of the priesthood cf. *OMS* 1481/482, ed.pr. || 32-54. on the acquisition of silver vases cf. our lemma no. 930 || 35. ποτὶ τε αὐτὰν probably refers to the goddess Homonoia, ed.pr. || 37. ἀπολογισμός = estimate of expenses, ed.pr.; cf. L. 40 || 38. ἔσχατον = 'at the latest', ed.pr. || 39-41. the assembly met on the 1st and 16th day of each month, ed.pr. || 47. the δοκιμαστικός is attested for the first time in Kos, ed.pr. || 48. the explicit reference to the polis of Kos presupposes the existence of other sanctuaries of Homonoia in the Koan state, outside the city of Kos (Isthmos, Kalymna), ed.pr. (p. 242) || 53/54. for the λογισταὶ cf. *SEG* LI 1054; this

passage presupposes the existence of a sacred law that required that all priests had to give an account of the temple inventory to the logistai, ed.pr. || 55. in fine, the scribe originally wrote ΠΠΑΞ, ed.pr. || 55/56. other diagraphai for the sale of priesthoods do not have such a clause, ed.pr. || 57-60. for the restoration cf. *SEG* L 766 (our lemma no. 932), ed.pr. || 58/59. the reference to a priest and a priestess suggests that in the late 2nd cent. B.C. the priesthood, originally reserved for men, could be occupied by women, ed.pr. [it is possible that the priesthood was still reserved to men and that this clause refers to a priest and a priestess because it was copied from a general law concerning the sale of priesthoods, Chaniotis].

931 bis. Kos. Second diagraphe concerning the sale of the priesthood of Adrasteia and Nemesis, ca. 150-100 B.C. *Iscr.Cos* ED 62 (*IG XII.4.1.325* in the forthcoming corpus of Kos). On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 926) 253, suggest the following restoration of B.LL. 5/6: ἅμα τῆς ἄλλας [ἢ] τειμας] (τῆς ἄλλας [ἢ] δαπάνας), *Iscr.Cos*).

932. Kos. Diagraphe concerning the sale of the priesthood of Aphrodite Pandamos and Pontia, ca. 125-100 B.C. *SEG* L 766. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 232, observe that a new diagraphe for the sale of the priesthood of Homonoia (our lemma no. 931) permits an improved restoration of LL. 47-50. This text will be published as *IG XII.4.1.319* in the forthcoming corpus of Kos.

[...³.. ἀπομισθωσάντων δὲ καὶ] τελέσαι τὴν [ἱέρ]ειαν κατὰ τὰ νομιζόμενα [καὶ]
 48 [τὴν διαγραφὴν· τὸ δὲ ἀνάλ]ωμα ἔξ τε τὴν ἀναγραφὴν τῆς διαγραφῆς
 [καὶ τὴν στάλαν καὶ τὴν τελετὴν τῆς ἱερείας καὶ τὴν θυσίαν ἐπὶ τῇ πράξει]
 [τῆς ἱερωσύνας καταβαλεῖ ἂν πριαμένα τὴν ἱερωσύναν ἅμα τῇ πράξει καταβολῇ]

49. The underlined letters were seen by R.Herzog, but are no longer visible on the stone.

933. Kos. Diagraphe concerning the priesthood of Theoi Megaloi, late 2nd/early 1st cent. B.C. Fragment of a marble stele, broken on all sides except for the top; unknown provenance, now in the storeroom of the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 249-251 no. 22 (ph.). This text will be *IG XII.4.1.323* in the forthcoming corpus of Kos. The priesthood can be tentatively attributed to the Θεοὶ Μεγάλοι because of the reference to gods (L. 5) and the allusion to initiation (L. 8). The word ἀμύητος is used in a sacred regulation of Samothrake (*Samothrace* II.1.62); Koan theoroi to Samothrake are previously attested (*IG XII.8.170* d.LL. 59-63; 171 b.LL. 27-29). The cult of the Samothracian Great Gods was widespread in the Aegean (e.g., *SEG* XLIII 644), but hitherto unattested in Kos, where there is some evidence for the cult of the Διοσκόροι (*Tit.Cal.* 117; *Iscr.Cos* EV 18 A L. 4).

[ἐπὶ μονάρχου ----, μῆνός Πεταγ]ει[τνύου] ἐκ[κ]αιδεκάτῃ· τῇδε
 [συνέγραψαν προ]στᾶται τοὶ ἐν ἀρχαῖ Ἀπολλόδο[ωρος] ----].

- 4 [-..... Ζω]πύρου, Ἰέρων Παρμενίσκου, [-.....]
 [-..... Ἀρί]στωνος, καὶ βουλᾶς γραμματεὺς [-.....]
 [τοὶ πωλητὰ ἅ]ποδόσθων τὰν ἱερῶσύναν τῶ[ν Θεῶν Μεγάλων μηνὸς]
 [Καφισίου ἐκκ]αιδεκάται· ὁ δὲ πριάμενος ἔστ[ω ὑγιῆς καὶ ὁλόκληρος]
 [-.....]ς τοῖς θεοῖς καὶ μὴ νεώτερος [ἐτέων -.....]
 8 [-.....] πριάται ἀμύητος, ἐξέστω α[ὐτῶν] -.....
 [-.....] ἐράσθω δὲ ἐπὶ βίου· ἔστω δὲ ἀλει[τούργητος πασῶν τὰν λειτ]-
 [ουργιῶν πλάν] τριηραρχίας καὶ λαμπαδα[ρχίας· σπενδέτω δὲ ἐν]
 [πᾶσι τοῖς χορ]οικοῖς ἀγῶσιν, οἷς ἂ πόλις [τίθησι, καὶ ἐν τοῖς μεγά]-
 12 [λοῖς Ἀσκληπιεί]οις καὶ Ῥωμαίοις ἔχων δι[άλευκον κιθῶνα· φορ]-
 [εῖτω δὲ καὶ στέφαν]ον δάφνινον καὶ χ[ρυσοφορεῖτω -.....]
 [-.....] νω· ἐξέστω δ[ὲ -.....]
 [-.....] ΠΟΙ ἱερ[-.....]
 16 [-.....]

2-5. For the role of these magistrates in diagraphai for the sale of priesthoods cf. *Iscr.Cos* ED 180 and 215; *LSCG* 166, edd.pr. || 3. Hieron, son of Parmeniskos, may be a descendant of Παρμενίσκος Ἰέρωνος in *PH* 10 b LL 1/2 and in our lemma no. 929, probably a great-grandson, edd.pr. || 8. [ἐπεὶ κα τὰν ἱερῶσύναν] πριάται; if the purchaser of the priesthood had not been initiated, something should be allowed to him, edd.pr. [e.g. ἐξέστω α[ὐτῶν] μνηθῆναι + a deadline?], Chaniotis || 12/13. for the garments and crown of the priests cf. *Iscr.Cos* ED 215; *LSCG* 166; *Syll.*³ 736 = *IG* V.1.1390 LL 14/15, edd.pr.

934. **Kos. Diagraphé concerning the sale of the priesthood of Dionysos Thylophoros, 2nd/1st cent. B.C.** *PH* 27; *Syll.*³ 1012; *LSCG* 166; *SEG* L 752. After reviewing the squeeze, D.Bosnakis, K.Hallof, *Chiron* 35 (2005) 236 note 46, present the following text of LL 1/2: [ἐπὶ μο]νάρχου Ν[...?], μηνὸς Βατρομίου | [ἐκκα]ιδεκάτα, ἀγ[αθῶ] τύχα· τάδε συνέ-
 γραψαν (Βατρομίου is not legible on the squeeze) [C.Habicht has suggested restoring the name of the monarchos as Ν[ικαγόρα] (*SEG* L 752, in fine), Chaniotis]. They point out that the earlier and later diagraphé have fewer differences than assumed in *PH* 27.

934 bis. **Kos. Diagraphé concerning the sale of the priesthood of Zeus Alseios, 1st cent. B.C.** *Iscr.Cos* ED 215. On the basis of a new find (our lemma no. 926), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 926) 253/254, print the following text of B LL 22/23: ἅμα [τῶ]ν πράται καταβολ[αῖ] | χωρὶ τῶς ἄλλας τειμᾶς ([καὶ] τὰς ἄλλας τειμᾶς, *Iscr.Cos*). This text distinguishes between three types of payment by the purchaser of the priesthood: the price of the priesthood, the expenses for the initiation of the priest, and the ἄλλα τιμὰ (other expenses; a tax?). This text will be published as *IG* XII.4.1.328 in the forthcoming corpus of Kos.

935. **Kos. Letter of the proconsul Cn.Domitius Corbulo to Kos, mid-1st cent. A.D.** *Iscr.Cos* ED 43; *SEG* XXIX 751; L 767 ter* (*IG* XII.4.1.261 in the forthcoming corpus of

Kos). J.Fournier, *art.cit.* (our lemma no. 473) 131-137, reprints and discusses extensively this text, especially the system of judicial appeal, in his analysis of *IG* V.1.21. Although he accepts Buraselis' interpretation of the status of Kos as a civitas libera, he rejects his supplement [καθ' ὑμε]τέρου ψηφίσμα[τος] in LL 10/11, in favor of the old [ἐξ ὑμε]τέρου.

936. **Kos. Bilingual Greek-Phoenician dedication to Aphrodite, ca. 325-312 B.C.** *SEG* XXXVI 758; XLIX 1119 bis. In a discussion of the career of king Philokles of Sidon in the service of the Ptolemies, H.Hauben, *AncSoc* 34 (2004) 29-32, adduces this text, summarizes the proposed interpretations, and points to the probable Hellenization of Abdalonim's dynasty.

937-937 ter. **Kos. Boundary stones of the burial grounds of an association of Homonoistai, 1st-3rd cent. A.D.** In a collection of sources for the cult of Homonoia on Kos, D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 919) 241, mention two unpublished boundary stones of the burial grounds of the Homonoistai (3rd cent. A.D.). Ed.pr. D.Bosnakis, *Ανέκδοτες ἐπιγραφές τῆς Κῶ. Ἐπιτύμβια Μνημεῖα καὶ Ὅροι* (Athens 2008), 166-168 nos. 283-285 (ph.), publishes these inscriptions and a third one (1st cent. A.D.).

937: 166/167 no. 283. Epitaph re-used as a boundary stone of the burial grounds of the Homonoistai under Kallistios, 1st cent. A.D. Marble pedimental stele re-used as a boundary stone (with the pediment functioning as a peg).

I	[Ε - - - -]	[θιάσου Ὀμ]νοῖ]-
	[χαίρει]	[σις τῶ]ν τ[ῶ]ν]
II	ὅρος (θ)ηκαίων	4 [σὺν Κ[α]λλιστί]-
		[ω]

II. ΟΗΚΑΙΩΝ, lapis || 2/3. [[Ὀμ]νοῖσις τῶ]ν], ed.pr. [misprint for [[Ὀμ]νοῖσις τῶ]ν]?, Chaniotis].

937 bis: 167/168 no. 284. Boundary stone of the burial grounds of the Homonoistai under Dositheos of Damaskos, 3rd cent. A.D. Marble stele re-used as a boundary stone.

ὅροι θηκαίων	οἱ τοῦ Νικά-
θιάσου Ὀμο-	νορος Δαμα-
νοῖστων τῶν	σκηνοῦ
4 σὺν Δωσιθέ-	

4-7. Cf. our lemma no. 937 ter; this is the only evidence for a man from Damaskos on Kos, ed.pr.

937 ter: 168 no. 285. Boundary stone of the burial grounds of the Homonoistai under Dositheos of Damaskos, 3rd cent. A.D. Marble stele re-used as a boundary stone.

[ὅ]ροι θηκαίων θιάσ-
ου Ὀμονοιστῶν
τῶν σὺν Δωσιθέ-

4 ωι τοῦ Νικάνορος
Δα(μ)ασκηνοῦ

5. The scribe wrote a reversed N instead of a M.

938. Kos. Inscription recording the end of the gladiator [---]akritos' career, 2nd cent. A.D. PH 138; IGR IV 1072; SEG LII 793*. Now in the Civici Musei di Storia ed Arte in Trieste. Republished by F.Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 26-29 no. 2 (ph.).

[Δι]άκριτος, | Μαρίσκος · | ἀπελύθη | ἐξω | λούδου

1. Or, less probably, [Λ]άκριτος, M.; [---]akritos, Meyer, Robert; the other editions did not record the initial A || 1/2. labels identifying the retiarius (L. 1) and the secutor (L. 2) climbing on the steps at right leading to the podium (pons) on which the retiarius/pontarius is standing || 3-5. in a recessed field on the podium; M. follows Robert's interpretation (*Gladiateurs* p. 61): the retiarius, declared victorious, was freed from gladiatorial activity (ludus) || on the basis of iconographic parallels M. points out that the relief is incomplete: the composition was originally symmetrical, with a second secutor on steps at left (equally identified by an inscription above his head); she presents a photographic reconstruction.

KALYMNA

939. Kalymna. Decrees. In their commentary on a new decree of Kalymna found in Kos (our lemma no. 923), D.Bosnakis, K.Hallof, *art.cit.* (cf. our lemma no. 923) 248, comment on provenances misassigned to several decrees of Kalymna. They reject the possibility that SEG XXVII 515 is a decree of Kalymnos (suggested by R.Herzog, *AA* [1903] 198 no. 4). The attribution of SEG XLVIII 1114 to Kalymnos has been rejected by C.Habicht. The honorary decree for the doctor Πραξιάνναξ (SEG XLVIII 1099) is a decree of Kalymna, not of Halasarna, as one may infer from its similarity to *Tit.Cal.* XIV; a difference between the two decrees is that SEG XLVIII 1099 L. 10 does not mention Apollo's epithet τοῦ Δαλίου τοῦ ἐν Καλύμναι, and in L. 12 there is only one δάμαρχος.

IOS

940. Ios. Cult regulation concerning a sacrifice in the month Homereon, 3rd cent. A.D. IG XII.5.15. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 142 no. T18 (translation), reprints this text as evidence for the cult of Homer.

PAROS

941. Paros. Archilochos' cult in Paros. D.Clay, *Archilochos Heros. The Cult of Poets in the Greek Polis* (Washington, DC 2005), collects and discusses in detail the evidence for the cult of Archilochos in Paros and in particular the vitae composed by Mnesiepes (10-24, 104-110 no. 2; SEG XV 517; XLVII 1295; L 747) and Sosthenes (110-118 no. 3; IG XII.5.445; XII Suppl. pp. 212-214; SEG LIII 872*). There are also brief references to the following inscriptions (translation): IG XII.5.445 A/B (116 and 124 nos. 2/3); XII.5.307 (33/34 and 124 no. 4); XII.5.299 (27/28 and 125 no. 5); SEG XIV 565 = Meiggs-Lewis, *GHI* 3 (69); SEG XXXII 828 = CEG II 674 (104 no. 1).

942. Paros. List of names, 1st cent. A.D. IG XII.5 143. SEG L 772. After reprinting LL. 9-15, M.Kajava, *art.cit.* (our lemma no. 2099) 19/20, dismisses the reading of a personal name Ἑστία in L. 11, and its association with Ἐπιγόνῃ Ἀνθείου (LL. 9/10), which, along with Κόνιντος Εὐρ- (LL. 11/12), is a later addition. Just as in the case of IG IX².1.247 and SEG XXV 628, Ἑστία should be seen as a heading.

943. Paros (?). Grave epigram of Sokratea, 2nd cent. A.D. IG XII.5.310; GV 1871. F.Mosino, *Epigraphica* 66 (2004) 389, presents an Italian translation. He translates LL. 15/16 (ἀλλὰ σύ, παμβασίληα θεά, πολυώνυμε κούρα, τήνδε ἄγε ἐπ' εὐσεβέων χώρον ἔχουσα χερὸς) as follows: 'ma tu, dea regalissima, donna dal nome illustre, recati nella regione dei pii portando questa iscrizione in mano'; he thinks that Sokratea's illustrious name is an allusion to Sokrates and that a copy of the poem was placed in the sarcophagus. [All this is based on a misunderstanding of the poem; πολυώνυμε κούρα is not Sokratea, but Persephone; τήνδε is not the inscription, but Sokratea; this phrase invites Persephone to take Sokratea by the hand and lead her to the place of the underworld reserved for the blessed. It is very unlikely that this inscription is from Paros; the fact that the ethnic of Sokratea is given and that the poet was a Μάγνης suggests that Sokratea died and was buried abroad, Chaniotis.]

SIPHNOS

944. Siphnos. Cults. M.-E. Gorrini, M. Melfi, in *Πρακτικά Β' Σιφναϊκού Συμποσίου* 215-226, attempt a reconstruction of the Siphnian cults making use of literary and epigraphical evidence: *IG* XII.5.481/482 (Dionysos), 483 (Nymphs; cf. our lemma no. 947), 484 (Hermes and Herakles), 485 (cult of the deified Marcus Aurelius and Lucius Verus).

945. Siphnos. Inscriptions in the Museum of Kastro. Z.D. Papadopoulou, *Σιφνίαν ἄστυ. Φιλολογικές, αρχαιολογικές και τοπογραφικές μαρτυρίες για τὴν ἀρχαία πόλη τῆς Σίφνου* (Athens 2002) offers a concise, nicely illustrated introduction to the history and archaeology of Siphnos. Inter alia, Papadopoulou offers brief discussion, colored ph. and inv. nos. of the following texts: *IG* XII.5.481 + XII Suppl. p. 111 (20; Kastro Museum; inv. no. 31); *IG* XII.5.486 (26; inv. no. 219); XII Suppl. 229 (23; inv. nos. 203 + 27); see also our lemmata nos. 950/951.

946. Siphnos. Siphnians abroad. This topic is investigated by P. Brun, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 271-280, who starts from the premise that 'c'est presque exclusivement grâce à l'épigraphie que nous pouvons suivre, de manière certes imparfaite et surtout lacunaire, la constante ouverture de l'île sur les Cyclades' (273). In the process, he analyzes Siphnian links with the Cyclades, Athens, and the Hellenistic world. Inscriptions adduced include: *IG* I³ 1032; *IG* II² 1609, 1623, 1627, 1631, 10362; *IG* XI.4.115, 760, 840; *IG* XII.5.471 + XII Suppl. p. 111, with *SEG* XXXIII 680; *IG* XII.5.481 + XII Suppl. p. 111; *IG* XII.5.482, 499; *IG* XII.5.611 + XII Suppl. p. 111, with *SEG* XV 519; *IG* XII.5.653; *SEG* XXXVIII 850; XXXIX 1198; L 45.

947. Siphnos (Kamareos). Boundary stone of the Nymphaion, ca. 500 B.C.? *IG* XII.5.483. *LSAC*² 305 no. 40. In her comprehensive study of Siphnian cults and caves, S. Samartzidou-Orkopoulou, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 251-270 (ph.; dr.), reprints the rupestral inscription of the shrine of the Nymphs and provides a dr. and two excellent colored ph. (253-257). Brief discussion of the Parian script and of the omission of the internal nasal mu in Νυφέων ('a lay person's spelling'), followed by numerous suggestions for identification of the anonymous Nymphs.

948. Siphnos. Epitaph of Alkippos, 1st cent. A.D.? *IG* XII.5.491. D. Ditsa, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 158, has now rediscovered this inscription, carved on the 'slab of a sarcophagus', in the area of Fountana near Kastro. Majuscule text reprinted, accompanied by an excellent colored ph. (165).

949. Siphnos. Graffito on a vase, 500-475 B.C. Inscribed rim of a column krater found in the cultic building complex A on the acropolis of Agios Andreas. Ed.pr. C.A. Televantou in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 67 (ph.): Έλευσινίας

950. Siphnos. Inscribed kotyle, 4th cent. B.C. Fragmentary base of a kotyle (Kastro Museum inv. no. 345) with a graffito. Ed.pr. J.K. Brock, *ABSA* 44 (1949) 73 (dr.); mentioned by Z.D. Papadopoulou, *op. cit.* (our lemma no. 945) 19 (ph.): ΔΗ

[Perhaps δη(μόσιον)?, Papazarkadas.]

951. Siphnos. Two inscribed mold-blown glass beakers, 1st cent. A.D. Two mould-blown glass beakers, probably manufactured in Syrian workshops; found in the British excavations of the Roman cemetery outside Kastro in 1935; stolen during World War II and purchased by the Benaki Museum in 1943. Ed.pr. D.B. Harden, *Syria* 24 (1944/5) 90-92 (ph.); republished by G.M. Young, *ABSA* 44 (1949) 82, 85/86 (ph.). The history and the importance of these glass objects are discussed by Z.D. Papadopoulou, *art. cit.* (our lemma no. 945) 3/4, 28/29 (ph.), who also provides majuscule texts [for similar or identical texts on glassware see also *IG* XIV 2410(11a); *SEG* XLI 1422; XLV 709 b, 956; XLIX 833(1), Papazarkadas]: 1) εὐφραίνου ἐφ' ᾧ πάρεϊ (Benaki Museum inv. no. 3707); 2) κατὰ {ι} χαίρε καὶ εὐφραίνου (Benaki Museum inv. no. 3708).

KEOS

952. Karthaia (?). Two honorary decrees for Adeimantos, Menippos, and Kriton, officers of a king Antiochos (II?), ca. mid-3rd cent. B.C. *SEG* XLVIII 1130; P. Gauthier, *BE* (1999) no. 423; J. Ma, *Antiochos III et les cités de l'Asie Mineure occidentale* (Paris 2004) 234/235; H.-U. Wiemer, *Krieg, Handel und Piraterie* -- (cf. *SEG* LII 763) 244/245. These honorary decrees for three officers of a king Antiochos (τεταγμένοι ὑπὸ τὸν βασιλέα Ἀντίοχον) have been regarded as evidence for Antiochos's III control over Keos in ca. 197-192 B.C.; the three men were regarded as governors of the island. D. Knoepfler, *Chiron* 35 (2005) 285-308 (ph.), rejects this interpretation: none of these men has the title of an ἐπιστάτης; it is unlikely that Antiochos III had entrusted the command of the island in successive years to three citizens of Keos who were close relatives (Adeimantos, his brother Menippos, and his son Kriton); the award of a θαλλοῦ στέφανος does not fit such a high office; the phrase τοῖς ἐντυγχάνουσιν τῶι πολιτῶν (LL. 5/6 and 22) shows that these men offered their services to their polis while they were abroad, a circumstance confirmed by the use of ἀναγγέλλειν (LL. 2 and 17). K. also presents strong arguments for a date earlier than the reign of Antiochos III: the absence of the title μέγας, which should be expected for Antiochos III after 200 B.C.; the form of the monument (stele, not base); letterforms; Θεοτελίδης (L.2) can be identified with the

dedicator of SEG XIV 546 (dr.; ca. 250 B.C.); the proposer of the two decrees, Ἀρχέλαος (LL 1 and 16), also proposed the decree IG XII.5.53 (dr.) – and he may be an envoy mentioned in IG XII.5.1075. The King Antiochos cannot be Antiochos I, during whose reign Keos was under Ptolemaic control, but he could well be Antiochos II (261–246 B.C.; 291–303).

K. also mentions an unpublished inscription of Eretria that shows that in the early 2nd cent. B.C. this part of the Aegean was under Rhodian hegemony (303/304) and an unpublished decree of Karthaia of the early 3rd cent. B.C., with letterforms similar to those of these decrees (304, 'note additionnelle ii').

SYROS

953. Syros. Decree in honor of Onesandros of Siphnos, 1st cent. B.C.? IG XII.5 653. SEG XLIV 1736. After reproducing the text of the corpus, M.Nocita, F.Guizzi, in *Πρακτικά Β' Διεθνούς Σιφναϊκού Συμποσίου* 281–288, offer a succinct analysis of the inscription, suggesting that the Mithridatic Wars in the early 1st cent. B.C. could provide an appropriate historical background and that the νεώτεροι (L. 20) is a technical term, and does not refer to 'quelques jeunes gens' (thus Bielman; cf. SEG XLIV 1736). In view of ὁμοίως (L. 25), they argue that Onesandros' benefaction unfolded in two different stages. Discussion of the Ἑσχατιά (L. 27), which they identify as Sosilos' private estate at Syros, and onomastic analysis of Ἐκφραντος, which they consider a nickname of Nikon, and of the slave names Νομήνιος, Βότρυς.

In the same volume, P.Pantou, Z.Papadopoulou, 92–95, present the results of their survey on the islet of Kitriani, which they identify with τὴν ἐπικειμένην ἀπέναντι νήσῳ τῆς ἰσθμῆς τῆς Σιφνίων (LL 28/29) and therefore with the pirates' anchorage. Furthermore, they suggest that the Ἑσχατιά is the southern tip of Siphnos, opposite Kitriani.

954. Syros. Letters of Septimius Severus and Caracalla, 205 A.D. IG XII.5.658; Oliver, *Greek Constitutions* nos. 257/258. J.Sosin, *Historia* 54 (2005) 222–226, plausibly rejects the interpretation of these letters as connected with an effort of Syros to set grain prices or of the emperors to create a new grain market. Instead of ὁ κολούμενος σ[ι]τίων [ἀγών] (L. 23), he tentatively suggests Σ[ω]τίων, Σ[ι]τίων or Σ[ι]νίων (the name of an envoy; cf. L. 27: ἐπρέσβευεν). Consequently, the restorations [τοῦ] σ[ε]ί[του] (L. 15) and τὴν [κ]οιν[ὴν] ἰ ἀγορὰν [τῶν] σ[ι]τ[ι]ων[ων] (LL 30/31) lose ground. For LL 30/31 he tentatively suggests (225 n. 30) π[ρ]ο[σ]ήσαν[τα] τὴν κ[ο]ιν[ὴν] ἰ ἀγορὰν τῶν Σ[υ]ρ[ι]ων[ων], for L. 32 (225) [ἀφ]ορίζεσθ[αι] – [?] ('[Septimius Severus?] commanded that ... a common agora of the Syrians ... be demarcated'). Assuming that Syros had at least two towns (Syros and Galessos) Sosin interprets the creation of a 'common market of the Syrians' as a response to disputes between Galessos and Syros that had invited Imperial intervention. As a parallel, Sosin adduces the relationship between Melitaia and Herakleia in Achaia Phthiotis: Herakleia, a small village at Melitaia's outskirts, was

absorbed by Melitaia and shared a market with the larger city (cf. IG IX.2.103 LL 8–10: ἐν τῇ ἰ ἀγορᾷ[ι] τῶν Ἑρακλεωτῶν καὶ Μελιταίων).

TENOS

955. Tenos. Honorary decrees of Tenos and the Koinon of the Nesiotai for the doctor Apollonios of Miletos, early 2nd cent. B.C. IG XII.5.824; Syll.³ 620; Samama, *Les médecins* -- (cf. SEG LIII 2191) 284–288 no. 166; SEG XLII 774*. P.A.Stimolo, *Epigraphica* 67 (2005) 35–44, republishes these texts (no new readings or restorations; Italian translation) with detailed commentary [LL 9/10: [ἀρρώσ]των τε πλεόνων παραγενομένων εἰς τὴν ἡμ[ετέραν πόλιν] is not 'manifestatesi parecchie malattie, giunto nella nostra città', but 'because many sick persons arrived in our city', Chaniotis]. She tentatively suggests that another honorary decree for Apollonios (IG XII.5.823 = Samama, *Les médecins* 281–284 no. 165) may be the one referred to in this decree (LL 6 and 23) and assumes that these honors did not include citizenship (40) [this is certain, since Apollonios is repeatedly designated as Μιλήσιος (LL 3, 23, 35), Chaniotis]. R.Étienne (see SEG XXXVI 765), had identified the crisis alluded to in these decrees as the Third Macedonian War (ca. 168–166 B.C.); C.Habicht (see SEG XXXIX 878), identified Apollonios as the eponymous stephanophoros of Miletos in ca. 203/2 B.C. (*Milet* I.3.124 L. 36), dated the Rhodian eponym Ἀντοκράτης (L. 32) to ca. 190/89 B.C., and identified the events alluded to in these decrees as the war of Antiochos III (192–190 B.C.); this view was supported by G.Reger (see SEG XLII 774). S. points out that the critical situation had affected all the Nesiotai, not only Tenos. Observing that there is no unequivocal reference to a war in this text, she suggests restoring περιστάτων δ' ἐπ[ι]δ[η]μ[ι]ῶν in LL 39/40 (περιστάτων δὲ κ[αὶ] π[ο]λλέμων, Étienne, Samama; περιστάτων δὲ π[α]θῶν ἐν[ν]δ[η]μ[ων], IG). For LL 15/16 she defends the reading [λοιμοῦ] καινοῦ περιεστηκότος ἐπικινδύνου (IG; Étienne, Samama: καινοῦ περιεστηκότος νῦν κινδύνου).

CHIOS

956. Chios. Honors for Homer. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 140/141 nos. T12/13, reprints Kaibel, *EG* 860 (T13; translation) and refers to SEG XXX 1073 (T12; honorary inscription) as evidence for honors awarded to Homer in Chios. [For different restorations of SEG XXX 1073 L. 34–36, see A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* [Stuttgart 1988] 94 and 98/99. L. 34: διὰ τῆς περιγενοῦσας τῇ πόλει δόξαν ἀπὸ τοῦ ποιητοῦ (διὰ τῆς περιγενοῦσας τῇ πόλει δόξαν ἀπὸ τῶν ποιητῶν), SEG, Clay); LL 35/36: (εἰς κατασκευὴν βωμοῦ ταῖς Μούσαις καὶ [Ομήρῳ], Chaniotis.]

957. Chios. Delimitation of public land and record of sale of confiscated property, ca. 475-450 B.C. *SGDI* 5653; Koerner, *Gesetzestexte* 62. M.Faraguna, *Dike* 8 (2005) 89-99, republishes this document (Italian translation) with detailed commentary. He argues that the four sides of the stele contain two separate documents pertaining to similar subjects. The document on side A contains the delimitation of a region called Λοφίτις and refers to 75 boundary stones placed under the protection of ὁροφύλακες [on ὁροφύλακες cf. our lemma no. 2057]. This land must have been public land. The document on sides B-D concerns the modalities for the sale (πρῆγμα) of confiscated property and provides a list of the purchasers (C L. 10-D L. 18). As parallels, F. adduces *IG* I³ 421-430; *SEG* XII 100; *I.Mylasa* 1-3.

958. Chios. Letters of Alexander the Great to Chios concerning exiles, ca. 334-330 B.C. 1) *Syll.*³ 283; *SEG* XXX 1071*; 2) *SEG* XXII 506; XLIX 1136*. G.Otton, in L. Santi Amantini (ed.), *Dalle parole ai fatti* -- (cf. our lemma no. 2109) 61-107, presents an exhaustive discussion of the literary evidence concerning Theopompos' political activities on Chios, his exile, and the intervention of Alexander the Great in his favor (esp. the reference of Photios to letters sent by Alexander to Chios: *FGH* 115 T 2). In this context she adduces the two letters sent by Alexander to Chios concerning the return of the exiles (1) and a particular individual (2). She suspects that the letters mentioned by Photios were a general διάγραμμα accompanied by letters dedicated to specific individuals (67-77). After a lengthy discussion of the identity of Alexander's φίλος in his second letter (2 LL. 11-14) and a critical review of earlier identifications (Αλκίμαχος, Θεόπομπος), O. concludes that although it is unlikely that this letter was written in favor of Theopompos, it shows that the intervention of the king in favor of a particular individual was possible. In an appendix (102-107), she presents the text of 1 and five different restorations suggested for 2 (G.Zolotas, *Αθηνά* 20 [1908] 163 no. β; T.Lenschau, *Klio* 33 [1940] 211/212; G.W.Forrest: *SEG* XXII 506; A.J.Heisserer: XXX 1072; F.Piejko: XXXV 925).

959. Chios. Leasing documents of the Klytidai, ca. 335 B.C. *SEG* XXII 508; XLIX 1135 (*SGDI* III.2.5661; *Syll.*³ 987; *LSCG* 118). C.Eckerman, *ZPE* 154 (2005) 183-189, reprints A LL. 53-56, B LL. 9-11, and B LL. 55-59 with app.cr. (on 188 translation of A LL. 37-58). In A LL. 55/56, he confirms the reading ἦν (not ἦν = ἐάν) ἐξελ[έγχουσι]; for B LL. 56/57 E. hesitantly accepts R.Merkelbach's restoration [παρέχειν τὸ βόλιμον]. Based on A LL. 55/56, D.Jordan (apud E.) suggests restoring ὑπὲρ ἧς ἂν γῆς ἐξελέγχουσι in B LL. 58/59. After a critical review of previous interpretations of the term βόλιμον (a delay, a sacrificial victim, property claims), E. argues (against D.Behrend in *Symposion* 1988 [Cologne 1990] 231-250) that the relevant clauses refer to disputes between lessors and lessees. Based on the observation that βόλιμος is often used in the meaning 'lead' (*IG* IV².1.102 L. 275; 103 L. 62; *Syll.*³ 241 = *F.Delphes* III.5.19 A LL. 23, 25, and 28; *SEG* XXX 1175; XXXV 458 = *F.Delphes* III.5.31; *SEG* XLVII 1442 = XLIX 1301; *IGDS* 134 B L. 12), E. suggests that βόλιμον designates a lead tablet (cf. *SEG* XXX 1175; *IGDS* 134 B L. 12). In the relevant passages, the word designates contracts, originally written on lead tablets, which were referred to in cases of

dispute (B LL. 9-11: 'if there is any dispute concerning oaths, let there be oaths to the Klytidai on behalf of the land, and let there be the lead contract of the lessee'). Thus this text attests the use of lead tablets for archival purposes. As regards the resolution of disputes, E. offers two alternative interpretations. The clause stipulated either that the Klytidai were to affirm the oaths they had sworn when they originally agreed upon the contract or that the Klytidai as lessors had priority over the oaths; 'whether this would refer to their right to phrase the oaths, or to taking or tending oaths remains unclear.' [This study contributes significantly to the interpretation of these clauses. But perhaps the phrase τὸ δὲ βόλιμον (i.e. ἔστω) τοῦ ἀνελομένου does not refer to the original contract, but to a copy of the exculpatory oath which had to be sworn by the Klytidai, in order to terminate the dispute, and was then written on a lead tablet: 'if there is any dispute concerning the oaths (i.e. the original sworn contracts), let there be oaths (sc. exculpatory oaths) by the Klytidai (B L. 58: Κλ[υ]τιδῶν; cf. B L. 10: Κλυτιδ[ω]ν) concerning the disputed land and let the lessee keep a lead copy (of these oaths).' Chaniotis.]

960. Chios. Sculptor's signature, undated. G.I.Zolotas, *Athena* 20 (1908) 266 no. 153. Republished by M.Haake, *ZPE* 153 (2005) 130, who points out that the sculptor Demetrios had not been included in any collection of sculptors' signatures. Nothing is known about his date or work: [Δημήτριος] ἱ [ἐποίησεν]

961. Chios. Dedication to Aphrodite Neotera, 2nd cent. A.D. *SEG* XV 564. In a discussion of Egyptian cults, M.Malaise, *op.cit.* (cf. our lemma no. 2071) 75, points out that it is not certain whether this is a dedication to Ἀφροδίτῃ Νεωτέρᾳ or to Ἀφροδίτῃ and Νεωτέρᾳ.

SAMOS

961 bis. Samos. Pierres errantes. In the presentation of *IG* XII.6.2 (*SEG* LIII 877) we did not mention the 'tituli alieni' (556-559 nos. 1197-1202) included in this corpus. See our lemmata nos. 898, 1246, 1267 bis, and 1323 bis.

962. Samos. Honorary epigram for the historian Leon, 2nd cent. B.C. *IG* XII.6.285. J.Dillery, *art.cit.* (cf. our lemma no. 2024) 512/513 (translation of LL. 8-11), adduces this text as evidence for 'sacred history'. Because the adjective πινυτός usually modifies persons, he explains its use in the expression πινυτός ἱστορίας as an allusion to Leon's history as the service of a dutiful son of the fatherland, i.e. as a transferred epithet. The participle ὑμνήσας should not be taken literally [cf. our lemma no. 2052, Chaniotis] but as a reference to the celebratory orientation of the work. The focus of Leon's work 'was Samian Hera and the dedications made at her temple, especially by non-Samians' [rather, the reference to 'booty' (σκόλοισι) suggests dedications by Samians, Chaniotis].

963. Samos. Boundary stones of temene of Athena, after 439/8 B.C. *IG* XII.6.238/239 (*IG* I² 1492/1493). Because of the use of a particular type of delta (composed with a dot instead of the lower horizontal line) attested only in Athens, T. Alfieri Tonini, *Acme* 58.3 (2005) 47-57 (ph.), argues that the inscriptions on these horoi of Ἀθηναία Ἀθηνῶν μεδέουσα were engraved on Samos on local stone, but were copied from a text written on perishable material in Athens and sent to Samos. Sending texts to be inscribed, is a very common phenomenon (e.g. *IG* I² 101, 124, 127, 142 1454). In this context A.T. discusses in some detail the following texts: *IG* I² 127 and 156; *IG* XII.6.42 and 150. A.T. considers these horoi 'una testimonianza importante dell'imposizione a Samo da parte di Atene di temene dedicati alla dea per eccellenza del suo impero marittimo, Athena Athenon medeoussa, in seguito alla repressione di una ribellione (439 a.C.)'.

AMORGOS

964. Amorgos. History and inscriptions. L.I. Marangou, *Amorgos II. Oi áρχαioi πύργοι* (Athens 2005), studies the surviving towers in Amorgos, making ample use of the epigraphic evidence in connection with the following subjects: the relations between Amorgos and Athens (171; *IG* XII.7.5, 62); the term χωρίον (177; *IG* XII.7.55/56, 58, 60, 515); horos-inscriptions (177; *IG* XII.7.55-60; *IG* XII Suppl. 331); loans (184; *IG* XII.7.66-70).

M. also provides information on the finding spot and its topography as well as on the present location of the following inscriptions: *IG* XII.7.25 (202 note 637), 53 (206 note 659), 54 (186 note 571; 205 note 648), 57 (178 note 516), 62 (171 note 488), 82/83 (186 note 570), 101 (205 note 648), 102 (205 note 651), 151 (237 notes 719 and 723), 182 (186 note 572), 189 (237 note 721), 191 (237 note 719), 215 (205 note 656), 281 (200 note 629), 288 (247 note 288), 318 (257 note 775), 411 (288 note 845), 413/414 (306 note 899), 441 (292 note 863), 447 (269 note 818), 449 (269 note 818), 455 (268 note 809), 477 (269 note 818), 485 (269 note 818); *IG* XII Suppl. 331 (178 note 517; 237 note 724). On 345-347 she presents a list of locations, in which inscriptions have been found.

M. presents the text and photos of the following inscriptions, which are discussed in some detail: *IG* XII.7.40 (182), 55 (243), 56 (178), 59 (179), 62 (172/173), 69 (183).

965. Arkesine. Horos inscription, undated. Emmanuel Ioannidis, who studied an ancient tower at Χωριό in 1857, found there two inscriptions, which remained unpublished: an epitaph (now probably lost) and an inscription of 7 lines, which may be included among the unidentified inscriptions in the Αρχαιολογική Συλλογή Αμοργού. L.I. Marangou, *op.cit.* (cf. our lemma no. 964) 166 with note 449 (cf. p. 178), points out that the vocabulary of the latter text ([ἐ]νεχύρων, ὑποκει[μένων], ἀρχεράνῳ) supports the interpretation of this document as a horos inscription (cf. *IG* XII.7.58 and 61).

966. Arkesine. Epitaph, undated. Stele found near the ancient tower at Χωριό. Ed.pr. L.I. Marangou, *op.cit.* (cf. our lemma no. 964) 145 note 379 (text in majuscules) [is the text complete?, Chaniotis]: ΙΚΤΙΝ | φιλω, | κείμαι, | ἐτώων κγ'

967. Nikouria (Aigiale?). Decree of the Koinon ton Nesioton concerning participation in the Ptolemaia, ca. 280 B.C. (or 262 B.C.). *IG* XII.7.506; *Syll.*³ 390; *SEG* LIII 907*. H. Hauben, *art.cit.* (cf. our lemma no. 936) 39-44, rejects the attempt of R.H. Hazzard to lower the date of this decree to 262 B.C. [cf. *SEG* LIII 907]. The careers of both Βάκχων and Φιλοκλῆς are firmly placed in the late 4th and early 3rd cent. B.C. Philokles of Sidon is attested as early as 310 B.C. (*IG* VII 2419; Ameling, *Schenkungen* -- KNr 83; overlooked by Hazzard); his career is unlikely to have lasted for half a century and he is not mentioned in connection with the Chremonidean War. None of the dedications of Bakchon and Philokles in Delos is later than 276 B.C.

HERAKLEIA

968. Herakleia. Decree concerning the illegal entrance of goats into the island, 3rd cent. B.C. *IG* XII.7.509. C. Constantakopoulou, in *The Greek Islands and the Sea* -- (cf. our lemma no. 572) 15-31, reprints the text of this decree (29; translation on 16). With regard to the κοινὸν τῶν νησιωτῶν (LL. 8/9), a local koinon not to be confused with the Koinon ton Nesioton, C. adduces as a parallel the κοινὸν τῶν ἐν Σύμῃ κατοικούντων (*IG* XII.3 Suppl. 1269/1270), which she interprets as 'the collective political body of the local Symians and that part of the population which had Rhodian citizenship.' She suggests that the Herakleian koinon 'included members of the political community as well as non-members, perhaps foreign residents' (cf. L. 17: 'Ἡρακλειωτῶν πάντων καὶ τῶν οἰκούντων [ἐν τῇ νήσῳ]) [this phrase implies that the inhabitants of the island did not have citizenship, Chaniotis] (16-18). As already suggested by L. Robert (*Hellenica* 7 [1949] 161-170), the decree was issued because of the damages caused to agriculture by the grazing of goats, possibly brought by outsiders (cf. *IG* XII.3.1259: dispute between Melos and Kimolos over the islands Polyaigos, Heteraia, and Libeia); C. comments on the existence of 'goat islands' used for pasture (19-25). In this context, C. briefly discusses island connectivity in the Aegean, in particular the control exercised by Samos, Chios, Rhodes, and Kos over smaller islands (25). See also our lemma no. 54.



LEMNOS

969. **Hephaisteia. Thasian amphora stamp, late 4th cent. B.C.** Stamped handle of a Thasian amphora found on the acropolis. Ed.pr. L.Beschi, *ASAA* 83.2 (2005) 834 no. 13 (ph.): [Θ]ασιῶν | Ἀριστοφά(νης)

THASOS

969 bis. **Thasos. Amphora stamps: chronology.** After reviewing the contributions by V.Grace, Y.Garlan, and A.Avrar to the chronology of Thasian stamped amphoras, M.Lawall, in *Chronologies of the Black Sea Area* 33-67, discusses the evidence provided by deposits in the Athenian Agora for the chronology of amphoras.

970. **Thasos. Regulations concerning the upkeep and cleaning of streets, ca. 470-460 B.C.** *SEG* XLII 785; LIII 918*. In a discussion of the organisation of sacred space, S.G.Cole, *Landscapes, Gender, and Ritual Space. The Ancient Greek Experience* (Berkeley 2004) 53-57, adduces this text (translation) and summarizes its content.

971. **Thasos. Cult regulation for the cult of Herakles, ca. 450 B.C.** *IG* XII Suppl. 414; *LSCG* Suppl. 63. In a discussion of the term ἐνατεῦω, B.Bergquist, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 61-65, reprints this text (63), arguing that the text originates in a private initiative and prescribes the performance of a participatory sacrifice, with a banquet from which women were excluded; 'the private initiative was to be encouraged by the relief from priestly perquisites and from the cost of arranging contests' (65). On 62, collection of the attestations of this verb: *Syll.*³ 24 = *LSCG* 96; *Recherches -- Thasos* I 82-100 and 352-368; and our lemma no. 972.

972. **Thasos. Lease of real estate belonging to Herakles, early 3rd cent. B.C.** *IG* XII Suppl. 353. In a discussion of the term ἐνατεῦω, B.Bergquist, *art.cit.* (cf. our lemma no. 971) 66-69, reprints this text and discusses LL. 9-11, which seem to refer to a sacrifice (βοῦν | [τέλειον τῷ ἱερῇ τοῦ Ἡρακλέως παρέξει ὅπως ἐ]νατευθῇ· ὅ,τι δ' ἂν ἀπόσταθμον γίγνεται τῷ μὲν | [- - -] εἰ τοὺς πολεμάρχους; 'a full-grown ox shall be delivered to the priest of Herakles so that ---; what becomes weighed off, partly --- to the polemarchs'). She argues that [ἐ]νατευθῇ was preceded by a negation; the ox delivered to the priest by the lessee of the garden was not to be sacrificed according to a 'ninth-part sacrifice'; this means that a sacrificial feasting was to be performed. [The text is heavily restored (two-thirds are missing), and it is not at all certain that there was a negation before [ἐ]νατευθῇ (a conditional sentence is also possible). It is not even certain

that this is a clause prescribing a sacrifice. It is preceded by a clause concerning the dung of animals (LL. 6-8; cf. L. 17) and infractions by slaves (LL. 8/9), and followed by a clause concerning trees (LL. 12/13); the context is not that of a cult prescription, but that of a regulation concerning the proper use of the κῆπος by the lessee. The interpretation of ἀπόσταθμον as 'weighed off' (or 'weight remaining after deduction esp. of the part of a victim reserved for the god', *LSJ* Suppl.) is debatable. This word belongs to a group of composita with ἀπό (ἀποπολίτης, ἀπόκοσμος, ἀπόδρομος, ἀπόδομος, ἀπέταιπος, etc.; cf. *SEG* LI 903 app.cr.), ἀπό indicating removal/rejection/distance from the second component of the word; ἀπόσταθμον may not be 'away from the σταθμός' (the weight), but 'away from the σταθμός', i.e. away from the stable or the standing-place for animals; this may be a clause concerning runaway animals ('whichever animal leaves the stable, etc.', Chaniois.)

973. **Thasos. Cult regulation for the cult of Theagenes, 1st cent. B.C.** *LSCG* Suppl. 72. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 125/126 no. 6, reprints the text (translation) and discusses the cult of the athlete Theagenes (69-71).

974. **Thasos. Sculptor's signature, ca. 342 B.C.** Marcadé, *Signatures* II no. 112. B.Holtzmann, in *Meisterwerke* 169-177, discusses the career of the Athenian sculptor Πραξίας Πραξίου, who had been assigned the construction of the sculptures in the pediment of the temple of Apollo in Delphi (Paus. 10.9.4) but did not complete this task. H. attributes to Praxias' workshop a group of sculptures made of Pentelie marble in Thasos.

975. **Thasos. Thasian amphora stamps, 4th cent. B.C.** T.Kozelj, M.Sgourou, M.Wurch-Kozelj, *AEMΘ* 19 (2005) [2007] 19 (ph.), report the discovery of stamped handles of Thasian amphoras found in the area of the northwest wall [we read three texts from the ph.; on these potters cf. Y.Garlan, F.Blondé in *Transport Amphorae* -- (cf. *SEG* LIV 814) 132 and 134, Sverkos]: 1) Θασίων | vase Κλεοφῶν; 2) Θασίων | amphora | Διαγόρα[ς]; 3) Θασίων | [- - -]

EUBOIA

976/977. **Dokos. Two inscribed rings, 4th/5th cent. A.D.** Two copper-alloy rings. Ed.pr. A.Pantelidou-Alexiadou in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 584 nos. 829/830 (ph.):

976: no. 829. Ring with octagonal bezel; an inscription within a circle: ΚΛΙΤ.

977: no. 830. Ring with an oval bezel with a monogram: Νηδ.

978. Eretria. Law against tyranny and oligarchy, mid-4th cent. B.C. (ca. 340 B.C.). SEG LI 1105; LIII 921. Discussing the formula τέκνων ὄνησις in ancient prayers and curses (I.Delos 1560 LL. 62/63; I.Cret. III.1v.7/8; I.Kios 79 = SGO II 09/01/03; TAM V.2.1371), (I.Delos 1560 LL. 62/63; I.Cret. III.1v.7/8; I.Kios 79 = SGO II 09/01/03; TAM V.2.1371), R.Parker, *ZPE* 152 (2005) 152-154, suggests restoring in LL. 16/17 μὴ γίνεσθαι αὐτῶν [δ]γ- [v] | μηδὲ τέργιν, αὐ[τ]οῦς δὲ πανοικίει πάντας ἀπολέσθαι (instead of μὴ γίνεσθαι αὐτῶν [δ]γ- [v] | μηδὲ τέργιν, αὐ[τ]οῦς δὲ πανοικίει πάντας ἀπολέσθαι). The sense is 'but if [γ]νηρίους παῖδας, ἀλλὰ [τ]οῦς δὲ πανοικίει πάντας ἀπολέσθαι). The sense is 'but if themselves perish, all of them, with their whole house.' For μηδὲ τέργιν (suggested to him by P.Thonemann), P. refers to poetic parallels (*IG* XII.2.489 LL. 19/20; *SEG* XL 563 L. 8). [On this text see now A.Dössel, *ZPE* 161 (2007) 115-124 and the comments of D.Knoepfler, *BE* (2008) no. 265, to be presented in *SEG* LVII, Chaniotis.]

979. Eretria. Epitaph of the philosopher Asklepiades of Phleious, ca. 270 B.C. Upper part of a stele. Briefly mentioned by D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 28-31 (ph.), who gives the text and identifies the deceased man as the philosopher Asklepiades, a close friend of the philosopher Menedemos. Diogenes Laertius (2.138) mentions the fact that Asklepiades died in Eretria some time before Menedemos' death. Cf. D.Knoepfler, *BE* (2006) no. 212: [Α]σκληπιάδης | Φλειάσιος

980. Eretria. Graffiti and dipinti, ca. 800-700 B.C. 64 graffiti and 2 dipinti on vases and on a spindle whorl found in the sanctuary of Apollo Daphnephorios. Edd.pr. A.Kenzelmann Pfyffer, T.Theurillat, S.Verdan, *ZPE* 151 (2005) 51-83 (ph.; dr.). 28 pieces were found in pits and 7 pieces inside buildings. The graffiti are on small open vases (43 pieces), amphoras (14 pieces), small closed vases (4 pieces), a krater (below 30), a vase resembling a bronze cauldron (39), and a spindle whorl (41). The selection of vase shapes suggests that this pottery was used in banquets. Three graffiti (3, 39 and 41) and both dipinti (1/2) were engraved/painted before firing. Except for some of the amphoras and nos. 4, 25, 31-33, the pottery was produced locally. Only 26 graffiti are identified with certainty as alphabetical texts (these include owners' inscriptions: 1, perhaps 6-8, 10/11, 31/32, 39; an abecedarium: 3; dedications?: 5, 39, 40?); some of the fragmentary signs may be letters of the alphabet (18-29, 36-38). As far as it can be determined, the graffiti are in the Euboian script; one graffito is Semitic (no. 66, not reproduced here; ca. 800-750 B.C.). The non-alphabetic signs include crosses, branches, and pentagrams.

We reproduce only the more significant remains of alphabetical texts. Nos. 25/26 and 40 date to the Middle Geometric period (ca. 800-750 B.C.), the rest of the material dates to the Late Geometric period (ca. 750-700 B.C.).

1) [-]λααδεο ἐμ ← (59 no. 1; dipinto on cup); 2) [-]Ε[-] ← (60 no. 2; dipinto on small open vase); 3) [-]ΕΠ[-] ← (60 no. 3; cup; abecedarium engraved before firing); 4) [-]ΕΠ[-] → | [-]Ε[-] ← (60/61 no. 4; small open vase); 5) [-] ητερε[-] → (61 no. 5 = P.Ducrey, *CRAI* [2005] 567 (ph.); cup); 6) [-] ηινογ[-] ← (61/62 no. 6 = *SEG* XLVII 1363(5); small open vase); 7) αρε[-] ← (62 no. 7; skyphos); 8) εοσ[-] ← (62/63 no. 8;

cup); 9) TPE → (63 no. 9; cup); 10) [-]στω ← (63 no. 10; small open vase); 11) .πολ[-] ← (63/64 no. 11; small open vase); 12) three (?) undetermined letters (64 no. 12; small open vase); 13) ΡΑ[-] or ΡΑ[-] ← (64 no. 13; cup); 14) [-]Υ ← (64 no. 14; cup); 15) [-]Γ → (64 no. 15; cup); 16) Ε ← (65 no. 16; small open vase); 17) Σ[-] ← (65 no. 17; small open vase); 18) η[-] ← (65 no. 18; skyphos); 19) Α? (65 no. 19; cup); 20) Μ? or Ν? (65 no. 20; cup); 21) Ε? (66 no. 21; cup); 22) Ξ? (66 no. 22; cup); 23) π? (66 no. 23; cup); 24) π? (66 no. 24; cup); 25) ο? (66 no. 25; skyphos); 26) ο? (66/67 no. 26; small open vase); 27) χ? (67 no. 27; skyphos); 28) χ? (67 no. 28; skyphos); 29) χ? (67 no. 29; small open vase); 30) π[-] → (70 no. 43; krater); 31) Λέβητος [ἐμ] ← (70 no. 44; jug); 32) [-]λεο[-] ← (71 no. 45; hydria or jug); 33) [-]πε[-] → (71 no. 46; small closed vase); 34) [-]υο[-] ← (72 no. 50; amphora); 35) [-]τν[-] ← (72 no. 51; amphora); 36) υ? → (72 no. 52; amphora); 37) χ? (72 no. 53; amphora); 38) χ? (72 no. 54; amphora); 39) [-]ιερ[-] ← (74/75 no. 62 = A.Charbonnet, *AION* 8 [1986] 162; lebes); 40) [-]θου[-] ← (75 no. 64; amphora handle used as an ostrakon); 41) ΔΑΙ ΑΝΑ (the drawing of a man and a lyre? under the second word) (75/76 no. 65; spindle whorl).

1. Perhaps the genitive of the name *Χαλχιάδης (cf. Ἐπεριάδης, Ὠρωτιάδης) in abbreviated writing: Χαλχάδεο instead of Χαλχιάδεο, edd.pr. || 3. R.Wachter, *ZPE* 151 (2005) 84-86, points out that the sign ≡ was hitherto attested only in Etruria; the new discovery shows that this sign belonged to the original Euboian (or Eretrian?) alphabet and was brought to Etruria by the Euboian colonists; it did not represent ξ, but was used in the abecedarium as a 'totes Zeichen'; ≡ developed from ≡; the fact that the earlier form continued to be used in Boiotia as a 'totes Zeichen' may support the assumption that the alphabet was introduced in Boiotia earlier than in Eubolia || 4. L. 1 or [-]Π[-] ←, edd.pr. || 5. ητερε = ητερή or a form of ητερεῖς/ητερετα, edd.pr. || 6. Φίνων or Φίνων[ος], *SEG*; initio, there is not enough space for a rho, in fine the remains of a vertical line rules out an omicron; perhaps the pronoun hív or hί, edd.pr. || 7. the beginning of a personal name composed with ἀρη/ἀρετ- or ἀρετ-, rather than a dedication to Ἄρης; other restorations (ἀρή[ος], ἀρητήρ) are possible, edd.pr. || 8. probably the beginning of a personal name (Εὐσ[-] = Εὐσ[-]), edd.pr. || 10. probably the end of a personal name in the genitive, edd.pr. || 11. initio, if the remains are not of a letter, but of another sign, probably the beginning of a personal name in Πολ-, edd.pr. || 17. neither the direction nor the nature of the sign (sigma with five bars or decoration?) is certain, edd.pr. || 30. or Λέβητος [ἐμ] (i.e., the inscription is 'of the lebes'); Lebes is attested as a personal name, edd.pr. || 31. a personal name in the genitive?, edd.pr. || 39. [h]ιερε[όν] or [-]ιερε[-], edd.pr. || 40. this is the oldest text of the group; possibly to be understood as θεῶν or θεοῖς, with omission of the epsilon, edd.pr. || 41. perhaps ἀνά or ἀνα (vocative of ἀνάξ), edd.pr.

In an appendix (79-81; ph.; dr.) the authors reproduce three other Archaic inscriptions from the sanctuary of Apollo Daphnephorios (A/B = 42/43; see below; C = *LSAG* 85 no. 10), a Semitic inscription from the same sanctuary (D), and other graffiti of the Geometric period from Eretria (E = *SEG* XLVII 1363(4); *LSAG* 434 A; F = *SEG* XXXIX 939; XLVI 1199; *LSAG* 2 p. 434 B(ii); G = *SEG* XXXII 859; XLVII 1363(2); H-J, non-alphabetic) [we supply the references to *SEG*, Chaniotis].

42) h[- -]εῖν ΠΟΛ[- -] → (79 no. A; I.K. Konstantinou, *PAAH* [1952] 162; ph.; two fragments of a kotyle); 43) [- -]θοε[- -] ← (79 no. B; kotyle).

42. perhaps h[εῖν ἀνέθεξ]εῖν ΠΟΛ[- -], edd.pr. || 43. owner's inscription? ([- -]θοε ξ[μυ]).

981. Oreoi. Gold signet ring of Leontios, 6th/7th cent. A.D. Gold ring with a rectangular bezel; a monogram engraved on the bezel; now in the Athens Byzantine and Christian Museum. Exhibition catalogue *Τὸ ἑλληνικὸ κόσμημα. 6000 χρόνια παράδοση* (Athens 1997) 190 no. 212. Republished by E.Chalkia in *Everyday Life in Byzantium* (cf. our lemma no. 1981) 438 no. 571 (ph.): Λεοντίου

982. Zarex. Inscribed vase, ca. 650 B.C. *SEG XLIX* 1205(1). A.Hatzidimitriou, *Archaiognosia* 12 (2003/04) 182/183 (ph.), presents a detailed study of the fragments of an inscribed relief pithos decorated with four Centaurs holding trunks of trees; hares are represented under the Centaurs. The inscription, mentioned in *SEG XLIX* 1205(1), will be published by A.Matthaiou.

983. Zarex. Bronze weight, Classical. *SEG LI* 1128. A.Hatzidimitriou, *Ἀρχαῖων Εὐβοικῶν Μελετῶν* 35 (2003/2004) [2006] 53-67, provides information concerning the sanctuary of Apollo Delios, where this weight with the god's name was found. D.Knoepfler, *BE* (2007) no. 326, draws attention to the theophoric name of a member of the Eretrian deme of Zarex, Δηλιόδορος (*IG XII.9.245 B L.* 453).

CRETE

984. Crete. Cretan Koinon. A.Patuchowski, *Eos* 92 (2005) 54-79, attempts to reconstruct the function of the Κοινὸν τῶν Κρητῶν in the late 1st cent. B.C., on the basis of the literary evidence (Cicero, *Phil.* 2.97; 5.12; 8.27), the coins issued by the Koinon, and the numismatic iconography. In discussion of two inscriptions mentioning a Κύδας Κύδαντος (*I.Cret.* IV 250/251), P. assumes that the Kydas mentioned by Cicero (*Phil.* 8.27) and the Κρητάρχας in *I.Cret.* IV 250 LL. 1-3 (ἐπὶ Κύδαντος τῷ | Κύδαντος Κρητάρχη) and on the coins of the Koinon are one and the same person. After detailed review of earlier research he proposes that the expression Κρητάρχη καὶ ἀρχὴ ὅκα τὸ ἴ' (*I.Cret.* IV 250 LL. 2/3) refers to the tenth term of Kydas in the office of the Κρητάρχας and that ἀρχός is an additional designation of the office of the leader of the Cretan Koinon. [We note that Kydas, son of Kydas, in *I.Cret.* IV 251 is a different person: a Gortynian magistrate of the 2nd cent. B.C.; see *SEG L* 902, Chaniotis.]

985. Crete. Oaths: lists of gods in treaty oaths. P.Brulé, *art.cit.* (cf. our lemma no. 2087) 159-163, discusses the lists of gods in the Cretan treaty oaths and comments on the peculiarities: the use of the article; the alteration of gods with and without epiklesis; standard sequences of gods (Apollo, Lato, and Artemis; Ares and Aphrodite; Hermes, the Kouretes, the Nymphs, and the Korybantes). Modifying in certain points the taxonomy of Chaniotis, *Verträge* pp. 68-76, he correctly points out that Hermes was not included in the Cretan treaty oaths as a Panhellenic god, but as a leader of a group consisting of the Nymphs and the Kouretes. [One may add that his presence may be connected with his function as a patron of the ephebes (clearly attested in the sanctuary of Hermes Kedrites in Simi Viannou) and his association with frontiers, Chaniotis.] As regards Chaniotis, *Verträge* no. 60 (copy of Athens: *IG II²* 1135 + add = *I.Cret.* I.XVIII.9 = *SEG XXXIII* 134; XXXVII 93; copy of Delos: *SEG XXXIII* 638; XXXVII 698), B. hesitates to restore [καὶ Ἀθαναίαν Πολιάδα] (as suggested by V.Kontorini; *SEG XXXIII* 638 L. 2) and suspects that there was a further epithet of Zeus. [I restored ad loc. [Τῆν Ὀρέτριον] and placed the invocation of Athena Polias between Hera and Apollo Pythios. A new copy of this text from Chersonesos, which will shortly be published by C.Kritzas (whom I thank for informing me about the text), shows that Zeus' epiklesis was Μοννίτιος (not Ὀράτριος) and that between Hera and Apollo there was an invocation of Poseidon and Athena (without an epithet), Chaniotis.]

986. Crete. Law and society in Archaic and Classical Crete. Reviewing the epigraphic evidence from the Archaic and Classical periods, A.Chaniotis, in E.Greco, M.Lombardo, *op.cit.* (cf. our lemma no. 990) 175-194, points out that, despite a lack of uniformity in many institutions (tribes, calendar, designations of magistracies), the institutions of the Cretan poleis show a surprising homogeneity both in fundamental issues and in details: in the preoccupation with status; military training; the preservation of common meals, ἐταιρεία, ἀνδρεία, and age classes (e.g. the term δρομεύς); the petrification of Cretan social and political institutions; the effort to delimitate the rights and duties of foreigners (ἀλλοπολιτίας, ἀλλοπολία, ξένος et sim.) and artisans [cf. *SEG LIV* 832 and 837]; regulations concerning the rights of women; the distinction of various categories of dependent persons (cf. the terms ἀφαιμία, ρυκεύς, οἰκετεία, and πασιτάς); metonymies; limitations of iteration in office (Koerner, *Gesetzestexte* no. 90; *I.Cret.* IV 121); the introduction of a system of rotation of tribes in the exercise of power; the character of tribes (σταρτός) as military and possibly also regional units, which jointly owned land (with reference to *I.Cret.* IV 72 col. V LL. 25-28 and to the tribe of the Λαοσύνθιοι in *SEG L* 937); and the shared vocabulary of social, political, and legal institutions (references to ἀμφοιολέω, ἄνατος, ἀνχιμολία, ἄνατος, κόσμος, ὁμόντα κρίνειν, πατρούκος, σταρτός). He argues that this homogeneity was artificial – the result of measures taken in the late 7th cent. B.C. – and suspects that supra-local sanctuaries, which served as meeting places of the elite in this period (the Idaean Cave, the sanctuary of Hermes in Simi Viannou), played a significant part in this development.

J. Whitley, *ibid.* 41-56, sets the 'law code' of Gortyn (see our lemma no. 990) against the background of the Cretan epigraphic habit and material culture in the Archaic and early Classical periods. Revising his views on limited literacy in this period [see the criticism in *SEG* XLVII 1377; LII 822], he attributes the presence of monumental legal inscriptions and the lack of the personal epigraphic display (e.g. through dedications) to the character of Cretan society: the fostering of a sense of equality between members of the ruling aristocracy [cf. *SEG* LIV 828]. The move away from symposium culture and visual narrative are related phenomena.

987. Crete. Political life and institutions in the Imperial period. A. Pafuchowski, *Klio* 87 (2005) 421-444, studies the political regime of the Cretan cities in the Roman Empire. Not unlike in the late Hellenistic period (cf. *SEG* XLIII 604), in the Imperial period the Cretan cities were governed by a small group of aristocratic families, which occupied the main magistracies. Although phylai still existed under Roman rule (*I.Cret.* I.XVIII.11), the earlier system of an annual rotation of the phylai in the magistracies was abandoned in the 1st cent. B.C./A.D. (late attestations: *I.Cret.* I.XVII.8; I.XVIII.12). There is also strong evidence for iteration in the office of the *πρωτόκοσμος* in consecutive terms. The best evidence for the abandonment of the rotation system is provided by Lyttos (*I.Cret.* I.XVIII.18-23, 32-39), where in one case this office was occupied by two brothers in consecutive terms (*I.Cret.* I.XVIII.40 and *SEG* XXXVI 815 bis; 427/428). In many cases, offices were occupied by members of the same families (428/429 note 43):

Lyttos: *I.Cret.* I.XVIII.55.

Gortyn: *I.Cret.* IV 267 and I.XVII.38 (Ἐρταῖος) [but Ertaios, possibly the father of a nakoros (I.XVII.38) was not a magistrate but the president of a private association (*I.Cret.* IV 267), Chaniotis]; *I.Cret.* IV 251 and 266 [these texts do not concern magistrates belonging to the same family; Ζηνῶς Ἀπελλωνῖα was possibly a kosmos (*I.Cret.* IV 251; new edition and date in the late 2nd cent. B.C.: *SEG* L 902; another attestation of this man: *SEG* L 932), but Apollonios, son of Hermias, for whom a family relation to Zenas Apellonios cannot be established, was not a magistrate; he was honored by a cult association (*I.Cret.* IV 266), Chaniotis]; *I.Cret.* II.XV.3 and IV 444 [presuming that Πανάργης, priest of Zeus Olympios and Hera Olympia in Soulia, is the same person as a high priest of the Imperial cult in Gortyn, Chaniotis]; *I.Cret.* I.XVII.21 and 38, and IV 293.

Hierapytna: *I.Cret.* III.iii.7 LL. 20-34; *SEG* XXXII 871 (dated to the early 1st cent. A.D.; see our lemma no. 994).

Arkades: *SEG* LIV 834. Evidence for the political and social preponderance of elite families is also provided by a document in Lyttos concerning διανομαί (our lemma no. 999), the decree concerning the foundation of Ago in Hierapytna (*I.Cret.* III.iii.7), and inscriptions from Lyttos and Soulia referring to the elite organization of the νεώτεροι/νέοι (*I.Cret.* I.XVIII.53 and II.XV.17 A) [but the abbreviation *ve.* in these texts may well be an indication of homonymy (name + νεώτερος) and not a reference to the group of the νεώτεροι, Chaniotis].

P. attributes the abolition of the *ἐταρῆται* and the *συσσίτια* to a gradual development and not to Roman intervention (contra A. Chaniotis, *MBAH* 7.1 [1988] 79/80) [cf. now also A. Chaniotis in B. Forsén, G. Salmeri (edd.), *The Province Strikes Back. Imperial Dynamics in the Eastern Mediterranean* (Helsinki 2008) 96].

See also our lemmata nos. 994/995.

988. Crete. Political life in the Imperial period: πρωτόκοσμοι. A. Pafuchowski, *Fastes des protocosmes des cités crétoises sous le Haut-Empire* (Antiquitas 27; Wrocław 2005), presents a thorough study of the office of the *πρωτόκοσμος* in the Cretan cities in the Imperial period and a prosopography of the known *protokosmoi*. After a brief discussion of the office of the *κόσμοι* and their competence in Classical and Hellenistic Crete (13-20) [on the *κόσμος* *ιαροργός* see *SEG* XLV 1288 and 1290, Chaniotis], he gives an overview of the office of the *πρωτόκοσμος*, which became important after the rotation of tribes in the exercise of power had been abolished (21-29); the *protokosmoi* assumed office in September; they were responsible inter alia for dedications, public administration, funds, the publication of decrees, *probouleusis*, contacts with other cities, and coinage. P. discusses the dating formulas of Cretan inscriptions that refer to *κόσμοι* and *πρωτόκοσμοι* (30-31), plausibly identifies the names on Cretan coins as those of *πρωτόκοσμοι* (36-41), and discusses the possible mention of *πρωτόκοσμοι* on Cretan wine amphoras (41-49).

The main part of the book is dedicated to a presentation of the *fasti* of the Cretan cities (49-96; Arkades, Axos, Eleutherna, Gortyn, Hierapytna, Itanos, Kydonia, Lyttos, Olous, and Prianos) and includes detailed discussion of the prosopography, including remarks on Κάλαβις Σοάρχου of Gortyn and his family (*I.Cret.* I.XVII.38; 52-55, 137); M. Vipstanus Acceptus, known from a Latin dipinto on a Cretan amphora together with Θεταλίσκος (A. Marangou-Lerat, *Le vin et les amphores* -- [*SEG* XLV 1244] no. P62), possibly M. Claudius Thetalliscus mentioned by Pliny (*HN* 12.12) and known from an unpublished dedication [see *SEG* LII 826, on 281, Chaniotis] (55-61); Θέων mentioned in a dipinto on a wine amphora (*CIL* IV Suppl. 6370: ΘΕ ΑΡΧ; possibly Θέ(ωνος) ἄρχ(οντος), P.; 61/62); Σκεριβόνιος (*I.Cret.* IV 294; dated by P. to ca. 150-200 A.D.; 63); [Φλάου]ιος Τιτιανός Ὑπεράνθης in Hierapytna (*I.Cret.* III.iii.7), an ancestor of T. Flavius Titianus, priest of Divus Traianus in Gortyn (*I.Cret.* IV 278) and cos. suffectus in ca. 200 A.D., relative of the senatorial family of the Flavii Sulpiciani of Hierapytna (74/75 and 138). P. has reservations concerning the restoration [ἐπὶ Γαΐῳ Μαιμ]ιλίῳ Ἀν[τ]ότῳ *πρωτοκόσμου*] in *I.Cret.* IV 201 (*SEG* XLVIII 1210 bis; 63/64). For the governorship of C. Rubellius Blandus (*I.Cret.* IV 293), P. prefers a date within the years ca. 20-30 A.D. (64-68).

In an appendix (98-136), P. presents a corpus of the relevant inscriptions (text, app.cr., commentary). For one of these inscriptions that has never been included in *SEG*, see our lemma no. 998 ter. We provide a comparatio numerorum with *I.Cret.* and *SEG* [references to *Fastes* are to page numbers, since the inscriptions are not numbered, Chaniotis].

<i>SEG</i> XXXII	<i>Fastes</i>	<i>SEG</i> XXXVII	<i>Fastes</i>	<i>SEG</i> XLII	<i>Fastes</i>
869	99	753	135	812	135/136
871	101-103				
872	99-101	<i>SEG</i> XL		<i>SEG</i> LIV	
		777a	134/135	834	132
		777b	136		
<i>SEG</i> XXXVI					
815 bis	136				

<i>I.Cret.</i>	<i>Fastes</i>	<i>I.Cret.</i>	<i>Fastes</i>	<i>I.Cret.</i>	<i>Fastes</i>
<i>I.v.9</i>	104	<i>I.xviii.30</i>	114	<i>I.xviii.46</i>	120
<i>I.v.20</i>	104/105	<i>I.xviii.31</i>	114	<i>I.xviii.49</i>	120
<i>I.v.22</i>	105	<i>I.xviii.32</i>	114/115	<i>I.xviii.55</i>	120/121
<i>I.v.25</i>	105	<i>I.xviii.33</i>	115	<i>I.xviii.56</i>	121
<i>I.vii.5</i>	105/106	<i>I.xviii.34</i>	115	<i>I.xxii.12</i>	121
<i>I.viii.39</i>	106	<i>I.xviii.35</i>	116	<i>I.xxiv.24</i>	121/122
<i>I.xvii.38</i>	106	<i>I.xviii.36</i>	116	<i>II.v.35</i>	122/123
<i>I.xviii.11</i>	106/107	<i>I.xviii.28</i>	113	<i>II.v.37</i>	123
<i>I.xviii.12</i>	107/108	<i>I.xviii.29</i>	113	<i>II.xvi.13</i>	123
<i>I.xviii.13</i>	108	<i>I.xviii.30</i>	114	<i>III.iii.7</i>	124/125
<i>I.xviii.16</i>	108	<i>I.xviii.31</i>	114	<i>III.iii.25</i>	125
<i>I.xviii.17</i>	109	<i>I.xviii.32</i>	114/115	<i>III.iv.20</i>	125/126
<i>I.xviii.18</i>	109	<i>I.xviii.33</i>	115	<i>IV 201</i>	126/127
<i>I.xviii.19</i>	109	<i>I.xviii.34</i>	115	<i>IV 224</i>	127
<i>I.xviii.20</i>	110	<i>I.xviii.35</i>	116	<i>IV 250</i>	127
<i>I.xviii.21</i>	110	<i>I.xviii.36</i>	116	<i>IV 251</i>	127/128
<i>I.xviii.22</i>	110/111	<i>I.xviii.37</i>	116/117	<i>IV 254</i>	128
<i>I.xviii.23</i>	111	<i>I.xviii.38</i>	117	<i>IV 267</i>	129
<i>I.xviii.24</i>	111	<i>I.xviii.39</i>	117	<i>IV 293</i>	129
<i>I.xviii.25</i>	112	<i>I.xviii.40</i>	117/118	<i>IV 294</i>	129/130
<i>I.xviii.26</i>	112	<i>I.xviii.41</i>	118	<i>IV 300</i>	130/131
<i>I.xviii.27</i>	112/113	<i>I.xviii.42</i>	119	<i>IV 304</i>	131
<i>I.xviii.28</i>	113	<i>I.xviii.43</i>	119	<i>IV 398</i>	131
<i>I.xviii.29</i>	113	<i>I.xviii.45</i>	119/120	<i>IV 409</i>	131/132

988 bis. Gortyn. Law in the Archaic and early Classical periods. J.Davies, in M.Gagarin (ed.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005) 305-328, summarizes the content of the early Gortynian laws (*I.Cret.* IV 1-159; especially *I.Cret.* IV 14, 41, 43, 47, 72, 75, 76, and 78) and discusses the following subjects: the sources of law; constitution and administration, litigation, citizenship, class, sex, slavery, family law (marriage, divorce, adoption), property law, contracts, debts, crime and delict. He gives partial translations of the following inscriptions: *I.Cret.* IV 41 col. IV LL. 5-17; col. V LL. 4-17; col. VI LL. 2-16; *I.Cret.* IV 47 LL. 16-33; *I.Cret.* IV 72 col. II LL. 2-10, 20-45; col. VII L. 15-col. VIII L. 30; col. IX LL. 24-40; col. X L. 33-XI L. 23.

989. Gortyn. Urban development. G.Marginesu, *Gortina di Creta. Prospettive epigrafiche per lo studio della forma urbana* (Athens 2005), summarizes the archaeological and textual evidence for the early history of Gortyn (17-28) and discusses in detail the inscriptions, which provide information concerning the formation and development of the polis, its topography, the organization of public space (Πύθιον, ἀνδρεῖον, ἀγρεῖον, ἀγορά), and the

structure of the territory (29-108). He discusses, inter alia, the position of Ἀγλῶν, probably as a κόμη of Gortyn, and the privilege of φαστία δικά (35-40; *I.Cret.* IV 64; *SEG* LIV 849*; 35-40, 69/70); the topographical information contained in the 'law code' (*I.Cret.* IV 72 col. IV LL. 31-43 and VII LL. 10-15; 61-68); a regulation concerning funerals (*I.Cret.* IV 46; 68/69); the identity of the inhabitants of Λατόσιον (freedmen?); *I.Cret.* IV 78; 70-74); the organization of the territory and the distribution of land (85-96). In an appendix (111-119) he republishes with Italian translation the most important texts, on which his study is based. We give a comparison of the numerorum.

<i>I.Cret.</i> IV	Marginesu	<i>I.Cret.</i> IV	Marginesu	<i>I.Cret.</i> IV	Marginesu
4	3	20	4	64	5
9	2	43 B	7	73	8
13	1	46	9	78	6

990. Gortyn. The 'Law Code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* LIV 850. A series of studies in E.Greco, M.Lombardo (edd.), *La Grande Iscrizione di Gortyna. Centoventi anni dopo la scoperta. Atti del I Convegno Internazionale di Studi sulla Messarà. Atene-Haghia Deka 25-28 maggio 2004* (Athens 2005) [2006], treat various aspects of the 'law code'.

A.Di Vita, *ibid.* 13-41, presents an overview of the development of the agora, of the building on whose walls the text was inscribed, and of its transformation into a Roman odeion.

A.Maffi, *ibid.* 57-69, summarizes the studies on this text and Cretan law in the second half of the 20th cent.

E.Cantarella, *ibid.* 71-83, summarizes the clauses concerning the position of women and the problems of interpreting the clauses.

A.C.Cassio, *ibid.* 85-98, addresses the linguistic features of the text and of the Spensitheos decree of Datalla (*SEG* XXVII 631; LIV 836*).

F.Guizzi, *ibid.* 99-114, compares the information of Aristotle on Cretan political institutions with that provided by the 'law code' and other Gortynian inscriptions (especially *I.Cret.* 9, 13/14, 41, 64, 75, 78-81); the epigraphic evidence confirms most of Aristotle's picture (e.g. concerning the part played by the κόμοι, the limited power of the assembly, the significance of common meals and ἐταίρειαι).

A.Polosa, *ibid.* 129-151, studies the references to coinage, demonstrating that this text belongs to a period of transition from payment in kind to the use of coins. J.Davies, *ibid.* 153-174, sketches the economic context to which the 'law code' belongs, discussing passages relevant to land ownership, labor, capital, agriculture, and other forms of production.

M.S.Youni, *ibid.* 195-211, analyzes the clauses in respect to property and family law, in particular the rights of husband and wife on property in connection with inheritance and divorce (col. II LL. 46-56, III LL. 17-44, IV LL. 23-31, VI LL. 9-31).

The topographical information contained in the 'law code' is discussed by G.Marginesu, *ibid.* 115-128 (see also *id.*, *op.cit.* [cf. our lemma no. 989] 61-68); M. reprints the text of col. IV LL. 31-43 and VII LL. 10-15 with Italian translation (118/119 nos. 10/11).

Discussing in detail the clauses of the 'law code' concerning the position of the free woman, S.Link, *ZRG* 121 (2004) 57-88, argues that a guardianship (κυρία) of the husband over the wife and of the son over the mother were unknown in Gortyn; the only guardianship acknowledged by the law was that of the father over minor children.
See also our lemma no. 988 bis.

991. Gortyn. Honorary inscription for Aulus Larcus Sulpicianus, ca. 70 A.D. *I.Cret.* IV 292. E.Baldini, E.Lippolis et al., *ASAA* 83.2 (2005) 636/637 (dr.), present a hypothetical reconstruction of this monument.

992. Gortyn. Honorary epigram for Marcellinus, mid-4th cent. A.D. *I.Cret.* IV 323; *SEG* XLV 1232. Referring to an article by M.Bile (see *SEG* LIH 945), D.Feissel, *An.Ép.* (2005) [2008] no. 1648, points out that Marcellinus must have served as praefectus praetorio pro Italiae et Illyrici, probably in 340/341 A.D. (see the commentary in *PLRE* I p. 545 s.v. Marcellinus 5 and pp. 548/549 s.v. Marcellinus 16); the word ταμίην (L. 4) does not designate a quaestor but is part of a phrase that characterized the honorand as an educated man (ἡδὲ [λόγων] ταμίην?, *PLRE*).

993. Gortyn (area of: Metropolis). Christian mosaic inscription, 6th cent. A.D. *SEG* L 904. This mosaic, its setting in an early Christian basilica, and its inscription are briefly discussed by R.Farioli Campanati, M.Borboudakis in *La mosaïque gréco-romaine* IX 165-171 (dr.). Cf. R.Farioli Campanati in R.Gigli (ed.), *Μεγάλοι νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* I (Catania 2005) 246 (dr.).

994. Hierapytna. Fragment, Imperial period. *SEG* XXXII 871. Republished by A.Pafuchowski, *op.cit.* (cf. our lemma no. 988) 99-101, who suggests a date in the 1st (not 2nd) cent. A.D. (cf. 75-77). C. id., *art.cit.* (cf. our lemma no. 987) 425.

995. Itanos. Grave epigram of three brothers, 1st cent. B.C. *I.Cret.* III.IV.38. In a study of the survival of traditional Cretan institutions in the late Hellenistic and Imperial periods, A.Pafuchowski, *art.cit.* (cf. our lemma no. 987) 433 and 439, adduces this epigram, considering the expression εἰτ' ἀγέλας, μετέπειτα γάμους as evidence for the simultaneous marriage of all members of the same age-class at the end of the ephebeia (cf. Ephoros apud Strabo 10.4.20 C 482). [This is not what the epigram says. The three sons of Ammonios are presented thanking their father for the money he had spent, first for sacrifices, then for their education in the agela, then offering banquets in their weddings (γάθιας ἐκπλήκτους ἰλαρὰς καὶ πᾶσι θεοῖσι τὰς θυσίας ἐποίησεν ταῖς παρὰ σου δαπαναῖς, εἰτ' ἀγέλας, μετέπειτα γάμους πάντας μετὰ δόξας θοινοδοτῶν). The text is evidence for

marriage, generally, after the completion of the ephebeia, not of simultaneous marriage of all young men immediately after the ephebeia, Chaniotis.]

996/997. Knossos. Epitaphs, Imperial period. In the publication of rescue excavations at the Knossos Medical Faculty Site in 1978, R.Sweetman, *ABSA* 100 (2005) 358, briefly mentions two inscriptions found [re-used] in a Late Antique grave (Tomb 244) within the temenos of a Christian basilica. On 360, she reproduces drs. of the texts from excavation notebooks [we read the texts from the drs. The letterforms of our lemma no. 997 suggest a date in the 2nd cent. A.D.; the description 'Christian inscription' (S.), is misleading, Chaniotis].

996: Epitaph, Imperial period. Left part of a plaque or block: Ἀγαθ[- - -] | Εὐτυ[χ - - -] | μνή[μης χάριν

Ἀγαθ(ίας?) | Εὐτυ(χίας?) | μνή(μη), notebook [there are many other possible restorations for the names of the dedicant (L. 1) and the deceased (L. 2), Chaniotis].

997: Epitaph of the brother of Pyros (?), Imperial period. Left part of a plaque or block.

Πύρος [- - -]
τῷ τῷ ἰδί[ῳ]
ᾧ ὀδελφῷ
4 μνήμης
χάριν

[We reproduce the arrangement of the text on the stone || 1. initio, the dr. indicates remains of a letter, but we probably have the common Cretan name Πύρος/Πύρρος (rather than Ζώνυρος) || 1/2. probably a short name, e.g., [Πρῶ]τῷ or [Τίτ]τῷ || 3. in fine, the dr. has a vertical line, but it is unlikely that it is a letter, Chaniotis.]

997 bis. Knossos. Christian prayers on a dish, early 7th cent. A.D. *SEG* XLVIII 1216; *LI* 1171. For the restoration mentioned in *SEG* LI 1171 see now M.Skountakis, *Tekmeria* 8 (2003/2004) [2006] 117.

998. Kommos. Graffiti on pottery, 8th-7th cent. B.C. Graffiti on 5 sherds of cups, 7 sherds of amphoras, and 1 sherd of a kantharos. Ed.pr. A.W.Johnston, *Hesperia* 74 (2005) 362 no. 192, 367 no. 213, 369 no. 220, 371 no. 227, 379 no. 264, 385-387 nos. 288-295 (ph.). We present the graffiti that can be identified as alphabetical: 1) M[- - -] (369 no. 220, 389/390; Samian amphora; graffito incised before firing on the shoulder; 7th cent. B.C.); 2) F ← (371 no. 227; East Greek amphora; graffito incised before firing on the shoulder; 7th cent. B.C.); 3) A

(385 no. 288; late Hellenistic amphora; graffito incised after firing); 4) A (386 no. 289; cup; graffito incised before firing; 8th cent. B.C.). Two sherds of amphoras have simple signs (trademarks): no. 294: +; no. 295: X.

1. Since in Samos the digamma was used as a numeral, this may be the number 47 or a larger number (unless the graffito was not inscribed by a Samian); but 'no preserved pre-firing graffito provides any close parallel for such a large number,' and since it was inscribed before firing it is unlikely that it denotes the capacity of the vase, ed.pr.

998 bis. Kydonia. History. B.Erickson, *AJA* 109 (2005) 635/636, briefly adduces three epitaphs written in the Aiginetan script (*I.Cret.* II.x.7, 10, 13; cf. *SEG* XLVIII 1373; LII 822) as evidence for an Aiginetan settlement at Kydonia in the late 6th/early 5th cent. B.C., as implied, but not explicitly stated, by Herodotos (3.59). He links this settlement with a marked increase in the importation of Attic pottery in western Crete at this time and with the hypothesis that it was being transported in Aiginetan ships.

998 ter. Lyttos. Honorary inscription for Septimius Severus, ca. 193-211 A.D. Upper left part of a statue base of local stone. A.Lebessi, *AD* 26 B2 (1971) 499 no. 1. Republished by A.Paŭchowski, *op.cit.* (cf. our lemma no. 988) 98/99.

[Αὐτ]οκ[ρ]άτορα [Καί]-
 σαρα Λ. Σεπ[τίμιον]
 Σεβήρον [Περτί]-
 4 νακα Σ[εβαστόν]
 ψηφισαμ[ένης]
 τῆς κρατ[ίστης] βουλῆς]
 καὶ τοῦ δήμου]
 8 [δ]ὲ πρῶ[τοκόσμου]
 [- - - - -]

Read and restored by L. II 5. ψηφισαμ[ένης - - -], L.; ψηφισαμ[ένης], P.

999. Lyttos. Decree (?) concerning the celebration of the festivals Θεοδαΐσια and Βελχάνια, 2nd/3rd cent. A.D. *I.Cret.* I.xviii.11; *SEG* XLIX 1245. [Without knowledge of the study summarized in *SEG* XLIX 1245, Chaniotis], A.Paŭchowski, *art.cit.* (cf. our lemma no. 987) 430-444, discusses this text as evidence for the persistence of traditional institutions in the Imperial period. He accepts K.Latte's views concerning the relation between σταρτός/στρατός and φυλά (σταρτός are the young warriors of a tribe; K.Latte, *Nachrichten der Akademie der Wissenschaften zu Göttingen, Philologisch-Historische Klasse* [1946/47] 64-75); the institution of the σταρτός was a survival of the Archaic period, although it had lost its military character [but it may also have been one of the many conscious revivals during the Imperial period; the phrase καθ' ἃ καὶ

Σύμμαχος Αγαθόποδος ἐπιμελούμενος ἐποίησε (LL. 11-13), referring to the διανομαί, suggests that the text deals with an innovation, Chaniotis]. Comparing the organization of the syssitia in Classical Crete with the διανομαί attested in this text, P. plausibly argues that the text does not document a continuation of the traditional system of funding of the syssitia but rather corresponds to the διανομαί of members of the elite.

1000. Palaikastro. Hymn for Zeus Diktaios, 3rd cent. A.D. *I.Cret.* III.ii.2; *SEG* XLV 1330*; LIV 1896bis. B. Kowalzig, in *Pilgrimage* (see our lemma no. 1271) 57-60, briefly comments on the hymn, with special reference to 'the cult's mediating role as preserving territorial and social integrity of the wider worshipping community' (58).

1001. Sicily. Christian inscriptions. F.P.Rizzo, *Sicilia cristiana dal I al V secolo*, 3 vols. (Rome 2005/2006), discusses various studies on Christian Sicily, paying some attention to inscriptions: in vol. I on 13, 30-32, 46-48, and 119/120; in vol. II/1 on 179-185. Cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 665.

1001 bis. Sicily. Eastern Greeks on the island. In *Transport Amphorae and Trade* 239-250, D.Malfitana on 248-250 presents a tabular survey of 37 Greeks in Sicily from the Eastern Mediterranean attested in literary and epigraphical sources, from the late Hellenistic to the late Roman period: one from Lipari, nine from Messina, one from Acireale, three from Catania and twenty-two from Syracuse. Provenance, occupation, chronology and bibliography are given for each person.

1002. Sicily. Jewry: Greek inscriptions of Jews. G.Manganaro's recent study on this subject in the volume *Ebrei e Sicilia*, summarized in *SEG* LII 883, has now been reprinted in *MEP* 9/10 (2004/2005) 357-372.

1003. Sicily. The early Byzantine στρατηγός of Sicily, 705-813 A.D. M.Nichanian, V.Prigent, *REByz* 61 (2003) 97-141, discuss this office in general and present the evidence (literary sources and lead seals) for its individual holders. They draw attention to the high proportion of patricii and eunuchs among the governors of Sicily in the 8th cent. A.D., which, together with a similar tendency among the exarchs of Italy, points to close links between the Cubiculum and the western territories. After the fall of Ravenna in 751 and the end of the Muslim threat to Sicily at about the same time, the governor of Sicily succeeded to the exarch and was charged with the main responsibilities in Byzantine Italy. In an appendix N., P. publish four new seals recording strategoi of Sicily: see our lemmata nos. 1032-1035.

1004. Akrai. Epitaph of Stephanos, 419 A.D. *IG* XIV 239 (*CIG* 9470); G.Pugliese Carratelli, in *Akrai* (Catania 1956) no. 46. S.Distefano, *Archivio storico siracusano* 19 (2005) 31-33, suggests identifying the deacon Στέφανος with the cartarius Siciliæ Stephanus, addressee of a letter of Pope Gregorius the Great from 19 May 592 A.D. (*Ep.* 2.26). M.-Y.Perrin, *An. Ép.* (2005) [2008] no. 677, points out that this interpretation is unacceptable, since the epitaph dates from 14 June 419 A.D.

1005. Akrai. Formulas for amulets on a bronze tablet, 4th cent. A.D. *IG* XIV 2413 (17); *SEG* XIV 593; XV 591; cf. XVI 541 and LII 887 (3). Republished by F.P.Rizzo, *AAPal* (1994/

1995) 1-61 (ph.; Italian translation); we give the text, not included in *SEG* so far. R.'s text is that of G.Pugliese Carratelli, in *Akrai* (Catania 1956) no. 52 (cf. *SEG* XVI), with two new readings (see below app.cr. ad LL. 4 and L. 30) and some readings from previous editions [which we do not record in the app.cr.; we also omit some slight modifications in accentuation or punctuation].

- [Φυλα]κτήριον ᾧ [Μωσ]ῆς ἐχρᾶ[το] ἐν τῷ
[στηρί]ξε αὐτὸν εἰς τὰ ἅγια τῶν ἁγίων·
ἐ[ν] τῷ ἀγαγεῖν αὐτὸν εἰς τὴν δόξαν,
4 φυσικοῦ ἀνεχώρει [εἰς τ]ὸ ἀγιστύν[η]ς πν[υ]-
[ε]ῦμα καὶ μετὰ ταῦτα μετέστρεφεν·
[λ]όγον πετάλω χρυσῷ ποίει ἐξ Σαβᾶθ·
[δεῖ] ἁγίτην μετὰ ληβ[ά]νων ζυῦρναν·
8 φυλακτήριον Μωσέως ὅτε ἀνέβαινεν
τῷ ὄρει σειλιαμωναι λαβ[εῖ]ν κάστου·
[αὐ]τὸ φορῶν οὐ φοβήσῃ μάγον οὐδὲ κατά-
δεσμον οὐδὲ πνεῦμα πονηρὸν οὐδὲ τι δῆ-
12 ποτε· καθαρείως δὲ [αὐ]τὸ φέρει, ὃ οὐ με-
ταδώσεις πλὴν γο[ν]ίμοις·
“Ἰαώ, Σαβᾶθ, Ἀδωναῖε, σειλαμ Ἀβλα-
[ν]αθαναλβα, Κόσμε Κόσμου, διαφύ-
16 λαξον τόνδε· Ἀβρασάξ, [Τ]ρώ,
ΥΨΖΛΣΣΟΟΟΧΚΛΗΘ two magic signs ΞΗΡΟΟΖΟΟ
[.] E two magic signs ΟΟΟΟΧΟ αβρια[.]ς Ἰαώ ΟΥΕΙΕΙΟΥ
θαθθα ΕΛΛΑΦΘΑΩΝΕΝ[.]ΤΕΙΖΕΩ οὐ-
20 ρανὸν [.] ΑΙΛΑΝCΩΚΩ[.] ΚΟΥΤΩΗΓΑΛΟΓΕ
ΤΟ ὁμοῦ Ὡσίρι QNT[.] ΕΠΙΠΑΝΚΑΙ
Ε[.]ΨΕΚΑΔΕΕΠΙΚΛΟΟΗΝ ὅτι ὄνομα Κυ(ρίου)”·
φυλακτήριον Μωσέως ὅτε ἀνέ-
24βαινεν τῷ ὄρει σει [λ]αβεῖν σεισε-
ι λαβεῖν κάστου· [α]ὐτὸ φορῶν οὐ φο-
βήσῃ μάγον οὐδ[ε] κατάδεσμον οὐδ[ε]
πνεῦμα πονηρὸν οὐδὲ τι δῆποτε·
28 [κα]θαρείως δὲ αὐ[τ]ὸ φέρει, ὃ οὐ με-
[τα]δώσεις πλὴν γονίμοις· “Ἰαώ, Σαβ-
[αῶθ], πρὸς πονηρὸν ἢ [πρὸς] ἡμερηνοῦς [φῶ]-
[βους] ἢ πρὸς [ο] ὀφθαλμοῦ βλασφημῶν
32 [ἀνα]ιτέσημον ἀγαθὰ [δὸς τῶδε]· οὐ φο[β]-
[βή]σῃ μάγον οὐδὲ πνεῦμα πονηρὸν οὐδὲ
[φαν]τασίαν· ἢ ζήσῃ μα[κάρι]στον βίον ταῦ-
[τα] μαθάν, ζήσῃ μά[γου] ἔχων καὶ κακοῦ
36 [δαί]μονος ἄδειαν vacat

2. [σπρ]ξε for [σπρ]ξαι || 4. [ε]ς τ[ι]δ. R.; [τ]δ. previous editions || 7. [ἀ]πτόν for [ἀ]πτόειν; ληβ[ά]νον for ληβ[ά]νον; || 21. perhaps ἐν ἀνάγκαι?, Stroud || 30. πονηρόν, R.; πυρετόν, previous editions || 30. ἡμερηνοῦς for ἡμερηνοῦς || 31. [β]ασκανεῖαν for [β]ασκανεῖαν || 32. [ἀνα]τίεσμον for [ἀνα]τίεσιμον || R. argues that the for ἡμερηνοῦς || 31. [β]ασκανεῖαν for [β]ασκανεῖαν || 32. [ἀνα]τίεσμον for [ἀνα]τίεσιμον || R. argues that the bronze tablet is a manual containing five magic formulas ('prayers for salvation') assigned to Moses and intended to be engraved on gold or silver tablets at the choice of clients. The document consist of three complete (LL. 1-7; 8-22; 23-32) and two partial formulas (LL. 32-34; 34-36). The three complete formulas each consist of four similar elements (not always given in the same order): a) statement of authorship (Moses) as a guarantee of the amulet's efficacy; b) specification of the amulet's beneficial effects, again to underline its value against evil forces; c) prescription of the conditions of purity and secrecy; d) the prayer proper (the parts of the text indicated by quotation marks in the second and third formula; in the first formula it is briefly referred to by ἐξ Σαβαώθ), by quotation marks in the second and third formula; in the first formula it is briefly referred to by ἐξ Σαβαώθ). The two concluding formulas offer only section (b); the missing parts were to be filled in from the examples preceding. R. offers ample commentary on the formulas and terms; he dates the tablet to the 4th cent. A.D., though it preserves 'spiritualistic' elements from the preceding century and preludes on the magic mentality of the century to come; the contents reflect various philosophical-religious notions and testify to 'una mentalità poco incline alla coerenza dei principi ... un clima gnostico ed insieme giudeo-cristiano' (53), 'un fermento, che percorreva allora tutto il Mediterraneo e che aveva come centro privilegiato di diffusione Alessandria d'Egitto' (59) [see also our lemma no. 2083].

1006. Apollonia. Honorary inscription for Andron, 2nd cent. B.C. IG XIV 359. See our lemma no. 1054.

1006 bis. Comiso. Exorcistic amulet on a gold leaf, ca. 5th cent. A.D. SEG LIII 990. A more concise version of the article published by ed.pr. G.Bevilacqua - F.De Romanis in *RAL* 14 (2003) 389-402 (see SEG LIII) appeared in F.P.Rizzo (ed.), *Di abitato in abitato*. In itinere fra le più antiche testimonianze cristiane degli Iblei. Atti del convegno internazionale di studi (Ragusa-Catania, 3-5 aprile 2003) (Rome 2005; = *Seia* 8/9 [2003/2004]) 247-252 (ph.; dr.).

1007. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C.? SEG XXX 1117-1123; XXXV 999; LIV 880* (IGDS 204-212). In M.Caccamo Caltabiano, L.Campagna, A.Pinzone (edd.), *Nuove prospettive della ricerca sulla Sicilia del III sec. a.C.* (Messina 2004), A.M.Prestianni Giallombardo, 109-123, especially 119-121, offers some reflections on the nature of Tiberius Claudius Antiatas' function ἐπιμελητάς (SEG XXX 1120 = IGDS 207 = Ampolo [cf. SEG LI 1185] B 1, LL. 4/5). Tiberius was not a praefectus but rather a curator, responsible for the political and economic reorganization of the city.

K.Watanabe, 'The acculturation of immigrants in Sicily during the early Hellenistic period - a case from the Entella tablets', *JCS* 53 (2005) 68-79. Non vidimus; we quote from W.'s summary of his article on http://www.bun.kyoto-u.ac.jp/classics/CSJ/summaries/53_2005.html. W. explores 'the issue of the two eponymous officials using information not only gleaned from the Entella tablets - such as language, personal names, and so on - but also from coins and other historical documents. Based on this research, it is most likely that the existence of two different

eponymous officials indicates a change from the system of two archons, probably from a Campanian system to that of hieromnemon, a Greek system'. This 'suggests a process of "Hellenization" ... already in progress by that time' and 'shows how immigrant peoples [sc. from Campanian cities] managed to survive and thrive'.

S.De Vido, in G.Cresci Marrone, A.Pistellato (edd.), *Studi in ricordo di Fulvio Mario Broilo* (Atti del Convegno, Venezia, 14-15 ottobre 2005; Padua 2007) 293-316, studies expressions like ὁμοίως δὲ καὶ νῦν, κατὰ παντὸς χρόνου, διὰ τέλους, ἐξ ἀρχᾶς in an attempt to reconstruct the relative chronology of the decrees. Non vidimus; cf. L.Dubois, *BE* (2008) no. 637.

1008. Gela (and area). The cult of Herakles. Starting from a late 4th cent. B.C. monetary emission in silver and bronze with the heads of Herakles and Gelas on opposite sides, G.Manganaro, *Epigraphica* 67 (2005) 9-16, discusses three epigraphical documents testifying to the cult of Herakles in the territory of Gela: 1) *IGDS* 162 (vase graffito: Ἑρακλῆς; late 6th cent. B.C.); 2) *IGDS* 159 (dr.; bronze club dedicated by Βάτακος τῷ Ἑρακλεῖ; 4th/3rd cent. B.C.; cf. also *SEG* XLVI 1241; for similar objects cf. *SEG* XXXI 1585 [ph.; unknown provenance; undated] and *I.Apollonia* 8 [4th/3rd cent. B.C.]); 3) P.Orlandini, *Kokalos* 14/15 (1968/1969) 330/331 (cf. *IGDS* 173 note 19; ph.; clay oscillum with the apotropaic formula Ἑρακλῆς ἐνθα κατοικεῖ, μὴ σίτω μηθὲν κακόν, well known from slightly varying versions still used in the late Roman Imperial period [e.g. P.Bernard, *BCH* 86 (1962) 608/609; Thasos; 3rd/4th cent. A.D.]; 3rd cent. B.C.; μὴ σίτω: inversed crasis rather than inversed elision, C.Crimi apud M. 15 note 18). Discussion, also based on anepigraphic objects, of the role of Herakles in warding off evil.

1009. Gela (area of). Christian amulet, probably 5th cent. A.D. *SEG* XLIV 752; LII 913. A.Mastrocinque, *ZPE* 152 (2005) 168-170 (dr.; Italian translation), argues that this text is an uterine amulet (cf. B. L. 1: μητρῶν = matrici, 'uteri'); on the basis of parallels from this category of documents he presents a new reconstruction of the text, normalizing the orthography in the restored sections and without accounting for probably abbreviated terms. For the readings of ed.pr. G.Manganaro and S.Giannobile we refer to *SEG* LII 913.

- A: [Ὁρκίζω σε τὸν θεὸν τὸν κτίσαντα τοὺς] Χερουβὶν (καὶ) Σεραφὶν
[-----] ἄλγιος ἄγιος ἄγιος Κ[ύριος]
[Σαβαώθ, πλήρης πάσα ἡ γῆ αὐτοῦ] τοῦ δόξης· ὁρκίζω σε τὸ[ν]
4 [Κύριον τοῦ οὐρανοῦ] (καὶ) τῆς δουλιτρα-
ς το-
[ὐ Θεοῦ ---- κορ]-
υφῆς
8 τριχ-
ὸν (καὶ) ἄκρο(ν)

- B: [----] μιτρῶν ἢ ε[----] ὑστέρᾳ]
[μελάν]η ἀ(μυρο)μένι, ὅς II[----]
[----]κουμένι ὅς (λέων) βρυ(χῶ)σαι ----]
4 [----]ακρωρη, ὀρκίζω σε τὸν θεὸν τῶν
[----]αθωντ πάντο[----]
[----]ων τρέμο[υσιν ----]
[---]ivo
8 II

A. I. Restored e.g., M. II [6-9. ἀπὸ (?) κορ]υφῆς κτλ.; is this the common formula 'from head to toe', etc.?, Stroud]; 'della punta dei capelli e del capo', M. II B. 1. initio perhaps a sort of heading: 'contro la risalita - ἀναδρομή - degli uteri' or 'protection - φυλακτήριον - degli uteri'; in that case, (B) should be read first, M. II 2. and 3. ὅς = ὡς, M., with parallels for the womb behaving like a lion, serpent, etc. II 2. ANAPYOMENI, amulet; initio: μελάνη ἀμυρομένη ('nera annerita'), frequent in amulets against wandering wombs, M.; in fine ὡς π[ρόβατον κοιμῶ] ('come una pecora dormi'), vel sim., M. II 3. ἐν τῇ οἰκουμένι = ἐν τῇ οἰκουμένῃ; BOYΘΘ (Manganaro) or BPYΘΘ (Giannobile), amulet.

1010. Iaitas (Monte Iato). Inscription on a sling bullet, Hellenistic period. Oval clay sling bullet; found in a Hellenistic layer under the late antique peristyle house ('La casa greca a cortile'). Ed.pr. H.P.Isler, *Sicilia Archeologica* 38 (2005) 8 (ph.; dr.).

ε' | Τεισ[αρ]χος Δ[ιο]νυσ[ίου]

1. The fifth phratry of Iaitas, ed.pr. II 2-3. or Τεισ[ίμα]χος, ed.pr.; for other sling bullets found in Iaitas see *SEG* LIV 888, with further references; the inscription on our bullet is previously unattested, ed.pr.

1011. Iaitas (Monte Iato). Stamped tiles, Hellenistic period. Fragments of stamped tiles found in the eastern (no. 1) and southern (no. 2) zone of the agora. Ed.pr. H.P.Isler, *Sicilia Archeologica* 38 (2005) 5 and 7 (ph.): 1) [---]MHT[---] (previously unattested); 2) BAPIO (rare, also attested in Segesta).

1012. Kamarina. Graffiti on a Lakonian amphora, 6th cent. B.C. *SEG* XXXII 918 B (XXXIX 1003). R.Arena, *Acme* 58.2 (2005) 38/39, draws attention to M.T.Manni Piraino's reading Θεογείτων (in the article mentioned in *SEG* XXXIX) rather than Θεογέτων, and to her observation that the second iota was first forgotten and later added transversely between E and T. The first version (Θεογέτων for Θεογείτων) seems to reflect an indifferent use of E for EI and EI for E. The correction shows that the use of E for EI, attested especially for the Corinthian (cf. our lemma no. 1019 in fine) but also for the Lakonian dialect (Φεδῖλας), was still under control; Θεο- rather than Θεο- may be due to the typically Lakonian use of the ad-

jective θεῖος. In spite of the Attic character of the majority of the graffiti in this series, this one may be assigned to Lakonia.

1012 bis. Leontinoi. Inscriptions. M.Frasca, in *Μεγάλοι νῆσοι. Studi dedicati a Giovanni Rizza per il suo ottantesimo compleanno* II (Catania 2005) 137-145, summarizes the results of the excavation of a sanctuary in Leontinoi, established in the 7th cent. B.C. A monumental altar was built in the second half of the 6th cent. B.C.; the sanctuary was destroyed in the early 5th cent. B.C. The finds include vases with graffiti with the letters hē (ph.) and a cornice with the text [---]PHEMN[---]N, which F. restores as [---]Hρης μν[ημεῖο]ν (ph.).

1013. Messina. Straits of Messina. In F.Ghedini, J.Bonetto, A.Raffaele Ghiotto, F.Rinaldi (edd.), *Lo stretto di Messina nell'Antichità* (Rome 2005), the following contributions are relevant for the epigraphist: 1) I.Bitto (99-111) collects and briefly discusses the following Greek inscriptions shedding light on maritime traffic and connections with Rhegion: *IG* XIV 405 (sailors from Kyzikos) and 411 (καυφῶδες from Cyprus); *I.Messina* 10, 12, 15, 29, 33/34, and 46/47 (color ph.); 2) P.A.Gianfrotta (147/148) mentions two inscribed bronze anchors, found during underwater exploration on the Calabrian coast, between Rhegion and Palmi; one mentions Ζεὺς Κάσιος. [cf. *SEG* XXXIV 980: is this the 'unpublished anchor found ... near Capo Peloro', Tybout], the other *Hρα (sinistrorsum; color ph.).

Greek inscriptions are adduced in many other contributions to this monograph; we mention those illustrated by color photographs and briefly discussed: *IG* XIV 617 (*IGR* I 469; *I.Reggio Calabria* 8; E.Lattanzi, 230/231); *LSAG*² 248 no. 11 (*IGDGG* I 41; Arena III 59; *SEG* XLV 1456; E.Lattanzi, 238/239; M.C.Parra, 431; from Rhegion); *IG* XIV 422 (*SEG* IV 49; XXXVIII 975*); and *SEG* XXVI 1123 (LII 936 bis*; both from Tauromenion; M.C.Lentini, 324-327); *I.Messina* 60 (M.A.Mastelloni, 286, 288); *SEG* XXXV 1014 (Arena III 72; from Naxos; M.C. Lentini, 333, 335); *I.Lipara* 2 (*SEG* XLII 853; U.Spigo, 357-359).

1013 bis. Messina. Epitaph of Claudia Romanilla, undated. *I.Messina* 20 (cf. *SEG* LI 1380). H.Solin, *Arctos* 39 (2005) 180 (cf. also 176/177 and 198), points out that in LL. 2/3 Κλ(ωδία) 'Ρωμάνιλλα instead of Κλ(ωδία) 'Ρωμαντίλλα should be read. See also our lemma no. 2040.

1014. Modica (area of: Cava Ispica). Christian epitaphs, late 4th cent. A.D. *IG* XIV 244 (Wessel, *IGCV* 1327; *SEG* LIV 928), 245 (*CIG* 9519; *SEG* XXXIX 993; 245 [+ 243 + 247] = Wessel, *IGCV* 709 and 1459; *SEG* LIV 928), and 250 (*CIG* 9517; Wessel, *IGCV* 316; *SEG* XXXIX 994; LIV 928). Republished by K.Merlin, in *Le monde romain* 315-325 (ph.; French XXXIX 994; LIV 928). No new readings; M. points out that in *IG* XIV 244 L. 6 in fine (Ιου[.](ι) translations). No new readings; M. points out that in *IG* XIV 244 L. 6 in fine (Ιου[.](ι) translations). No new readings; M. repeats the suggestion of M.Griesheimer nothing can be read on the stone after the upsilon. M. repeats the suggestion of M.Griesheimer (see *SEG* XXXIX 992-994 in fine) about the family of the Antonii as owner of the graves. M.

underlines that in most Christian epitaphs from Sicily the duo nomina are absent in favor of a one name system. Brief survey of the few Christian inscriptions which do record duo nomina, and an [otherwise gratuitous] suggestion about our Antonii possibly originating in Rome.

1015. Neaiton (Noto). Dedication by young men, after 269 B.C. IG XIV 240 (cf. SEG XLII 820 sub 3; XLV 2299 on p. 676; XLVII 2277 sub 11): Ἐπὶ γυμνασίου ἀρχῶν | Ἀριστ[ι]ω-
νος τοῦ Ἀγαθ[ᾶ]ρχου, | Φιλιστίωνος τοῦ Ἐπικράτ[ε]ος | νεανίσκοι | Ἐ[ρ]ώνεοι[ν]. F.Ferruti, in *Nuove prospettive* -- (cf. our lemma no. 1007) 191-212 (ph.), discusses the inscription, built into the entrance of a cave which was part of the gymnasial complex, as evidence for gymnasia promoted by and called after Hellenistic kings, in this case Hieron II. Further reflections on the gymnasium in Tauromenion (cf. IG XIV 422 [SEG IV 49; XXXVIII 975*] and 432 [SEG IV 58; IGDS 187]; library: SEG XXVI 1123; LII 936 bis*) and other eastern Sicilian cities, on age-classes included in the νεανίσκοι (ephebes and νέοι), and on the fact that there were two gymnasiarchs in Neaiton and other cities (distribution of the costs of the function over two magistrates).

1016. Piazza Armerina. Three Greek inscriptions, later Roman Imperial period. SEG XXXII 928-930 (929 = XLIV 778). G.Manganaro Perrone, 'Note storiche ed epigrafiche per la villa (praetorium) del Casale di Piazza Armerina', *Sicilia Antiqua. An International Journal of Archaeology* 2 (2005) 173-191, returns to various questions posed by this villa and its famous mosaic decorations (inter alia that of the owner). On 184-188, M. republishes the whole epigraphic dossier including the three Greek epitaphs in SEG XXXII (186-188; ph. of all three; dr. of 928) which are likely to come from a nearby nekropolis. No new readings. For 928 cf. also A.Béranger, *An.Ép.* (2005) [2008] no. 676, who dates this text to the 3rd cent. A.D. on the basis of the letter forms (ca. 350 A.D., SEG).

1017. Ragusa (area of: Modica). Christian exorcistic prayer for a vineyard with olive-trees, probably 5th cent. A.D. SEG XLIV 781; L 1017. L.Zambito, ZPE 154 (2005) 269/270, reads the nomina sacra in A L. 5 as Λουιλ Αμε(ν) Γαωθ Κρεφι(ήλ) rather than Λουιλ Αμεγα-ωθ Κρεφι(ήλ) (G.Bevilacqua, S.Giannobile; cf. SEG L) or Λουιλ, Ἀμεγα ω Θ(εός) Κρεφι(ήλ) (G.Manganaro; cf. SEG XLIV). Αμε(ν) is attested in a list of twelve Gnostic deities associated with Michael; for the velar consonant before a vowel in Γαωθ, Z. refers to Γεσοῦ on a leaf similar to a phylakterion from Cifali (territory of Ragusa) inscribed on the other side with a Hebrew formula (F.Cordano, *Kokalos* 43/44 [1997/1998] 1,1, 295-297. [The reference is unclear: on 295/296 a phylakterion from Kamarina, for which see SEG XLVIII 1245; on 297, C. mentions a bronze disk from Cifali, with nine lines of text (perhaps Hebrew) on one side only, without giving a text, Tybout]).

1018. Selinus. Defixiones. Corpus, 6th-mid 3rd cent. B.C. L.Bettarini, Corpus delle defixiones di Selinunte: edizione e commento (Alessandria 2005) (ph. and/or dr.), offers a cri-

tical edition of and ample philological and onomastical comments on 31 defixiones inscribed on lead tablets found in or assigned to Selinous; where possible B. re-examined the tablets, now for the greater part in the Museo Archeologico Regionale 'A.Salinis' in Palermo and in the Museo Archeologico 'Paolo Orsi' in Syracuse. [Three texts in the J.Paul Getty Museum in Malibu can now be added: SEG LIV 939-941; now also in IGDS II (see below) nos. 34-36; SEG LIII 1038 was assigned to Selinous by ed.pr. G.Manganaro, a suggestion strongly rejected by L.Bettarini (see SEG LIII), Tybout]. Nos. 1-9 are inedita now in the museum in Palermo [nos. 1/2 now also in IGDS II nos. 32/33], which we present in our lemmata nos. 1020-1028; nos. 10-14 are tablets assigned to Selinous; nos. 15-19 are finds from the nekropolis of Buffa, nos. 20-31 from the sanctuary of Malophoros (Demeter) in Gaggera (cf. also our lemma no. 1020).

We note B.'s principal new readings in the edita. No. **10** (SEG XLVII 1459): Πύρ(ρ)δ [-] | ΔΑΓΑ[-] | Εὐδαμ[ος?] | Πυρ(ρ)ία[-] || II Ἀσκλ[-] ("Ἀσκλ[απος] or Ἀσκλ[ατιάδας]; SEG: ΠΥΡΟ | ΔΑΓΑ | ΕΥΔΑΛ | ΠΥΡΙΑ || ΠΙΑΣΚΑ (with Εὐδαμ[ος?], Πυρία[-] and "Ἀσκλ[απος?] suggested in the app.cr.); in no. **11** (SEG XLVII 1460) L. 3 [-]ικ[λ]έος [-] (KAE, tablet) instead of [-]ικ[λ]εύς; in L. 8 [-]ύλας vacat [-] instead of [-]ύλας Εχ[-]; in no. **12** (SEG XLVII 1461) L. 4 Ματυλᾶς instead of Μυταλᾶς; in L. 8-10 Χάρων Χαγ[ε]σάρχῳ | Σιλανδὸς Χαγῆσάρχῳ | "Ἀθαν[ι]ς? vacat instead of Χάρων Χαγ[α]σάρχῳ, | Σιλανδὸς Χαγ[ι]σάρχῳ, vacat | "Ἀθαν[ι]ς? Χαγ[α]σάρχῳ; in no. **22** (IGDS I 33; Arena I² 67) L. 3 Φρῦνις Νοαβαριλῶ instead of Φρῦνις ho Ἀβαριλῶ (?) (Arena; nothing after Φρῦνις in IGDS); in no. **23** (IGDS 38; Arena I² 63) L. 5 Βοτυλὼν instead of [-]οτυλὼν; in no. **24** (IGDS I 36; Arena I² 69) L. 1 Ἐπὶ ἐξόλειαι instead of Ε... ἐξόλειαι (IGDS) or Εἶεν ἐξόλειαι (Arena); in L. 4 Ῥας Φαρμανα instead of Ρασφαρμανα (IGDS) or Ρασφαρμανκα (?) (Arena); in no. **25** (IGDS I 34; Arena I² 70) L. 1 Δεῖας instead of Δετας (IGDS) or Δέτας (Arena).

For reviews see G.Bevilacqua, *ArchClass* 56 (2005) 603-607, and M.Dana, *REA* 109 (2007) 389-391; see also L.Dubois, *BE* (2005) no. 637, with special attention to the inedita; in no. **21**, for which B. accepts the text of Arena I² 65, D. restores in LL. 1-3a "Ενορμος καὶ χα [Ενὸρ-μ]δ γλ[ό]σσα ἁ[π]εστραμ(μ)ένα, [Διων]ύσιος καὶ χα [Διων]υσῶ γλ[ό]σσ(σ)α (line division unclear; no restoration in IGDS and Arena I²). [Note that Βλέπενος in no. **24** L. 2 was first read by R.Arena in 1986 (SEG XXXVI 856; cf. also Arena I² 69) as duly noted by B. in his app.cr., and not an accomplishment of B. as stated emphatically by Dubois in *BE* and *IGDS* II on p. 72, Tybout]. See also SEG XLIII 629 and our lemma no. 1019.

We give a comparatio numerorum [IGDS II = L.Dubois, *Inscriptions grecques dialectales de Sicile, Tome II* (Geneva 2008); from now on we refer to IGDS (1989; see SEG XXXIX 987) as IGDS I].

Arena I ²	Bettarini	Arena I ²	Bettarini	IGDS I	Bettarini
59/60	15/16	67	22	30	18
61	20	68	29	31/32	16/17
62	18	69/70	24/25	33	22
62 bis	13	70 bis	14	34/35	25/26
63	23	71	27	36	24
64	26			37	20
65	21	IGDS I		38	23
66	17	29	15	39/40	27/28

IGDS II	Bettarini	SEG	Bettarini	SEG	Bettarini
26/27	13/14	XXVI		XXXVIII	
28/29	11/12	1112/1113	15/16	961/962	15/16
31	21	1114	18	XXXIX	
32/33	1/2	1115	17	1019	17
37	10	1116	19	1020/1021	13/14
38	5	XXXV		XLVI	
		1021	15	1275	13/14
		XXXVI		1276	20
SEG		855	15	XLVII	
IV		856	24	1459-1461	10-12
37/38	20	857	21		
39	28	858	23	LSAG ²	
XVI		XXXVII		277 no. 38 a 20	
571/572	24/25	768	16	277 no. 38 b 22	
573	23	769	20	277 no. 38 c 23	
574	22				

1019. Selinous. Defixiones, late 6th/5th cent. B.C. M.Iodice, *RIL* 139 (2005) 353-372, presents some comments mainly concerning philological details and onomastics, with extensive report on previous readings and views, on the following late 6th/5th cent. B.C. Selinountian defixiones (reproduction of the texts from Arena I²; no new readings). [For Bettarini and *IGDS* VII see our lemma no. 1018]: 1) Bettarini 15 (*IGDS* I 29; Arena I² 59; I. 356-359); 2) Bettarini 16 (*IGDS* I 31; Arena I² 60; I. 359-361); 3) Bettarini 20 (*IGDS* I 37; Arena I² 61; I. 361-363); 4) Bettarini 22 (*IGDS* I 33; Arena I² 67; I. 363/364); 5) Bettarini 18 (*IGDS* I 30; Arena I² 62; I. 364); 6) Bettarini 26 (*IGDS* I 35; Arena I² 64; I. 365); 7) Bettarini 17 (*IGDS* I 32; Arena I² 66; I. 365-367); 8) Bettarini 24 (*IGDS* I 36; Arena I² 69; I. 367-370); 9) Bettarini 14 (*IGDS* II 27; Arena I² 70 bis; I. 370/371); 10) Bettarini 27 (Arena I² 71; I. 371/372).

R.Arena, *Acme* 58.2 (2005) 35-39, comments on the structure and language of the defixiones in Arena I² (nos. 59-71), with special attention to nos. 66 (above no. 7; *SEG* XXVI 1115; XXXIX 1019; the first five letters of both L. 1 and of L. 2 are written in larger letters: probably the names Χαμῖς, hypercoristic of Χαμαῖος or Χαμαλῖς, and Κάνος; the three letters following on Χαμῖς represent an unfinished version of the usual ἔπεα; what follows on Κάνος 'è variamente interpretabile'; A. 37; M.A.López Jimeno, J.M.Nieto Ibáñez [= *SEG* XXXIX 1019], read Χάμῖς ἐπέχῳ | κα(ῖ) νόσῳ ῥοπαῖ, followed by Bettarini; see also M.A.López Jimeno, *Las tabellae defixionis* -- [cf. *SEG* XLI 773] no. 7; Arena I²: χαμῖσπε | θ | κανοσοροπα; *SEG* XXVI, *IGDS* I: Χαμ(α)ῖ σ' ἐπέχῳ | κα(ν) νόσῳ ῥοπαῖ and 70 bis (above no. 9; *SEG* XXXIX 1021; in Col. II L. 5 Φιλείας (tablet) rather than Φιλέτας; Φιλείας, unattested elsewhere, stands for Φιλέας; apparently a reaction to the tendency, especially strong in Corinth, to use E for EI [cf. also our lemma no. 1012]; A. 37/38 and 39 in fine; Φιλείας, *SEG*, Bettarini, *IGDS* II; Φιλέτας, Arena I², implicitly following L.Dubois, *BE* [1990] no. 863).

1020-1028. Selinous. Defixiones, 5th-mid 3rd cent. B.C. Nine lead tablets of various shapes (more or less rectangular with the exception of the lead cylinder in our lemma no. 1024) now in the Museo Archeologico Regionale 'A.Salinis' in Palermo. Ed.pr. L.Bettarini, *op.cit.* (cf. our lemma no. 1018) 1-42 nos. 1-9 (ph.); for nos. 1/2 see also L.Dubois, *IGDS* II (cf. our lemma no. 1018) 84-86 nos. 32/33. Cf. also L.Dubois, *BE* (2005) no. 637.

1020: 1-14 no. 1; *IGDS* II 84/85 no. 32 (dr.). Area of: Gaggera. Defixio, early 5th cent. B.C. Inscriptions on the obverse (A) and reverse (B); found in the sanctuary of Malophoros in Gaggera. We give the text of L.Dubois (*IGDS* II).

A: [E]ϋθέα | Κλεοννῶ | ἥοτι κα λῖοντ[ι] B: 'A(γα)θόνυμος | Σουλιν, Σιμό

A. 1. θεά, i.e. Persephone, on the assumption that the information concerning the provenance of this tablet is correct, ed.pr.; or perhaps [Π]υθε(ῖ)α, D. (*IGDS* II; in *BE*, D. prints Εϋθέα and Πυθε(ῖ)α); G.Bevilacqua, *ArchClass* 56 (2005) 606, interprets Y as a non-alphabetical sign in the shape of upsilon (for similar signs, one in the shape of delta, see the text in our lemma no. 1024) || 3-4. the phrase ('whatever they want'; cf. *IGDS* I 29 = B. no. 15) refers to the will of the defixiae: '(j')inscris dans le plomb pour que n'aboutisse pas tout ce qu'elles voudront', D. (*IGDS* II); not directed against specific persons, but intended to eliminate any opposition against the malediction in general, ed.pr. || B. 1. ΑΘΩΝ, tablet; 'Αθώνυμος (truncated form of 'Αγαθόνυμος), ed.pr.; writer's error, D. (*IGDS* II; in *BE*, D. considers also the possibility of a complete, indigenous name) || 2. Σουλιν: either an indigenous name or an abbreviated Greek name Σουλιν(ος), D. (*IGDS* II, *BE*), ed.pr., who alternatively thinks of an accusative (for nominative) of Σούλις ('Kurzmane' of a composite name Σουλ(ο)- or Σουλιν(ος); in fine female name Σιμό rather than a genitive of Σίμος, D. (*IGDS* II; in *BE*, D. speaks of 'le génitif masculin Σιμό'); Σουλιν Σιμό (patronymic), ed.pr. || on 9-12, ed.pr. discusses Arena II² 118, where Πυρτιν is an indigenous name rather than the Greek word πυρτι(ον) ('fever') as suggested by ed.pr. G.Manganaro (*SEG* XXVII 656).

1021: 15-20 no. 2; *IGDS* II 85/86 no. 33. Defixio, ca. 450 B.C. Inscription sinistrorsum (with letter forms dextrorsum).

'Αφαιστο[-] | 'Αρίστων | Ξένων | Έμμεν[ι]δας || Ξένιος | Σύνων | Εϋμνασ[τος] | ["]Ε]γορμος | [---]μο[-]

6. Σύνων: previously unattested, but cf. Σύνις (*LSAG*² 199 no. 16 a) and Ξύνις (*LGPNI* I), both from Rhodes, ed.pr. || 8. for Ένορμος cf. B. no. 21 (*IGDS* II 31; Arena I² 65), the only other attestation of this name, ed.pr.

1022: 21-24 no. 3. Defixio, ca. 450 B.C. Probably dextrorsum.

ΣΡΑΣΕ[-] | ἱε Τατ[-] | ΣΥΥΙΣΟ[-] | γλῶ[σ(σ)]- |

1. Perhaps an indigenous anthroponym 'Ρας (of which Σρας may be an orthographic variant) also on record in B. no. 24 (*IGDS* I 36; *Arena* I² 69) on the assumption that the reading 'Ρας Φαρμαυα (see our lemma no. 1018) is correct; or perhaps Σ(φ)υρᾶς (cf. B. no. 12 = *SEG* XLVII 1461), ed.pr. || 2. name in -η followed by another name, e.g. Ταταῖη or Τατιάς, ed.pr. || 3. Συισό or Συισό[ι], ed.pr.

- 1023:** 25-27 no. 4. **Defixio**, ca. 450 B.C. Inscription sinistrorsum (with letter forms dextrorsum).

[--]οδος Φρ vacat | [--]ιδνδ(α)ς vacat | [--]ιδας vacat | 'Ενπεδίον || [--]TA vacat | [--]M vacat | [--]EY vacat Θέστο[v?]

4. Diodorus Siculus (13.59.3) records a Selinountian exile 'Εμπεδίον charged with negotiations with the Carthaginians after the destruction of Selinus in 409 B.C., ed.pr.

- 1024:** 41/42 no. 9. **Defixio**, late 5th/early 4th cent. B.C. Compressed cylinder inscribed on the outside: ΤΑΘΝΜΑ | 'Ηρακ(λείδας?) | ΑΜΝ | traces ΡΟΣ

The (phallic?) shape of the object, which was pressed together, is remarkable; it resembles the figurines used in magical rites, though the possibility of an ex-voto or another purpose cannot be excluded, ed.pr. || 1. possibly a female indigenous name, ed.pr.

- 1025:** 28-33 no. 5. **Defixio**, late 5th/4th cent. B.C.

Πύρ(ρ)ον καὶ τι Δ ὑπὲρ Ἀρτάμων(ος) - < vacat | μηδὲ ὑπὲρ Εὐρ(τος?) - vacat | vacat ΑΕ || vacat κατ' Ἀρτά φ | vacat μωνα

1. Πύρ(ρ)ον, sc. (κατα-/ἐν)γράφω, ed.pr. || 1-3. 'chiunque, oltre a Pyr(r)hos, sia in favore di Artamon (e non di Heuris)'; Εὐρ(ς) (or e.g. Εὐρος or a name in Εὐρ(υ)) is the beneficiary of the malediction; LL. 1/2 = καὶ αὖ τι ὑπὲρ Ἀρτάμωνος (sc. ἐστὶ), ed.pr., who for similar formulas refers to other defixiones, especially to B. no. 28 (*IGDS* I 40) and *SEG* LIII 1038 || 2 (initio and in fine), 3 (in fine) and 5 (in fine): non alphabetical signs, also on record in B. no. 28; the horizontal strokes (LL. 2 and 3) probably denote the abbreviation of the preceding names; the other signs occur in the lines in which the defictus Ἀρτάμων is mentioned: magical signs?, ed.pr. || 5-6. written in larger letters; 'ricapitolazione finale', ed.pr.

- 1026:** 34/35 no. 6. **Defixio?**, 300-250 B.C.? Fragment (upper part): [--]οχος καὶ Θεσ[--]

Two names, e.g. in -λοχος and Θεστ- (or e.g. Θεσσαλός?), respectively, ed.pr., who underlines that these meagre contents are no compelling evidence to classify the document as a defixio (though the lead speaks in favor of this interpretation).

- 1027:** 36/37 no. 7. **Defixio**, 300-250 B.C.?: PEEPYXΘ

- 1028:** 38-40 no. 8. **Defixio**, 300-250 B.C.?: PEEPYXΘ

PEEPYXΘ (cf. also the preceding lemma): previously unattested vox magica; the first four letters are a palindrome; -XΘ is a frequent sequence in magical documents; the term may have been associated with the verb ἐρύκω, ed.pr.; the occurrence of vox magica may point to a (much?) later date than the 3rd cent. B.C., G.Bevilacqua, *ArchClass* 56 (2005) 606.

- 1029.** Syracuse. Letter of Hieron II to the Syracusans, after 241 B.C.? *IG* XIV 7 (*CIG* 5367); A. Wilhelm, *JÖAI* 3 (1900) 162-171 = id., *Abhandlungen und Beiträge zur griechischen Inschriftenkunde in den Jahresheften des Österreichischen Archäologischen Instituts* (1898-1948) (Opuscula VIII 2; Leipzig 1984) 46-55; cf. also H.Berve, *Abhandlungen der Bayerischen Akademie der Wissenschaften*, Phil.-Hist. Kl. 47 (1959) 48/49 and 62 note 1; G.Manganaro, *Athenaeum* 53 (1965) 312-320; cf. also id., in G.Di Stefano (ed.), *L'età greca. La Sicilia nella storiografia dell'ultimo trentennio. Atti del congresso di Mazara del Vallo, 27 e 28 ott. 1978* (Mazara del Vallo 1978) 19 note 56, and in *Il tempio greco in Sicilia. Architettura e culti. Atti della prima riunione scientifica della Scuola di perfezionamento in archeologia classica dell'Università di Catania (Siracusa, 24-27 novembre 1976) = Chronache di archeologia* 16 (1977) (Catania 1985) 157 note 44. G.Manganaro, *ZPE* 152 (2005) 141-151 (ph.; dr.; Italian translation), republishes the text with many new restorations, based for the greater part on parallels in other royal decrees, and on the assumption that the restorations of *IG* and of himself in his 1965 publication are too short, those of Wilhelm too long. 'Nessuno dei precedenti tentativi di integrare l'iscrizione risulta soddisfacente, come in definitiva sarà soltanto probabile e da accogliere con riserve il testo, che io ripropongo, e tuttavia nessuno di essi va giudicato inutile' (145).

- I:** -----
 [----- ἐπαινῶν (?) δὲ]
 [ὅτι πρόκειται ὑμῖν φροντίζειν
 [τιμᾶν τε καὶ δόξας τῶν ὑμετέρων] βασιλέων καὶ τὰν
 4 [πόλιν ---- συν]ιδῶν πάσαν παρ-
 [εισχησθαι χρειᾶς τε καὶ μεγάλα]ν εἰς ἀμὲ εὖνοιαν,
 [---- συμφέρων]τα μόνον παρεσκευ-
 [άσαμεν τοῖς Σ]υρακοσίοις, φανερόν δὴ
 8 [οἰόμεθα γενέσθαι πᾶσι ἐ]ν τοσοῦτοις ἔτεσι ὥς
 [τᾷ πόλει ὑπ' οὐδενὸς τῶν πρότερον ἀγμένων
 [τε καὶ βασιλέων εὐεργεσίαι] τολικαῦται ὑπάρχοντι·
 [ὁμόσαι δὲ ὑμᾶς (Καρνεῖον?)] ἐκλάδι τό τε κοινὸν τᾶς βου-
 12 [λᾶς καὶ τοῦ δάμων ὅρκιον ὅσα] τῃ ἀμείψ[ω] μολογήσα-
 [μεν, ἃ διὰ πρεσβέων (?) ὑμῖν ἀφ]εστά[λκαμεν, καλῶς]
 [μοι δοκεῖ ἔχειν -----]

- II: [-----ὁμολογήσαμεν]
[δὲ μ]ηδενὶ ἐξου[σίαν] δεδούσθαι, πλὰν ἐκείνου ὧι ὑμεῖς]
4 διδῶτε, πράσσειν ἀ[π]όμοιραν τῶν καρπῶν καὶ ὥς ἔοικε]
πραξεῖν· ἔτι δὲ καὶ τ[οὺς] ἀρχαίους νόμους, οὓς εἶχον]
οἱ πατέρες ὑμῶν καὶ τ[ὰ] νόμιμα καὶ τὰ δίκαια πάντα]
διαφυλάσσειν, ἃ ἐντὶ ἐ[κ] προγόνων παραδεδομένα·]
8 ὅρκιον βουλᾶς κα[ὶ] ἄρχόντων]
καὶ τῶν ἄλλων [πολιτῶν·]
ὁμῶν τὰν Ἰστίαν τῶν [Συρακοσίων, καὶ τὸν Δία]
τὸν Ὀλύμπιον καὶ τὰν Ἀθάναν τὰν Πολιάδα καὶ]
Ποσειδῶνα -----]

I. [-----]Α[?][?], W. II 1-2. rest. M. (1965) [it is unclear whether M. retains his previous restoration, since in his (2005) publication he presents the text of Col. I from ὑμῖν φροντίζειν on, in units of two to four lines concealed in a running commentary; the text of Col. II is presented in toto on 148/149] II 3. [ὑπὲρ ὑμετέρων], M. (1965) II 4. [--- βασιλῆδων, IG; πόλιν ὑμῶν καὶ τὰν Σικελίαν (?) συν]ιδῶν, W.; [πόλιν ὑμῶν συν]ιδῶν, M. (1965) II 4-5. [παρ]εισχημέναν, IG; πᾶρ I [πάντα τὸν χρόνον τηροῦσαν τὰν], W.; [παρ]έχειν μεγίστην (?) M. (1965) II 6. [καὶ συμφέρων]τα, IG; διὰ τὸ ὑφ' ἡμῶν εἰράναν κα[τά]μανον, W.; [ἐκτενῶς ἀρι]στα, M. (1965) II 6-7. [παρεσκευ]ασμένον Σ[υ]ρακοσίοις, IG; [παρεσκευ]άσθαι τὰ τε νάσαι καὶ Σ[υ]ρακοσίοις, W.; [παρεσκευ]άσαμεν τοῖς Σ[υ]ρακοσίοις, M. (1965) II 8. [γέγονεν] ἐν, IG; [οὗ]χ ὑμῶν μόνον γέγονεν ἐν, W.; [πᾶσι]ν γέγονεν ἐν, M. (1965) II 9. [οὐδενὸς τὸν βασιλέα τῶν π[ρ]ότερον, W.; [οὐδενὸς τὸν π[ρ]ότερον, IG, M. (1965) II 10. [τὰς Σικελίας πράξεις τα]λικάυται, W.; rejected by B., since the Syracusans rather than 'Sicily' would be expected; [πράξεις τα]λικάυται, IG, M. (1965) II 11-13. [ἀλλά καὶ πᾶσαι τὰι Ἑλλάδι] τό τε κοινῶ[---]ε ἡμεῖς [---]στ[---], W. II 11-14. restoration 'azzardando la integrazione del mese e del giorno', M. (146); [--- τριακ]άδι (?) , τί τε κοινῶν τῶν I Σικελιωτῶν καὶ τ[ε] ἡμεῖς ὁμογνώμονες ὅρκιον ὑμῖν ἀφ[ε]στά[λ]καμεν, ὅν I [καλῶς μοι δοκεῖ ἔχειν ὑμᾶς ὁμόσαι], M. (1965); in LL 11/12 τό τε κοινῶν τῶν I βουλᾶς καὶ τοῦ δάμου ὅρκιον already in M. (1978) and (1985) II 1-2. [ὁμῶν -- μ]ηδέν (?) ἐξου[σίαν] δὲ ---, IG; [--- οἰόμεθα δὲ ἄλλων μ]ηδενὶ ἐξου[σίαν] εἶναι, πλὰν οἷς ὑμεῖς], M. (1965) II 3. διδῶτε πράσσειν ἃ [--- ταῦτα], IG; ἀπὸ τὰς πόλεως, ἐφ' ὧν τε, M. (1965) II 4. [πάντα ὅσα ---], IG; [τῶν πολιτείαν, ἃν εἶχον], M. (1965) II 5. [ταῦτα πάντα βοῦλομαι ὑμῖν], IG; [τῶν δίκαια καὶ τὰ νόμιμα], M. (1965) II 6. [δίκαια?], IG; [παραδεδομένα· ἔρρωσθε], M. (1965) II 7. κ[αὶ] -----, IG; κα[ὶ] στρατηγῶν, B., M. (1965) II 9. τῶν Σ[υ]ρακοσίων καὶ τὸν Ζῆνα, IG; [πρυτανίαν] (?) , καὶ τὸν Δία, M. (1965) II 10. [δάματρα (?) καὶ τὸν], M. (1965) II 10-11. [--- καὶ τὸν] I Ποσειδῶνα κτλ., IG II the letter was probably written on the occasion of the appointment of Hieron's son Gelon as co-regent in 241 B.C., M., with further comment, partly speculative, on the relations between the king and the Syracusans (erection of statues; ruler cult?).

1029 bis. Syracuse. Dedication (?) to Apollo by Kleomenes, ca. 600-575 B.C. IG XIV 1 (LSAG² 275 no. 3; IGDS 86; Arena V 62; SEG IV 1; LII 935*). G.V.Gentili, in *Μεγάλοι νῆσοι* -- (cf. our lemma no. 1012 bis) 127-135, discusses the architecture of the Apollo temple, reviews the editions of its building inscription, and presents his text of 1954 (ASSO 7 [1954] 51-57), which has gone unnoticed (131-135; ph.; dr.). Sceptical L.Dubois, *BE* (2008) no. 638.

Κλεο[μέν]ες : ἐποίησε I τόπλωνι : ἡο Κνιδειίδα : τέντερεστύλεια καὶ περά

'Kleomenēs fecit ad Apollo, il figlio di Knidieidas, i colonnati interni e lo pteron', G., who adduces ἐντερόνεα and ἐντεροκλήη as parallels for the unattested [and odd] ἐντερεστύλεια, a composite of ἐντερον and στύλειον.

1030. Syracuse. Christian epitaphs, 3rd-5th cent. A.D. A.E.Felle, *VetChr* 42 (2005) [2006] 233-250, reflects on criteria allowing a distinction between Christian and pagan epitaphs in Syracuse (with frequent reference to parallels in the Christian epigraphy of Rome). He focuses on two Christian cemeteries (κοιμητήρια): the pre-Constantinian catacomb of S.Maria di Gesù (no re-building after the mid 3rd cent. A.D.) and that of S.Giovanni (4th/5th cent. A.D.). In the older catacomb, 15 of a total of 26 epitaphs (66%) show no specific sign of Christianity; 9 of these 15 'neutral' inscriptions are single names on loculus slabs, which may be a conscious deviation from tradition (inter alia A.Ferrua, *Note e giunte* [cf. *SEG* XXXIX 988; below referred to as 'Ferrua'] nos. 252, 255/256, and 262-264; a notable exception from this tendency 'in negativo' is the sarcophagus IG XIV 54 = Ferrua no. 312 a = S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* [Rome 1953; below referred to as 'Agnello'] 43: ἐξῆσαν ἡμέμπτως καὶ σεμνῶς and age at death; cf. Ferrua no. 260 (a), traditional by its salute to the deceased, here ἀβε = Latin ave, for which cf. *ICUR* 7170); the 9 epitaphs clearly commissioned by Christians are recognized as such by the date of death or burial, and/or by christograms (not prior to the early Constantinian period), in a single instance by an explicit 'credo' (IG XIV 139 = *IGCV* 557 = Agnello 44: εἰς ἐῶνα μετὰ τῶν ἁγίων αὐτοῦ τοῦ ψυχῖν ἐν ὀνόματι Ἰησοῦ Χρ[ιστοῦ]), the latter word rendered by a christogram).

In the S.Giovanni catacomb, only 33% (106 of a total of 305) are 'neutral'; more than a third of the 199 'Christian' epitaphs mention the date of death or deposition, without other Christian characteristics, and have often laudatory formulas also frequently used in pagan epitaphs (F. adduces *IGCV* 943 as an example); another fourth is recognizable as Christian by symbols only (not necessarily a confession of faith: they may have been included for the apotropaic qualities assigned to them). As in Rome (cf. *SEG* XLIX 1370 in fine), some clearly Christian texts are introduced by Dis Manibus/Θεοῖς Καταχθονίοις, e.g. the epitaph of a ἀγνή παρθένος Χριστοῦ καὶ Θεοῦ (*IGCV* 324 = Ferrua no. 142 a). Only 15% directly express adherence to Christian faith or to the Christian community: e.g. Χρυσίς, χρηστή χρησιανή, Χριστὸν πιστεύσασα (Agnello 34); deceased qualified as (μακάριος) χριστιανός; formula ὁ Θεός, μνήθητι τοῦ δούλου σου, vel sim.; ecclesiastical functions, especially παρθένος; occasional burials near the tombs of venerable Christians; the only testimony of a martyr cult is the well known epitaph of Εὐσκία whose day of death coincided with the dies natalis of St. Lucia (*IGCV* 456-458; Agnello 20; *SEG* LIV 942). Interesting are some formulas which mix up traditional and innovative (Christian) elements such as ὁ ἁμειπτος χριστιανός (*IGCV* 329 = Agnello 31), εὐμοῖρι ἐν Χρ[ιστῷ] (*IGCV* 544), εὐμύρι, οὐδὲς ἀθάνατος combined with μνησθῆ σου ὁ Θεός καὶ ὁ Χριστὸς καὶ τὸ Ἅγιον Πνεῦμα (*IGCV* 511 = Agnello 28) or ἐτελεύτησεν χριστιανῇ in combination with ἀναγνούς ἀναγώρ(ε)ι (*IGCV* 238 = Agnello 35). Pagan legacy is evident in texts putting the deceased on a par with the Μοῦσαι (IG XIV 112 =

IGCV 1017/1018 = Agnello 91, Πηνελόπη (IGCV 1016 = Agnello 102 = Ferrua no. 64) or Ἀθηνᾶ (IG XIV 174 = IGCVO 816 = Ferrua no. 175).

1031. **Tauromenion. Gymnasium and library.** See our lemma no. 1015.

1032-1035. **Unknown provenance. Lead seals recording early Byzantine strategoi of Sicily.** Four circular lead seals inscribed on the obverse and the reverse (A/B); now in the Archaeological Museum A. Salinas in Palermo except for no. 4 (= our lemma no. 1035 [we present this seal though it slightly exceeds the chronological limit of 800 A.D. observed in SEG]), which is in the National Museum of Reggio di Calabria. Edd.pr. M. Nicanian, V. Prigent, *art.cit.* (cf. our lemma no. 1003) 137-139 (ph.).

1032: 137 no. 1. **Seal of Theodoros I, 705-711 A.D.**

A: † | Κύριε | ὁ Θεὸς | βροθήθ[ει]
B: † | [Θεοδ]ῶρος | [π]ατρ[ικ]ῆς | (καὶ) στρατ[α]ρχ[ῆ]ς

B. Abbreviation sign: S || for Theodoros I see edd.pr., *art.cit.* 101-103 no. 3.

1033: 137/138 no. 2. **Seal of Paulos, 718-723 A.D.** On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοήθει τῷ σὺ δούλῳ
B: † Παύλῳ | [π]ατρικ[ῆ]ς | [β]ασιλικῆς | (πρωτο)σπα(θ)αρίφ | (καὶ) | στρατ[α]ρχ[ῆ]ς Ση|κελί(ας)

B. Abbreviation signs: diagonal strokes at the bottom of letters; S (L. 3 in fine) || initio: the cross may have occupied a separate preceding line || 3. [JACIAS (with diagonal stroke at the bottom of the alphas), seal || for Paulos see edd.pr., *art.cit.* 105/106 no. 5.

1034: 138 no. 3. **Seal of Sergios II, ca. 731-735 A.D.** On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοήθει τῷ σὺ δούλῳ
B: † Σεργίῳ | [π]ατρικ[ῆ]ς | (καὶ) στρατ[α]ρχ[ῆ]ς | [Σ]κελί(ας)

B. Abbreviation sign: diagonal stroke at the bottom of T (L. 3 in fine) || initio: the cross may have occupied a separate preceding line || for Sergios II see edd.pr., *art.cit.* 107 no. 7.

1035: 138/139 no. 4. **Seal of Theognostos, 811-813 A.D.** On the obverse a cruciform monogram with four syllables.

A: Θεοτόκε βοήθει τῷ σὺ δούλῳ
B: † [Θεογν]ῶστ[ῆ]ς | [β]ασιλικῆς | (πρωτο)σπαθ[ῆ]ς | (καὶ) στρατ[α]ρχ[ῆ]ς | Σκελί(ας)

B. Abbreviation sign: diagonal stroke at the bottom of B and A (L. 2, second and third letter) || for Theognostos see edd.pr., *art.cit.* 129-131 no. 13.

CORSICA

1036. **Aleria. Epitaph of Praxineike, after 250 A.D.** Rectangular marble block found in a nekropolis near the ancient city. Edd.pr. P. Lombardi - C. Vismara, *Gallia* 62 (2005) 285-288 (ph.; French translation); cf. J.-C. Decourt, *BE* (2006) no. 511: 'La présentation épigraphique est discutable'; cf. also S. Dardaine, *An.Ép.* (2005) [2008] no. 692 (text and French translation).

Θ(εο)ῖς Κ(ατα)χ(θονί)ας
Κλ(αύ)διος Φωσφόρος Αἰμιλία Πραξι-
νείκη τῇ συμβίῳ μείας χάριν·
4 Τίς ἂν παρ(υ)ογιεῖ [τ]ὸν [τ]άφον [αὐ]-
τῆς εἰσοίσι εἰς τὸ ἱερῶτ[α]τον
ταμίον τῷ προστείμ(ου) * , ὁ δὲ
κεῖτε εὐμήρη ψυχῇ

1. Θ Κ Χ in larger letters divided over the line || 2-3. Πραξινείκη for Πραξινείκη (due to confusion with Latin x), edd.pr.; 'chi souligné, comme si le graveur s'était trompé dans le tracé de son xi'; the only parallels are Προξινικός and Πραξινίκα (the latter attested only once, in Messene), Decourt [the letter is certainly a ksi, Lazzarini] || 3-4. some uncertain or restored letters should have been dotted, Decourt || 4. παρ(υ)ογιεῖ: a form of παροίγω (not attested in inscriptions so far; = παρανοίγω), which have a signficant form for the future; the ending -ιεῖ represents a variant of a future form of the Attic type based on a present of the type *οἰγίω/οἰγίω (instead of the expected οἰγῶ/οἰγνυμι), edd.pr., who print παρ' [υ]ογιεῖ, probably per errorem; 'la séquence ... n'a aucuns sens', Decourt; 'noter ... l'inversion des lettres γ et ι dans παρογιεῖ', S. Follet apud Dardaine || 5. ἱερῶτ[α]τον, edd.pr. [the ph. seems to show IE in ligature, Tybout] || 7. εὐμήρη for εὐμορος; for the formula cf. *IGUR* 717, edd.pr. [however, *IGUR* 717 LL. 1-3 has Κληδοειφ ... εὐμορίφ, Tybout]; the spelling εὐμήρη is previously unattested, but cf. εὐμόρι, εὐμόρυ, εὐμίρι, εὐμοίρι: a term especially frequent in Egypt, Decourt, who wonders whether Phosphoros and his wife came from that region rather than from Asia Minor (cf. below, app.cr. in fine) || 6. the M of προστείμ(ου) is engraved under the sign for denarius; alternatively προστείμ(μου) μ(όριον) or μ(ορία) α' may be read: 10,000 rather than 1,000 denarii, which would be in line with some extremely high funerary fines in the later Roman Imperial period, edd.pr.; rather 1,000, which is already a high sum, Decourt; (δηναρίων) μ(ορία) α', S. Follet apud Dardaine || the onomastics of the couple point to the milieu of imperial freedmen, the funerary fine to its origin in Asia Minor (especially Phrygia and adjacent areas); Claudius Phosphoros probably belonged to the personnel of the fleet of Misenum, a detachment of which was stationed in Aleria, edd.pr.

SARDINIA

1037. Cornus (area of: Monte Sissido, Santa Caterina di Pittinuri, Cuglieri). Christian amulet, undated. Oval gem (cornaline) broken into three joining parts; probably kept in a metallic setting; inscription on both sides (B inside an ouroboros). Ed.pr. R.Martorelli, *Aristeo* 1 (2004) 243-262 (ph.; dr.; survey of magical gems found in Sardinia). Cf. M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 687 a/b.

A: [JA HH θεοῦ ΩΗΠΠΑΙΑΝ Ἀβραάμου) | ῥάχεις Ἄδαμα ξαιμαλαζαζα σεσενγεν βαρλ-
 φαραννης Χ(ριστ)ῶ Θε(εο)ῦ Ἰησοῦς) αρμ | θεῶ αρμεν χεμ κ(αί) Ἐφλμ | [.]νανειαζ
 κ(αί) Γαβρι(ήλ) ἔ(γγ)ελ(οι) | σωήθ(ι) Λαίλαυ[---]Γ[---]

B: ELZVZ | XCCEXE

A. 1. HH: perhaps monogram of Ἰη(σοῦς), ed.pr. || 2. perhaps Πατάν, S.Follet apud P. || 3. ῥάχ(ε)ις: related to the idea of lineage, descent, ed.pr. || 3-4. probably the common magic formula Σαλαμαζαζα, ed.pr. || 4-5. σεσενγεν βαρφαρηννης: formula common on gems, usually interpreted as the mystic invocation of Helios, here assimilated to Christ, son of God, source of light, ed.pr. [cf. *SEG* LIV 1794 (16) (with references), (17), and 1847, Tybout) || 5. Χ(ριστ)ῶ for Χ(ριστ)οῦ, P. || 6. Ἐφλμ: equivalent of Hebrew Elohim, ed.pr. || 7. perhaps [A]νανειας (Ananias; cf. Ananias, name of an angel in the *First Book of Enoch* 6), ed.pr. || 8. σωθῆ: either related to σώθῃ or to βοήθῃ; Λαίλαυ: either a name Lalus (?) or a magic invocation of God (Λαίλυν = Λαίλαμ), ed.pr. || B. if the inscription is psephic, the first line yields 2,944, the second 136, ed.pr.

1038. Karales. Relief dedicated to Dionysos, 4th cent. B.C. *IG* XIV 605; *SEG* LII 940 (2). This relief, of Attic provenance, and the accompanying inscription are briefly discussed by M.Micheli, *art.cit.* (cf. our lemma no. 302), in her study of theatrical masks on Attic and other reliefs.

1039. S. Nicolò Gerrei (area of: Santuaci; 50 km northeast of Cagliari). Trilingual dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608 (*IGR* I 511; *CIL* I² 2226; *ILS* 1874; *CIS* I.1.143; *SEG* L 1030; *LHI* 1041). J.Scheid, in *Le monde romain* 226/227 (Latin and Greek texts; French translation of the Phoenician inscription), compares the three inscriptions. The Punic text is the original one; the Latin and Greek versions are translations. In his translations the dedicatory 'procède ... à une adaptation sinon rituelle, du moins linguistique, pour exprimer de façon correcte dans chaque culture, le rite effectué' (227). [S. ignores the publication summarized in *SEG* L].

ITALY

1039 bis. Ancona. Inscriptions. C.Cobianchi, *art.cit.* (cf. our lemma no. 631) 53-64 nos. 69-87, republishes 19 inscriptions of Ancona (epitaphs: 69-81; inscriptions on silver vases: 82/83; an inscribed ring: no. 84; amphora stamps: 85-87). We give the five texts never presented in *SEG*. [The names have not been included in *LGNP* IIIa, Chaniotis]; for the other texts we offer a comparatio numerorum with *SEG* and *CIL*: 1) Ἀσπασία | Πρώτου, χρηστή, χαίρε (55/56 no. 75; stele with a relief representing woman and a boy; late 2nd cent. B.C.; L.Mercando, *SE* 51 [1983] 468 [ph.]); 2) Ἀπολλωνίδα χαίρε (59 no. 79; marble stele; undated; found in 1908 in Monte Cardeto; G.Pellegrini, *NSA* [1910] 352-364; N.Alfieri, *Topografia storica di Ancona antica* [Ancona 1938] 74 no. 3); 3) Ἀντιφύλοχῃ Διο[ν]υ[σίου] (59 no. 80; marble stele with a relief representing woman on a kline, being crowned by a man; undated; found in 1818 in Monte Cardeto, now in the Museum of Ancona; A.Peruzzi, *Dissertationi anconetane* [Ancona 1818] 63 [ph.]; Alfieri, *op.cit.* 75/76 no. 6); 4) ΗΦ. ΒΙ. Ο. ΑΙ. ΟΓ. ΙΙ. C. ΙΙΙ (60 no. 82; late Hellenistic silver cup; found in 1913 in a grave; I.Dall'Osso, *Guida illustrata del Museo Nazionale di Ancona* [Ancona 1915] 354 and 362; Alfieri, *op.cit.* 77/78 no. 12; Ἡφ(αιστίων) Βί(ωνος) ὁ Λί(βωνος) ὁ(μ)ογ(ενής), || σ(όος) πί(ε)?, D.Comparetti apud Dall'Osso); 5) Ζωπίωνος ιζ' (60/61 no. 83; owner's inscription on an Hellenistic silver cup; found in a man's grave; Dall'Osso, *op.cit.* 309-312; Alfieri, *op.cit.* 78 no. 13; 'Di Zopion (di anni?) 17', D.Comparetti apud Dall'Osso [a misread Ζωπίωνος followed by an indication of weight?, Chaniotis]); 6) Τερσένα (61 no. 84; inscription on an Hellenistic gold ring; found in the grave of a woman in Colle dei Cappuccini; Alfieri, *op.cit.* 79 no. 14).

<i>SEG</i> XXVI	C. no.	<i>SEG</i> XXVI	C. no.	<i>SEG</i> XXVI	C. no.
1125	69	1130	77	1135	85
1126	74	1131	73	<i>SEG</i> XXVII	
1127	70	1132	76	1210	81
1128	71	1133	86	<i>CIG</i>	
1129	72	1134	87	6468	78

1040. Angera. Christian epitaph of the Syrian Maraotes, 4th/5th cent. A.D.? Two fragments of a rectangular marble plaque reused in an early medieval tomb found during excavations in the church of S. Maria Assunta in Angera (southeast shore of Lago Maggiore). Edd.pr. M.David, V.Mariotti, *Syria* 82 (2005) [2007] 267-278 (ph.).

[Ἐνθάδε κεῖται ὁ καλοκύμῃτος Μαραώ[τ]ης ἀπὸ κόμης || Καπροτάβης • |
 christogram Μα(ρία) christogram βο(ήθη) christogram

2-3. καλοκύμῃτος = καλοκοίμῃτος: equivalent of Latin bene dormiens; the epithet is applied to a Syrian in an epitaph from Milan (*IG* XIV 2293; ph.), ed.pr. || 3-4. Μαραώτης: Semitic name; cf. Μαρεώτης on record in Flav. Jos., *Bell. Iud.* 6.148; cf. also *IG* XIV 2290 for Syrians from κόμη Μαραωτατῶν ὅρων Ἀπαμῆων, ed.pr. ||

4. Καρποτάβις; previously unattested Syrian village; perhaps to be identified with Kafartab near Apamea; one of the four Syrian dedicants in the Monastero church in Aquileia comes ἀπὸ κώμης Καρποτουρις (*SEG* LI 1401 [no. 6]; ph.), edd.pr. [hardly a significant parallel, since κ(α)π(α)ρ- means 'village' in Aramaic (cf. *SEG* LII 1650 app.cr.). Tybout] || 6. the invocation of Mary suggests a date later than the Council of Ephesos (431 A.D.), edd.pr. || on 269-271, edd.pr. present the outlines of 'Angera nell'antichità'; the presence of a Syrian reinforces the notion that this place was a road junction connecting the two sides of the Alps; on 274-276, M. comments on the emigration, in the 4th-6th cent. A.D., of Syrians to the West and especially to northern Italy which is likely to be caused by over-population of the Syrian villages; cf. also the studies of D.Feissel on Syrian toponyms attested in inscriptions in the west (see inter alia *SEG* XXX 1149, and *Syria* 59 [1982] 319-343; cf. also our lemma no. 1074).

1041. Arco (Trentino; north of Lake Garda). Amulet against epilepsy on a silver leaf, late 2nd/early 3rd cent. A.D. *SEG* LII 948. A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 76, reads the divine names in LL. 2-4 as Εἰαλδαλῶαβ (for Ἰαλδαβαῶθ) | Λαθαμμαχωρι Ζαίηκα Ἰαῶ (εἰαλδαλῶαβ βλαθαμμαχωριζα | ηκα Ἰαῶ, *SEG*).

1042-1043. Vacant.

1044. Canusium. Abecedarium, ca. 325-300 B.C. Black glazed pitcher with an inscription incised around the foot before firing. Ed.pr. F.Ferrandini Troisi, *Taras* 17.2 (1997) 377/378 (ph.). Republished by F.Ghinatti, *art.cit.* (cf. our lemma no. 2122) 33 no. 3.10 (ph.), who points out that 'la presenza della serie di lettere, se ha indubbio, precipuo scopo decorativo [so ed.pr.], non esime dal pensare di essere stata tracciata per servire, ad esempio, per altri motivi, come un gioco di banchetto o simile': ΑΒΔΗΘΖΕΦΜΝ

The B, written sinistrorsum, testifies to a lack of familiarity with writing, ed.pr.

1045. Capua. Bilingual (Greek/Latin) dedicatory epigram, 2nd cent. A.D. *IG* XIV 882; *CIL* X 3812; *ILS* 3737. Republished by L.Chioffi, *Museo provinciale campano di Capua. La raccolta epigrafica* (Capua 2005) 72/73 no. 55 (ph.; Italian translation; bibliography).

Δεσποίνῃ Νεμέσει | καὶ συννάοισι θεοῖσιν |
Ἀρριανὸς βωμῶν | τόνδε καθειδρύσατο ||
Iustitiae • Nemesi | Fatis • quam • voverat • aram |
numina • sancta • colens | Cammarius • posuit

Comment on the name of the dedicant; probably Arrianus Cammarius, the latter element either being an hypercoristicon or a signum (instead of Cammarus) or, preferably, a gentilicium (instead of Camarius).

1046. Vacat.

1047. Gabies. Inscription on a vase, before 770 B.C. *SEG* XLII 899; XLIII 646; XLV 1429 (1); XLIX 1353*. F.Canali De Rossi, *Le relazioni diplomatiche di Roma. Volume I: Dall'età regia alla conquista del primato in Italia (753-265 a.C.)* (Rome 2005) 165-168 (ph.; dr.), discerns a single letter K between E and IN, where previous scholars read YA or YO (EY-AIN or EYOIN; C.De R. points out that both readings require an intervention to achieve a plausible interpretation: εὐλίν(η), 'good at spinning', or a name Εὐλίν(η); Bacchic exclamation εὐοῖ (v)). On the assumption that the inscription is written sinistrorsum it reads NIKE, i.e., νίκη, possibly indicating that the vase served as a prize in a contest, perhaps of literary nature. For sinistrorsum inscriptions written in dextrorsum letters, C.De R. points to Guarducci, *EG* I 408 and 573 [referring only to single letters written in a direction opposed to that of the inscription, Lazzarini].

1047 bis. Herakleia. Cf. our lemma no. 1049 sub (3).

1047 ter. Lokroi Epizephyrioi. Cf. our lemma no. 1049 sub (4).

1048. Lokroi Epizephyrioi (?). Judicial prayer, 3rd cent. B.C. *IG* XIV 644; Audollent, *DefixTab* 212; J.Blomquist, *Oath* 11 (1975) 18. B.MacLachlan, *MEP* 9/10 (2004/2005) 249-256 (ph.; translation; text of Blomquist, with app.cr.), analyzes the religious mentality in this text recording Kollyra's invocation of the support of Demeter to redress the theft of a cloak and three gold coins. She points out that it is a characteristic example of what H.S.Versnel termed a 'judicial prayer' (see *SEG* XXXVIII 2010 and XLI 1831; see *ibid.* for definitions and the distinctions between this type of document, not buried but exposed in sanctuaries, and defixiones). Comparison with other inscriptions calling for divine justice and repair of damage suffered, notably the Knidian tablets Audollent, *DefixTab* 1/2 (*I.Knidos* 147/148; text and translation of 148, which equally concerns Demeter and a woman's loss of some clothing), *SEG* XXVIII 1568 (unknown provenance), A.Hauvette-Besnault, *BCH* 6 (1882) 500-502 (Delos) [cf. *SEG* LIII 813] and the confession inscriptions from Lydia/Phrygia (see most recently *SEG* LIV 1881*). MacL. underlines that Kollyra's invocation is more compelling than the others, also by its literary merit. She is self-assured, partly because she is not disenfranchised in Lokroi (cf. the penalties imposed by the city; LL. 6 and 13). 'What dominates in the Locrian tablet is Kollyra's sense of agency' (255).

1049. Magna Graecia. Assorted studies. The volume *Tramonto della Magna Grecia. Atti del quarantatreesimo convegno di studi sulla Magna Grecia, Taranto 24-28 settembre 2004* (Taranto 2005), includes several studies partly based on and occasionally briefly discussing inscriptions: 1) P.Pocetti at great length (77-159) comments on 'aspetti della fenomenologia lin-

guistica'; we single out his discussions of Puteoli (106/107); Tarentum (109; bilingualism; *CIL* I² 1696; ph.); the role of Oscan in the symbiosis of Greek and Italian (116/117; inter alia on the term κῶδδιξ in the Tabulae Heracleenses [IG XIV 645; SEG LIV 951 bis*]); on 133-136 comments on the Doric versus the Ionian dialect, on orthographical variants in 'greco volgare', on the Hellenization of indigenous names (e.g. Κρηθόνιος, Λεύκιος, Σθένιος, Στράτιος), and on the bilingualism of Romans/Italians in Delos and Rhodes; for the position of koine versus the dialects and of Greek versus indigenous Italian languages and Latin, see 137-140.

2) E. Lippolis' survey of the history of Roman Tarentum (235-312) includes a section on the literary and epigraphical sources (265-303); we mention L.'s discussion of the famous Tarentine Ἡρακλείδης (268-271; cf. *RE* VIII.1 [1912] 497/498), naval and military architect in his native city (213-209 B.C.), who later offered his services to Philip V of Macedonia; he should be distinguished from an homonymous merchant (stemma of the latter's family on 268), also believed to come from Tarentum, on record in many inscriptions from Delos and Tenos between 190 and 160 B.C., alone or together with his business associate Νυμφόδορος.

3) L. Giardino ('Herakleia e Metaponto: dalla polis italiota all'abitato protoimperiale'; 387-432). On 405 a tile from Herakleia stamped Νικοκράτης (ph.; 3rd cent. B.C.). As examples of the 'graduale inserimento di Italici nelle comunità italiote' (397), G. adduces inscriptions from Herakleia partly recording indigenous names: a) a building inscription reading [---]ἰωνίου Μάκκος | [---] κατέσχευασεν (397/398 [to be published by M. Lombardo; we read the text from the dr.]; rectangular block; late 4th/3rd cent. B.C., Lombardo apud G.); b) inscriptions stamped or written on clay disks and ossilia: Ἀγαθέας, Γαίλου (ph.; dr.), Δαξίμος, Ζοπύρας, ΚΛΕΟCΙ-ΔΟC (ph.; dr. [?; previously unattested name Κλεοσίς?]), Κλεοῦς (ph.; dr.; in fine a X and A in ligature [alpha inscribed in the lower part of chi]), Κληνῶς, Κράδης (ph.; dr.), Νικοσῶς (419-422 [texts in majuscules, except the name we render in majuscules; texts read from the ph./dr. where possible]; 3rd-1st cent. B.C.). On 422 comment on commercial activities of Herakleians abroad (Pella; Korkyra; Delos; Rheneia).

4) In an article (479-503) on archaeological testimonies in Lokroi Epizephyrioi (3rd-1st cent. B.C.), C. Sabbione on 495 publishes a new tile stamped Θεσμοφόρου (see *SEG* LIV 952 (2) for another example; date: after the Second Punic War, S.; before 350 B.C., *SEG*), which he interprets as a testimony of continuity in the traditional Demeter cult.

5) R. Spadea gives an overview of the archaeological remains of Terina, Kroton and Petelia (505-542), dealing with part of the epigraphic harvest from Petelia on 538-540, notably *IG* XIV 637 and *SEG* LIV 961/962.

6) For the graffito in the Jewish catacombs in Venusium *SEG* LIV 977 see now the description in the restoration report by M.L. Nava (377), who also publishes a photograph [which shows that the reading of the name Μερκῶριος is correct (OC in ligature); cf. the caveats cited in *SEG*, app. cr., Tybout].

7) In his contribution on Poseidonia/Paestum and Elea/Velia (577-641), G. Greco adduces inscriptions from Elea concerning deities and cults in the section on 'Il sacro' (616-628 [texts from *I. Velia* (cf. *SEG* LIII 1113); for the subject we also refer to *SEG* L 1071]); on 630 comment on the name Βρύττιος in the epitaph *I. Velia* 34 (= *SEG* LIII 1118), which evokes the Italic origin of the deceased; on 638-641, G. discusses the presence of Eleans abroad, especially in Delos, as recorded in epigraphical evidence (see *SEG* LIII 811).

1050. Palestrina. Inscriptions on the Nile mosaic, ca. 120-110 B.C.? *IG* XIV 1302; *SEG* XLV 1452. In an essay mainly focusing on the reconstruction and iconography of the mosaic, A. Tammisto, in *La mosaïque gréco-romaine* IX, 3-24 (color ph.), questions P.G.P. Meyboom's well-founded date of the Lower Complex in the last quarter of the 2nd cent. B.C. (cf. *SEG* XLV): on 5, T. suggests that the mosaic may date to a later stage, when the Lower Complex was supposedly reconstructed as a library by the Sullan colonist M. Terentius Varro Lucullus (following G. Ferrari, *Ostraka* 2 [1999] 359-385); on 6 another possibility is mentioned: 'the would be Cleopatra VII during her stay in Rome between 46-44 B.C.' (following G. Weill Goudchaux, in S. Walker, P. Higgs [edd.], *Cleopatra of Egypt. From History to Myth* [exposition catalogue; London 2001] 332-334 no. 352). An appendix to Fig. 3 on 8/9 lists the 54 animals represented (21 identified by labels; texts of *IG* XIV in majuscules; reference to Meyboom's comments).

P.H. Schrijvers, 'A Literary View on the Nile Mosaic at Praeneste', in L. Bricault, M.J. Versluis, P.G.P. Meyboom (edd.), *Nile into Tiber: Egypt in the Roman World. Proceedings of the IIIrd International Conference of Isis Studies, Leiden, May 11-14 2005* (Leiden-Boston 2007) 223-239 (ph. of details), formulates the hypothesis that Marcus Valerius Messalla Corvinus may have been the commissioner of the Nile mosaic in the years following his expedition to the East and his triumph in 27 B.C. (cf. especially Tibullus, *Elegy* 1.7.21-48: glorification of the Nile and Osiris to celebrate Messala's expedition in Egypt).

1051. Picentia. Graffiti on vases, late 5th cent. / 375-350 B.C. In *SE* 70 (2004) [2005], ed. pr. G. Colonna publishes several graffiti on vases found in Pontecagnano; two are certainly Greek (ph.; dr.; both on the foot, exterior): 1) σα (296 no. 22 (b); 375-350 B.C.; Etruscan graffito on the bottom (interior): *ma*, i.e. Mamarce, Marce or, more probably, the divine name Manth; found in the Apollo sanctuary); 2) Ἐκά(τη) (301/302 no. 26; black glazed cup; late 5th cent. B.C.; found in the nekropolis).

1052. Pompeii. Erotic graffiti with hidden female names, before 79 A.D. E. Puglia, *MEP* 9/10 (2004/2005) 303-310, discusses three Greek erotic graffiti in which the woman's name is expressed by an isopsephic number: 1) ἡς φιλω ὁ ἀριθμὸς να' (House of M. Fabius Rufus; C. Giordano, *RAAN* 41 [1966] 79/80 no. 31). P. identifies the woman 'whose number [is] 51' as Θαλία (9 + 1 + 30 + 10 + 1), on record in a Latin graffito in the same house: Epaphroditus cum Talia hac (Giordano, *Lc.* 82 no. 39); consequently the writer of the Greek graffito was her lover Epaphroditus, also known from three other graffiti in the House of Rufus (name only; Giordano, *Lc.* nos. 25, 43, and 44); both are likely to have been slaves or freedmen of Oriental origin, who spoke both Greek and Latin; 2) Ἀμέριμος ἐμήθησθ' ἀρμονίας τῆς ἰδίας κυρίας | ἐπ' ἀγαθῷ ἡς ὁ ἀριθμὸς ,αλε' τοῦ καλοῦ ὀνόματος (*CIL* IV 4839; House of Octavius Primus; Italian translation). On the basis of the drawing in *CIL*, P. reads the numeral (dr.) as φμε' (545) instead of ,αλε' (1035), which would bring it in line with *CIL* 4861 (φιλω ἡς ἀριθμὸς φμε') found nearby; the author of the latter graffito, then, is also the same Amerim-

nos, equally a slave or freedman; κυρία should be considered the equivalent of Latin domina (cf. *CIL* IV 9246 and, for the male equivalent dominus, IV 1665) and indicates Amerimnos' beloved rather than his mistress (though the two may have coincided); 3) φιλω ἧς ὁ ἀριθμὸς [-]α' (*CIL* IV 12*, included among the texts 'lectionis falsae vel suspectae'; the correct reading is given in the *Corrigenda et addenda* of IV Suppl., Pars Posterior, on p. 460; *CIG* 5866; on a column of the Great Palaestra). P. points out that there is no reason to consider this text a forgery; with due caution he suggests reading the numeral as [v]α' and identifying the couple as Epaphroditus/T(h)alia (see above sub 1).

1053. Puteoli. Honorary epigram for the athlete Vettinianus, ca. 250-300 A.D. White marble plaque inscribed on both sides with the same text: A (oldest version; careless script) and B (better lay-out and script; slight variations in wording; corrected version of A); found near a columbarium along the so-called Via Antiniana and now in the Museo Archeologico dei Campi Flegrei in Baia. Ed.pr. M.L.Caldelli, *Epigraphica* 67 (2005) 71-77 (ph.; translation). See also G.Sacco, *AION(archeol)* 11/12 (2004/2005) 85-90, and L.Dubois, *BE* (2007) no. 576; text and French translation in *An.Ép.* (2005) [2008] no. 338 (a/b) (B.Puech).

A: Πατρίς μὲν ἱερὴ Καισάρια ἔστιν ἐμεῖο,
 ἀθλητὴν δὲ πόθος βαίνειν μ' ἐκελεύ' ἐς ἀγῶνας
 4 ἀντολὴν πάσαν καὶ χρύσειον ἄστου τὸ 'Ρώμης,
 ἐλθὼν δ' ἐν Ποτιόλοις Βασιῶν ὕδατ' ἀθρήσαι
 οὐκ ἔτυχον, μέλεος, λειψθεὶς ἀδρανοῦς ὑπὸ γήρ(ι)ως,
 ἀλλ' ἔτυχον μοῖρῃ<ς> κοινῆς μερόπεσιν ἅπασιν·
 8 εἰ δ' ἐθέλεις μαθεῖν ἐμὸν οὐνομα, καὶ τόδε λέ-
 ξύστον γραμματέα καλέουσί με Βεττι-
 νιανόν vacat

1 and 5. Last two letters added above the line; Caesarea: possibly Caesarea Paneas in Palaestina, called ἱερὴ on a coin from the time of Marcus Aurelius, ed.pr. Sacco prefers Lydian Hierokaisarea since more athletes come from that city than from Caesarea [for games in Caesarea Paneas see *SEG* LIV 1670 sub (8), Tybout] || 6. ΜΟΙΡΗΕ, lapis || 9-10. Vettinianus: rare name; cf. *I.Sardis* 75 (*IGR* IV 1527): Δ.Κορηλῖος Οὐβερτινιανός; ed.pr. does not exclude that it is the agnomen of the deceased.

B: Πατρίς μὲν ἱερὴ Καισάρια ἔστιν ἐμεῖο,
 ἀθλητῶν δὲ πόθος ἱερὸς ἐπέβη, vacat
 4 vacat ἐς ἀγῶνας, vacat
 ἀντολὴν πάσαν καὶ χρύσειον ἄστου
 vacat τὸ 'Ρώμης, vacat
 ἐλθὼν δ' ἐν Ποτεόλοις Βασιῶν ὕδα<τ>
 8 vacat ἀθρήσαι vacat
 οὐκ ἔτυχον, μέλεος, λειψθεὶς vacat

vacat
 ἀλλ' ἔτυχον μοῖρῃς κοινῆς μερό- vacat
 12 vacat πεσιν ἅπασιν· vacat
 εἰ δ' ἐθέλεις μαθεῖν ἐμὸν οὐνομα,
 vacat καὶ τόδε λέξω· vacat
 ξύστον γραμματέα καλέουσί με
 vacat Βεττινιανόν vacat

6. ΥΔΑ, lapis || 15. right of the name a palm branch || below the inscription a wreath flanked by two palm branches.

The only difference between A and B is in L. 2 of A and LL. 2/3 of B; the meaning, however, remains the same. Ed.pr. points out that Vettinianus was active as a secretary of the oecumenical athletic association during various contests in the East and during the Capitolia in Rome (A LL. 2/3; B LL. 2-4); in her view he was not active during the Eusebeia in Puteoli; in the latter city he visited the baths. However, Sacco points out that οὐκ ἔτυχον in verse 5 initio goes with the preceding verse: 'coming in Puteoli, it was not given to me to see the baths of Baiae'; the contrast is with ἀλλ' ἔτυχον ('but it [sc. death] was given to me ...', etc.) placed deliberately in a parallel position in verse 6 - at the expense of clarity, since one would expect the term to introduce the contrast before μέλεος. Vettinianus may have come to Puteoli for the Eusebeia.

On palaeographical grounds ed.pr. suggests dating the text to the second half of the 3rd cent. A.D. [ed.pr. points out that this is the first attestation of a γραμματεὺς ξυστοῦ; see, however, *SEG* XXXIV 1022, *CIG* 4155 (Marek, *Stadt* -- (see *SEG* XLIII 900) 147 no. 37) and *IGUR* 246, all discussed by J.-Y. Strasser, *Nikephoros* 14 (2001) 140-146; S. points out that a secretary is not necessarily an older career athlete; the secretary in *CIG* 4155 died at the age of 25 and is not likely to have had an impressive career behind him. Vettinianus may have been present as secretary at the Eusebeia in Puteoli, his planned visit to the Baths does not exclude this. For the relation between the ἀρχιγραμματεὺς ξυστοῦ and the γραμματεὺς ξυστοῦ cf. Strasser on 145/146, Pleket].

On 77-81, ed.pr. collects some evidence for Greek athletic activities in Puteoli: a stadion (also attested for Rome, Naples, Massilia, Carthage and possibly Cherchel), the Εὐσέβεια and a mosaic from the city representing Greek athletes. On 79 she rightly writes about the 'scarsa diffusione' of Greek athletic ἀγῶνες in the western part of the empire. [For the mosaic see now J.-Y. Strasser's interpretation summarized in the app.cr. of *SEG* LIV 536. S. rightly connects the athletes of the mosaic with exhibition matches rather than with official Greek agones, Pleket].

1054. Rhegion. Honorary inscription for Andron: a pseudo-Rhagian text. *IG* XIV 613. L.D'Amore, *Epigraphica* 67 (2005) 422-428, shows that this text never existed, tracing the misunderstanding which resulted in its incorporation in *IG*. The text ('Ο δᾶμος Ι "Ανδρῶνα <Θ>ρασίου Ι εὐεργεσίας ἔνεκεν Ι θεοῖς πᾶσι; dr.) is identical to that of *IG* XIV 359 (dr.; ph.; Apollonia, Sicily; republished by M.T. Manni Piraino, *Kokalos* 17 [1971] 178/179; D'A. points out that it should be dated to 2nd cent. B.C. rather than the 2nd cent. A.D. as suggested by M.P.) but for the specification of the honorand's civic subdivision Λαβ(--) at the end of L. 2 in the Sicilian inscription. The latter's first edition was G.Gualtherus, *Siciliae, obiacentium insularum*

et *Bruttiorum antiquae tabulae* (Messina 1624) no. 307 (dr.), with the siglum AAB misunderstood and rendered as MB and the reading ΟΡΑΣΙΟΥ in L. 2 (the horizontal hasta of Θ is absent on the stone); it was republished on the basis of Gualtherus but with omission of the civic siglum both by L.A. Muratori, *Novus thesaurus veterum inscriptionum* II (Milan 1740) 546 no. 3 (dr.), and by G. Morisani, *Inscriptiones reginae dissertationibus illustratae* (Naples 1770) 60 (dr.), who included it as a parallel to a Rhegian honorary inscription (later IG XIV 614); the latter entry was apparently misunderstood to the effect that the Sicilian inscription was considered Rhegian; the source for IG XIV 613 (dr.) was C. Stornajuolo, *Gli Studij in Italia* 2 (1879) 547/548, who reported not to have seen the stone and to have used a copy communicated to him by Msg. Tripepi; this copy was identical to the text in Morisani; S. was the first to correct ΟΡΑΣΙΟΥ into (Θ)ρασίου (followed in IG).

1055. Rhegion. Proxeny decree for Gn. Aufidius, 2nd/1st cent. B.C. I. Reggio Calabria 1; IG XIV 612; Syll.³ 715; IGDGG I 40. F. Arillotta, *MEP* 9/10 (2004/2005) 373-380 (ph.); text, reconstructs the circumstances of the discovery of this bronze tablet in Reggio Calabria in 1877 and its acquisition soon after by the Museo Archeologico Nazionale in Naples, where it is kept to the present day.

1056. Rhegion. Labels identifying athletes on a mosaic, 200-250 A.D. Fragmentary rectangular black and white mosaic with a palaestra scene: two pairs of athletes each with an arbuter (those on the left are pankratiasts, those on the right either pankratiasts or pugilists); in the center between the two groups three pairs of prizes: palm branches, metal (?) wreaths and purses; in the right upper corner an oil cointainer with two strigils; inscriptions in the left and right upper corners above the left (A) and right (B) group of athletes; from a bath building found in 1924; now in the Museo Archeologico Nazionale of Reggio Calabria. Edd. pr. C. Flesca, F. Costabile, *MEP* 7/8 (2004/2005) 329-346 (ph.). See now also *I. Reggio Calabria* 35, and M. Sève, *BE* (2006) no. 59.

A: Τρίμωρος, Δαμάς B: [---]αρος

A. 1. TPIMOP (unknown name), edd. pr.; perhaps a transcription of Latin Tremor ('terreur'), S. [for another surname of a pankratiast see SEG LIV 536 app. cr. ad L. 6: Μάγειρος/Magira]; Τρίμωρος, *I. Regio Calabria*: a name attested in Egypt (inscriptions and papyri), from which our athlete may come || 2. Δαμάς: Μάρκος Αὐρήλιος Δημόστρατος Δαμάς was a famous pankratiast from Sardes (*I. Sardis* 79; *IGR* IV 1519; *SEG* LIII 1355; *IAG* no. 84); however, L. Moretti (*IAG*) dates his active period to 173-177 A.D. [but see now *SEG* LIII 2159]; consequently the Damas on the mosaic (not prior to 200 A.D.) should rather be identified with one of his four sons, athletes themselves, who dedicated the Sardinian inscription for their father between 212 and 217 A.D.: Μάρκος Αὐρήλιος Δαμάς, also a highly qualified and renowned athlete by the time of the inscription, edd. pr., who discuss other mosaics representing athletes, notably those from Ostia [cf. now *SEG* LIV 536 app. cr. ad L. 6] || *I. Regio Calabria* presents, without comment, a fourth label not mentioned by edd. pr.: TP[---] [these letters are presumably read on a small, isolated fragment near the right athlete of the left group: an additional identification

of Τρίμωρος]? The photographs, however, seem to represent a partially preserved object rather than letters, Tybout].

1057. Rhegion (area of: Lazzaro; Motta S. Giovanni, on the east coast of Reggio Calabria). Christian amulet, 6th/7th cent. A.D. SEG XLV 1442. Republished by L. D'Amore, *ZPE* 152 (2005) 157-160 (ph.; dr.; Italian translation), and in *I. Regio Calabria* 60; text and French translation in *An. Ép.* (2005) [2008] no. 428 (B. Puech).

Ω Θ(εός) Ἀλεξά- νδρου, ὁ Θ(εός) Π- ολυδώρου· καὶ 4 ὁ ἄγγελος Μη-	χαὶ λ· βοήθη[ει]. ὑπὸ νήτησεν ὁ ἄγγελος τοῦ δέ- 8 μόν(ος) καὶ	λέγη αὐτῷ δέμονι 12 Βάρζων ΑΥΡ Μ
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1-2. Abbreviation marks: horizontal lines above Θ [not above C as indicated in D'A.'s text] || 1-3. the invocation recalls the formula ὁ Θεός Ἀβρααμ καὶ Θεός Ἰακωβ, ὁ Θεός ἡμῶν, frequently used in exorcistic phylacteria (both Christian and Jewish), D'A. || 2-3. Πολυδώρου καὶ, *SEG* || 4-5. Μηχαὶλ ροη Θ(εός), *SEG* || 6-11. ὑπὸ νήτησεν ὁ ἄγγελος τοῦ ἰ μόνου καὶ ἰ λεγῇ ἰ αὐτῷ ἰ δέμονι, *SEG*; D'A. adduces parallels for the archangel Michael meeting and interrogating demons || 8. MONC, amulet || 12-13. Βαρζων αυ (no L. 13), *SEG*; Βάρζων seems to be previously unattested, but cf. many names of demons in phylacteries beginning Βαρ-, e.g. Βαρσαβαίλ, Βαρσαφίλ, Βαρσεφιάλ, Βαρκαν, Βάρνα, Βαρδελλους; Βάρζων and Βουβαρζων are on record as epithets of Ἥλιος, D'A., who wonders whether perhaps Βαρζωναυρ[---] (or Αὐρ(ο)βαρζων?) should be read || the phylacteron, written on a tile and not intended to be carried, protected a place (e.g. a house, plot of land or workshop of Alexander and Polydoros), D'A.

1058. Rome. Cult personnel: fasti sacerdotum. J. Rüpke, A. Glock, *Fasti sacerdotum. Die Mitglieder der Priesterschaften und das sakrale Funktionspersonal römischer, griechischer, orientalischer und jüdisch-christlicher Kulte in der Stadt Rom von 300 v. Chr. bis 499 n. Chr.*, Teil 1: *Jahres- und Kollegienlisten*; Teil 2: *Biographien*; Teil 3: *Quellenkunde und Organisationsgeschichte - Bibliographie - Register* (Stuttgart 2005; including a CD-ROM), offers a comprehensive survey of all relevant evidence. Epigraphical sources are mainly in Latin, but also include numerous Greek texts: see the 'Quellenregister' in vol. 3, especially s.v. *IG, IGR*, and *IGUR*. Vol. 3 includes a collection of syncretical studies. For a more detailed summary of the contents we refer to M.-Y. Perrin, *An. Ép.* (2005) [2008] no. 167; for a review see M. Raepsaet-Charlier, *AC* 75 (2006) 445-447.

1059. Rome. The terminology of the tomb in Christian epitaphs. On the basis of ca. 1,600 Christian epitaphs ranging from the late 3rd to the 7th cent. A.D., D. Nuzzo, *VetChr* 42 (2005) [2006] 103-134, studies the origin and use of the Latin and Greek terms used for single (occasionally double/triple) burial places: 1) sepulchral space: locus, sedes, τόπος, σῆμα; 2)

type and capacity of the tomb: arcisolum; sarcophagus; bisomus; βίσωμος; bisomum; trisomus; biscandens; tercandens; 3) the tomb as a house: domus, casa, cella, hospitium, mansio, οἶκος, δόμος (often qualified by a term expressing 'eternity': aeternus, aeternalis, perpetuus, sempiternus, αἰώνιος, εἰς αἰώνιον); 4) the tomb as a place of sleep: cubile, dormitio, torus, locus dormitionis, κοιμητήριον, κοίμησις (one example only); the term mostly denotes the state of death in Jewish formulas like ἐν εἰρήνῃ ἡ κοίμησις αὐτοῦ/σου; coemeterium is not used in Rome in the sense of 'single tomb', but of 'collective sepulchral area'); 5) the tomb as a place of rest and stay: quies, locus requietionis, depositio, κατάπαυσις, τόπος ἀναπαύσεως, κατάθεσις; 6) the tomb as a place of memory: memoria, monumentum, μῆμόριον, μνήμα, μνήμη, μνημεῖον, μνημόσυνον; 7) specific terms: tumulus, sepulchrum, conditorium, tumba, sepultura, locus sepulturae, τάφος, τύμβος, σορός; 8) water containers (associated with the tomb): forma, πύελος; 9) references to incineration: bustum, urna; 10) terms connotating the closure of the tomb: tabula, titulus, copertorium, mensa (?). Opportunities to connect a specific term with a tomb found in an archaeological context are very limited.

1060. Rome. The career of the pankratiast M. Aurelius Demetrios. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 442 and 445/446, suggests that Demetrios, father of an equally renowned pankratiast (see our lemma no. 1061), was born ca. 135 A.D. and was enfranchised by M. Aurelius on the occasion of a victory in the Καπετώλια in Rome, not before 162 A.D. when the first Capetolia were celebrated under that emperor. In *IGUR* 239 B L. 1 and 242 LL. 12/13, he suggests restoring [M. Αὐρ. Δημήτριον and [M. Αὐρ. Δημήτριος | [Δημητρ]ίου | [νιός], respectively (*IGUR* 239: [Δη]μήτριον; 242: [Δη]μήτριος | [Δημητρ]ίου). If the M. Αὐρ. Δημήτριος, nicknamed 'Ἀρποκράτιον, on record in *I.Porto* 16 is identical with the homonymous pankratiast, he is still alive after 200 A.D. He is called βουλευτής τῆς λαμπροτάτης πόλεως τῶν Ἀλεξανδρέων and it is Septimius Severus, who in 200 A.D. allowed the city to establish a βουλή. *I.Porto* 16 shows under the inscription a large wreath with the inscription Χρυσάνθινα. The victory in the Sardin Chrysanthina is assigned to Demetrios' father, who at the latest could have won in Sardis ca. 140 A.D.

1061. Rome. The victory list of the pankratiast M. Aurelius Asklepiades, ca. 220-230 A.D. *IG XIV* 1102; *IGUR* 240; *IAG* 79. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 439-446, reconstructs the career of this star-athlete, with special reference to the final seven lines of the text (LL. 35-41): ἀθλήσας τὰ πάντα ἔτη | ἔξ, παυσάμενος τῆς ἀθλήσεως ἐτῶν ὧν κε' | διὰ τοὺς συνβάντας μοι κινδύνους καὶ φθόλους, καὶ μετὰ τὸ παύσασθαι μετὰ πλείονα χρόνον | ἀνανκασθεὶς ἐν τῇ πατρίδι Ἀλεξανδρεῖα καὶ ἡ νεικήσας Ὀλύμπια πανκράτιον | Ὀλυμφοῖνοι as 'attaques qui le visaient personnellement' rather than as the traditional rivalry between athletes. S. further suggests that ἀνανκασθεὶς refers to the pressure exerted upon the athlete by the emperors Septimius Severus and Caracalla during their visit to Alexandria to perform again in the local Olympia (see our lemma no. 1778). The sixth Olympiad is to be dated to 200 A.D., the year of the emperor's visit. Septimius Severus knew Asklepiades' father,

M. Aurelius Demetrios (see our lemma no. 1060), an equally renowned pankratiast, who held high positions in the international athletic association which had its headquarters in Rome. Asklepiades was appointed by Septimius Severus as member of the famous Alexandrian Μουσείο. On 444 a reconstruction of the chronology of Asklepiades' career: between 181 and 186/187 A.D., followed by a break of 13 years and a re-performance in 200 A.D. He was probably born in 161/162 A.D. The last document mentioning him is a papyrus dated after 212 A.D. The function of ἐπὶ βαλανεῖων τοῦ Σεβαστοῦ was held by him under Caracalla; his 'administrative' career may have lasted until Severus Alexander's reign.

1062. Rome. Dedication to Zeus Keraunios and the Nymphai Phorrinai, late 2nd cent. A.D. *IGUR* 111 [cf. also *IGUR* vol. IV ad no. 111] (*IGR* I 1387; *CIL* VI 36802; *SEG* XXXVI 927; XLVI 1337 (1)). J. Scheid, 'Fremde Kulte in Rom: Nachbarn oder Feinde?', in U. Riemer, P. Riemer (edd.), *Xenophobia - Philoxenie. Vom Umgang mit Fremden in der Antike* (Stuttgart 2005) 225-240, is mainly based on Latin inscriptions. On 228/229, S. discusses the connection between the sanctuary of the Syrian gods on the Ianiculum and the old cult place called Lucus Furrinae. *IGUR* 111 is dedicated to the Syrian Zeus Κεραύνιος and the Νύμφαι Φορρίναι [Νύμφες Φορρίνες is a dative: Νύμφαις Φορρίναις; cf. also *CIL* VI 422 (*ILS* 4292) dedicated Genio Forinarum et cultoribus huius loci; why the single Furrina developed into plural nymphs remains unclear. Apparently the new Syrian cult consciously linked up with the old Roman goddess Furrina. 'Alles dies spricht für eine gute Nachbarschaft, für Kulte, die im täglichen Leben zusammen ausgeübt wurden' (228). [Note the unusual word order: Διὶ Κεραυνίῳ name of dedicant ἐξ ἐταγῆς ἀνέθηκεν καὶ Νύμφες Φορρίνες: the Roman nymphs, new to the dedicant originating from Cyprus, apparently came as an afterthought, Tybout].

1063. Rome. Epitaph?, 2nd cent. A.D. White marble plaque; incised guide-lines. Ed.pr. S.M. Marengo, in G. Paci, S.M. Marengo (edd.), *La collezione epigrafica di Villa Due Pini a Montecassiano* (Tivoli 2005) 132 no. 46 (ph.); cf. S. Dardaine, *An.Ép.* (2005) [2008] no. 256.

Περὶνθι?

Περὶνθι(ός) or Περὶνθι(ος): name of the deceased, ed.pr. [Probably the vocative of Περὶνθι(ος), Chaniotis; Περὶνθιος as a name is attested only twice: see *LGPN* IV s.v. (in Perinthos and Rhaidestos), Tybout; for Perinthos in Rome see *CIL* 17655 and 34895; for Πέρνθος in Macedonia see *SEG* XXXVIII 599, Lazzarini].

1064. Rome. Epitaph of Onesimos, reign of Hadrian-3rd cent. A.D. *IG XIV* 1897 (*IGUR* 833). H. Solin, in T. Carunchio, S. Örmä (edd.), *Villa Lante al Gianicolo. Storia della fabbrica e cronaca degli abitanti* (Rome 2005) 19-22 (text and Italian translation), traces the physical and editorial history (manuscripts; printed corpora) of this inscription; he shows that the object ('urna', i.e., not necessarily an urn but any stone bearing an epitaph) was in Vigna Turini (probably in the area which later became the garden of Villa Lante) as part of the collection of

Baldassarre Turini between 1521 and 1549 (death of Turini); between 1537 and 1549 it was acquired by cardinal Rodolfo Pio, who placed it in his garden on the Quirinale; after Pio's death in 1564 his collection was dissolved; the latest trace of our inscription locates it in the Palazzo Del Bufalo (the palace of cardinal Innocenzo Del Bufalo in rione Colonna between via del Tritone and via Del Bufalo), i.e., between 1590 and 1602 when Del Bufalo stayed in Rome. On 20 concise comments on the inscription's date (based on the gentilicium Αἰλίου; range from the reign of Hadrian to the 3rd cent. A.D.) and the social status of 'Ονήσιμος (possibly a slave) and his wife Αἰλία 'Ολυμπιάς (free citizen, whether liberta or ingenua). Contra Mommsen, S. considers the inscription authentic.

1065. Rome. Bilingual (Greek/Latin) Christian epitaph of Heliodoros, 3rd/4th cent. A.D. *ICUR* 27221. Republished on the basis of autopsy by E. Culasso Gastaldi, *Bollettino della società per gli studi storici, archeologici ed artistici della provincia di Cuneo* 131 (2004) 67-78 (ph.): 'Ηλειοδόρω qu(i) vixi(t) | an(n)os {σ} ἡ', d(ies) εἰ' •

2-3. KYBEIEI | ANOCCHAEI, lapis (Latin words written in Greek letters; Greek numerals; horizontal bar in Δ: abbreviation mark); for L. 3 C.G. also considers the reading an(n)os sede<<>i(m) (horizontal bar in Δ due to an error of the mason, who initially wrote A); KYBEIET, q<u>i beixet | anos sede<<>i(m), *ICUR* II 3. punctuation mark: short vertical line || C.G. offers ample comment on the mixture of Greek and Latin elements, on the biometrical formula and on 19th century religiously motivated collectionism of objects believed to be testimonies of early Christian martyrdom, such as epitaphs of young people from catacombs; our stone was found in 1842 in the cemetery of Priscilla and acquired by Count Clemente Solaro, who transferred it to the church of his Castello della Margaria (province of Cuneo, Piemonte) in the same year.

1066. Rome. Funerary epigram for Geminus, nick-named Petrokorax, 2nd/3rd cent. A.D. *IG XIV* 1517 (*CIG* 6219; *IGUR* 1181). G. Dareggi, *AFLPer* 20 (2000-2004) 65-78 (ph.; dr.), suggests interpreting Πετροκόραξ (LL. 3 and 8), the nickname of the deceased, as a proper name referring not to the bird κόραξ, but to a mythological being, i.e., the raven from the rocks at Ithaca (Plat., *Mor.* 776 d), and therefore to the region where the deceased originated. Cf. M.-Y. Perrin, *An.Ép.* (2005) [2008] no. 198.

1067. Rome. Christian epitaph of Domin[us], undated. *ICUR* 16156. H. Solin, *Arctos* 39 (2005) 179, argues that in this Latin epitaph written in Greek letters the restoration Δομιν[αυ-δ] (very rare name) is arbitrary and should be rejected.

1068. Rome. Amulet of a necromancer on a gold tablet, late 1st/early 2nd cent. A.D. *SEG XV* 619; XXXV: 1051 (cf. XLIV 1737; LIII 1109). On the basis of the archaeological context (tablet found in the mouth of a well preserved skull in an urn without other skeletal remains) and of parallels for similar necromantic rites in *PGM IV*, C.A. Faraone, *MHNH. Revista*

Internacional de Investigación sobre Magia y Astrología Antigua 5 (2005) 27-43 (dr.), argues that this amulet was originally carried by a necromancer to protect himself from harm while he used the skull to contact the ghosts of the dead; later, when he wished the skull to be silenced, he placed the gold tablet in its mouth in order to prevent the ghosts from communicating with the world through that mouth. Accordingly, F. prefers the reading of C. Bonner and H. Seyrig under the (tomb)stone'; *SEG XV* to that of D. Jordan (Αἰωνεργέτα, κύριε | Σάραπι, δὸς νείκην | κατὰ τῶν ὑπογεγραμμένων), on the assumption that the tablet is incomplete below; *SEG XXXV*), which was followed by R. Kotansky (*SEG XLIV*; slightly modified on the assumption that the text includes several abbreviations) [and by G. Bevilacqua (*SEG LIII*)].

1069. Rome. Defixio against three circus factions on a lead tablet, 4th cent. A.D. (or later?). *SEG XLVIII* 1297; LII 988*. H. Solin, *Arctos* 39 (2005) 194-196, argues that in L. 2 λακινει instead of Λακινειν (= name Lacinius, D. Jordan) should be read and that this is the imperative of Latin lacinio (rare secondary form of lancino: 'lacerate', 'tear to pieces') written in Greek letters. The imperative may address an anonymous higher divine being to whom the 'I' identifying himself with six demons (or six forms of one demon) is subjected (...ἐγὼ εἰμι; LL. 6-12). Comment on the anthroponym 'Ρεφεκίτορος (L. 25; either Refectorius [Jordan] or genitive of Refector [see *SEG LI* 1446]) and the horse names Λεικετιώσους (L. 13; = Licentiosus), Λουκουλ[us] (L. 13; to be read instead of Λουκουντι[us] [Joc]; name like Lucullinus or Lucullianus), Λεξιόσους (L. 15; erroneous reading?; a name Lexiosus would be a 'monstrum'), Λουκορ (L. 19; Lusor?; cf. Λουσορ in L. 26; however, the K is clearly visible on the photograph), 'Ρυθυλος (L. 23; unexplainable, hence uncertain reading), 'Ρε[us]ασιούς (L. 23; -ασιούς to be read rather than -ασούς), [-ca. 4 -]ονησις (e.g. Crotonensis [Κροτ[us]ονησις] or Narbonensis [Ναρβ[us]ονησις] rather than a 'monstrum' [Ρωμ[us]ονησις] [very unlikely in view of the consistently alliterative names in R- in LL. 23-26, Tybout; what was read as an omikron may well be a cursive alpha: 'Ρωμανήσις = Romanensis, well attested, Chaniotis]), Κορεός (L. 26; reading uncertain), Στίβα-ρεα (L. 26; name belonging to the 'Sippe' Tiberius or Stibar-?), Προϋθνός (L. 27; enigmatic). The names Λεόντου and Λεπτα in L. 20 remain enigmatic; the names in this line may belong to horses rather than charioteers; the explanation of Βεννετρεα in L. 21 is equally uncertain. S. reflects on the series of alliterative horse names (horse-owners' mania?; magic purposes? [Rather the first possibility: for a striking parallel from later times see *SEG LII* 988 app. cr. in fine; now add to this reference J. Schwerdt, 'Hipponymie - Zu Benennungsmotiven bei Pferdenamen in Geschichte und Gegenwart', *BN* 42 (2007) 1-43, especially 18 ('Phonologische Techniken und Kontamination'), Tybout]).

1070. Rome. Defixiones: 'Sethianorum tabellae', 4th/5th cent. A.D. Audollent, *DefixTab* 155-170; *SEG L* 1065; LIII 1107. A. Mastrocinque, *MHNH. Revista Internacional de Investigación sobre Magia y Astrología Antigua* 5 (2005) 45-59, comments on the find circumstances of these tablets, introduces their contents by means of an Italian translation of the best preserved example (Audollent 155; dr.) and discusses their religious and social context. As to the formula referring to the water nymphs, M. follows D. Jordan's reconstruction (see *SEG LIII*);

the texts are evidence of pagan religion with marked Egyptian characteristics (Seth is invoked because he could induce Osiris to activate the souls in their tombs) and have been written by charioteers or by apprentices of magic arts hired by them: examples of defixiones written by men, though in the Roman world this kind of black magic was mainly the field of women.

1070 bis. Tarentum. Cf. our lemma no. 1049 sub (2).

1071. Tarentum. Dedication of a statuette of Bes, 2nd/3rd cent. A.D. Statuette of local grayish stone representing an seated ithyphallic deity (Bes); found during excavations in Taranto in the late 19th cent.; now in the Civici Musei di Storia ed Arte in Trieste. Ed.pr. F.Mai-nardis, *Aliena Saxa* (cf. our lemma no. 2015) 48-50 no. 12 (ph.): Θεόττις ἔθηκε

The name of the dedicant is previously unattested; cf. Θεόττις (Thessaly; *LGPNI* s.v.) and Θεύττις (Chios; *LGPNI* s.v.; considered the diminutive form a male name), ed.pr. Θεύττις is the Ionic form of Θεόττις, Lazzarini].

1072. Tarentum. Dipinto on an amphora, 325-300 B.C. *SEG* XL 901. Republished by E.M.De Juliis, S.Cagnazzi, *Ostraka* 14 (2005) 25-34 (ph.), who now date this Chian amphora to the last quarter of the 4th cent. B.C. (early 3rd cent. B.C., *SEG* [E.M.De Juliis]).

Ὅρθ(ις) or ὀρθ(ός) vacat Χ(ις) ἰ ἔφορος Ἀριστόδαμος

[---]ορπ ἰ ἔφορον Ἀριστοδόμου, *SEG* II 1. ὀρθ(ις) or ὀρθ(ός): '(keep) upright', De J., C. [rather 'true, real, genuine': a (trader's?) guarantee mark for the famous Chian wine, Tybout]; alternatively De J., C. suggest ὀρθ(ός): wish of well-being; Χ(ις), sc. οἶνος, De J., C. who alternatively suggest Χ(ιόν), referring to the container (sc. ἄγγος or ἄγγεϊον?) II 2. the Doric form Ἀριστόδαμος could not have been written in Chios; consequently the dipinto is a testimony - and the only one, for that matter - for the ephorate in Tarentum, constituting the 'missing link' between the mother city Sparta and the colony Herakleia, De J., C. II the dipinto appears to be written with some difficulty and should be considered a text of private character (serving as a date) rather than an official mark (customs; see *SEG* XLI), De J., C.

1073. Terina (area of: Lamezia Terme). Inscription of unknown character on a bronze tablet, early 5th cent. B.C. Fragment of a bronze tablet with incised guide lines (also in the uninscribed lower part); found in Iardini di Renda (Lamezia Terme, in the plain of S.Eufemia). Ed.pr. M.L.Lazzarini, *ArchClass* 56 (2005) 453-460 (ph.; dr.; map of the area), with frequent reference to the testament (division of property) *IGDGG* II 98 (*SEG* IV 73; XLI 886*; 400-350 B.C.; ph.), found in the same area (Abbazia di S.Eufemia Vetere) [hereafter: 'testament'].

[---]ν * Ἀγαθε[---]ραίων * vacat | [---]νον vacat | [---]ας * καύτ[---] γ[ε]νεῖς | [---]ν * καὶ Τ[---]
-]θαί vacat | [---]οντος [---] δαμ[ι]οργέ[οντος]

Achaian alphabet; punctuation sign: dots II 1. perhaps Ἀγαθέας, ed.pr. II 2. perhaps Ἡραίων, ed.pr. II 3. the letters NON are probably preceded by a F and an O, ed.pr. II 5. [γ]εῖς rather than a name like [Ξ]εῖας or [Μ]εῖας; the formula αὐτοὶ καὶ γεγε[ῖ]ται, on record in the dative in an inscription from Metapontum (*IGDGG* II 53; Arena IV 63; 550-500 B.C.), probably occurs in the genitive in LL. 4/5 of our inscription, ed.pr. II 6. [---]ν: perhaps a name; after the T probably an E, A or P, ed.pr. II 7. perhaps a name in the dative from a nominative in -θας (e.g. Τιμάνθας), ed.pr. II 8. probably a magistracy: [πρωτανεύ]οντος (a πρῶτανις is on record in the testament) or, less probably, [ἀρχ]οντος or [γραμματεῦ]οντος, vel sim., ed.pr. II 9. the damiourgos, mentioned at the end of the document, was apparently an eponymous magistrate; the apparent necessity to include the name of one or more (cf. above ad L. 8) magistrates implies that we have either an official document or a private one which had to be ratified officially; either way it was kept in an urban archive, ed.pr. II ed.pr. argues that our inscription, clearly implying the presence of a polis, reinforces the localisation of Kroton's colony Terina (known from literary sources as one of the two Krotonian colonies on the Tyrrhenian coast) in the plain of S.Eufemia, suggested since the find of the testament. The Achaian alphabet also points to Kroton, as does the eponymous damiourgos (for which see *SEG* LIII 1077, with the comments in the app.cr. ad L. 1).

1073 bis. Velia. The cult of Hera and Poseidon. V.Gassner, *JÖAI* 74 (2005) 59-61, publishes a photograph from the archive of Pellegrino Sestieri (1940s/1950s), now in the Institut für Klassische Archäologie of Vienna University, which shows that the dedication to "Ἡρα Ἰ. Velia 10 (4th cent. B.C.) was found in the sanctuary on Terrace I, where also the stele of Ποσειδῶν Ἀσφάλειος (*I. Velia* 7; 400-350 B.C.) was found; the sanctuary was probably dedicated to both deities. G. draws attention to L.Vecchio's interpretation of Hera's epithet Θελξίνη as 'Besänftigerin der Winde' (*I. Velia* pp. 55/56, ad no. 9: a stele of unknown provenance, but of the same type and date as *I. Velia* 7), which would fit in with a joint cult with Poseidon Asphaleios.

For an epitaph from Velia see our lemma no. 1049 (7). On Velia see now *Atti del quarantesimo convegno di studi sulla Magna Grecia, Taranto - Marina di Ascea 21-25 settembre 2005* (Taranto 2006), with several contributions adducing Greek inscriptions, notably L.Vecchio, who on 365-421 (ph.) offers a survey of the Greek and Latin epigraphic evidence.

1074. Venetia. Foreigners. E.Buchi, 'La Venetia fra immigrazioni e integrazione', in *Il cittadino --* (cf. our lemma no. 1317) 213-244, discusses the evidence for foreigners in this area drawn from numerous inscriptions, Latin for the greater part. Greek inscriptions are adduced for Iulia Concordia (228/229; many Syrians: cf. our also lemma no. 1040 and the studies by D.Feissel mentioned *ibid.*, app.cr. in fine [see also *SEG* LIII 1050 and 1072]) and Aquileia (238 and 241-244 [see also *SEG* L 1036, LI 1401, and LII 946]). Cf. also H.W.Plekhet, *BABesch* 82 (2007) 294 (in a review of *Il cittadino --*).

1075. Unknown provenance. Commercial graffito on a vase, early 5th cent. B.C. Attic black figure column krater; graffito incised in a circle on the underside of the foot; now in the Museo Civico Sutermeister di Legnano (Milano). Ed.pr. A.W.Johnston, *ZPE* 152 (2005) 115-120 (ph.; dr.; translation); the vase itself will be published by D.Selmi in *Antenor*.

Τριάκον(τα) τετρόβε(λα) λάκκυθοι

It must be presumed that the vase, of unknown provenance, comes from a cemetery in Italy. It is unclear where the text, which has no convincing parallel in the corpus of trademarks, was inscribed; dialect (Doric, at least in λάκκυθοι) and script (with very few diagnostic letters) 'could suggest much of Sicily, Taras, Lokri, south and west Peloponnese, Aigina and Rhodes; lack of qoppa would perhaps rule out the Peloponnese, the Dorian colonies in Sicily and Lokri' (117); a port in the central Mediterranean seems likely; '30 lakynthoi 4-obols' (τετρόβε(λα) with 'syllabic crasis': 30 lakynthoi, packaged with the 'master' krater, for 4 obols each (hardly 4 obols for 30); with τετρόβε(λα) the writer probably describes in his own terms coins that might otherwise have a different name in the originating polis; some drachma issues of the period could be described as tetrobols by those accustomed to a weight system using a heavier unit, such as the ratios of the Attic to Aeginetan drachma or of the Corinthian, or perhaps Achaian colonial drachma, to Attic, ed.pr., who in the end concludes: 'we should perhaps consider most seriously the probability of an Aeginetan, using a currency term adapted for use from another system, somewhere offering or noting a batch of "normal" sized lakynthoi at a price of one Attic drachma each. As regards the "somewhere" I cannot offer even a preferred location' (119).

GAUL

1076. Atuatuca Tungrorum (Tongres/Tongeren; Belgium). Inscription on a glass vessel, reign of Claudius or Nero. Two small fragments of a glass vessel inscribed on a fascia; found in a house from the Claudian or Neronian period. Edd.pr. P.Cosyns et alii, *JGS* 47 (2005) 179-183 (ph.), who recognize traces of the formula Εὐφραίνου ἐφ' ᾧ πάτερ.

1077. Grand. Inscriptions (astrological labels) on two ivory diptychs, 2nd cent. A.D. *SEG* LIII 1142. A.Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 178-180, discusses the third decan of Libra named Τεπιαχ on one tablet, Τεπιταυ on the other; he is depicted as a man holding a long snake. This deity was thought to be able to influence the will of 'the One who is' (ὁ ὅν), i.e., the Jewish god. On the basis of iconographical similarity he can be identified on ten gems which depict him as a man with his body covered with inscriptions referring to Yahweh, the archangels or voces magicae. For Tepiach see also our lemma no. 2083.

SPAIN

1078. Spain. Greek graffiti (owner's inscriptions). J.de Hoz, *Archivo Español de Arqueología* 75 (2002) 79-81, briefly discusses Greek graffiti with owner's inscriptions (cf. *SEG* LIV 984). On 81 ph. and dr. of a graffito from Cabezo Lucero: *SEG* XLVII 1533 p. 428 sub no. 4; LI 1468 (9); LIV 984 (2).

1079. Spain. Greek inscriptions and Hekataios. E.Gangutia Elícegui, *Archivo Español de Arqueología* 72 (1999) 3-14 [briefly mentioned in *SEG* LIII 1153 sub 1], discusses information provided by Hekataios (especially on geographical and personal names) in the light of Greek inscriptions from Spain, which are reproduced in an appendix (12-14; Spanish translation) [For the abbreviation *IGAI* see *SEG* XLVII 1533 on p. 426]: 1) *IGAI* 1 = *EGH* 2.14 = *SEG* XXXVII 838; LIII 1153*; 2) *IGAI* 2 = *EGH* 2.38 = *SEG* XXVIII 827 bis; 3) see our lemma no. 1083; 4) *IGAI* 4 = *EGH* 2.56 = *LSAG* 464 no. A; 5) *IGAI* 5 = *EGH* 2.16 = *SEG* XXXV 1071; XLII 973; *LSAG* 288 no. 5; 6) *IGAI* 6 = *EGH* 2.17 = *SEG* XLVII 1538; 7) *IGAI* 7 = *SEG* XXXVIII 1036; LIII 1149*; 8) *IGAI* 8 = *EGH* 2.15 = *SEG* XXXIX 1088; 9) *IGAI* 9 = *SEG* XXXII 1086; LI 1468 (4); 10) *IGAI* 10 = *SEG* XXXVI 954; 11) *IGAI* 11 = *SEG* LI 1468 (8); 12) *IGAI* 12 = *EGH* 16.1 (graffito on a vase: [--]τοπ[ος]; Málaga; 7th cent. B.C.); 13) *IGAI* 13 = *EGH* 22.2 (Ionic cup with graffito: [--]συγγνωμ[ι]; Huelva, ca. 600-550 B.C.); 14) *IGAI* 14 = *EGH* 17.1 = *SEG* XLV 1495; LI 1468 (3); 15) *IGAI* 16 = *EGH* 11.3 = *SEG* XLVII 1533 p. 428 sub no. 4; LI 1468 (9); 16) *IGAI* 17 = *EGH* 10.1 = *SEG* XVII 488; 17) *IGAI* 21 = *EGH* 7.1 = *SEG* XLVII 1533 p. 428 sub no. 2; 18) *IGAI* 24 = *EGH* 2.41 = *SEG* XXVIII 827 bis; 19) *EGH* 2.1 = *SEG* XLVII 1536 (9); 20) *EGH* 2.18 = *SEG* XLVII 1539.

1080. Andelo. Inscription on a gold ring, probably 5th/6th cent. A.D. Gold child's ring; inscription in a rectangular framed field on the bezel; reported to have been found in Andelo (Muruzábal de Andión, Navarra) and now in the Museo de Navarra (collection of the Castillo de Javier). Edd.pr. M.Á.Mezquíriz, J.Veleza, *ZPE* 152 (2005) 171/172 (ph.; Spanish translation). See also J.Veleza, M.Á.Mezquíriz, in *Navarra: Memoria e imagen. Actas del VI Congreso de Historia de Navarra* (Pamplona, 19-22 de septiembre 2006; Pamplona 2006) 83/84 no. 8 (non vidimus), and *Hispania Epigraphica* 14 (2005) [2008] no. 223: Μνημόνευσον

Date: late 2nd-mid 4th cent. A.D., ed.pr. [4th cent. A.D. or later, probably 5th/6th cent. A.D., Lazzarini] II ed.pr. adduce examples of the frequent formula μνημόνευε μου (τῆς καλῆς ψυχῆς) often accompanied by a right hand clasping an ear lobe; the use of the aorist rather than the present imperative is exceptional and may point to a late date (4th cent.?). the lettering suggests a date between the late 2nd and the mid 3rd cent. A.D.). [For μνημόνευε and related formulas see now the catalogue of M.Paoletti mentioned in *SEG* LIV 1848, which offers no examples of the form μνημόνευσον] II on 171 note 2, ed.pr. adduce two other child's rings with Greek inscriptions, both in the Cologne Museum: A.Krug, *Antike Gemmen im Römisch-Germanischen Museum Köln* (Cologne 1981; = *Bericht der Römisch-Germanischen Kommission* 61 [1980] 151-260) 218 no. 245 (Κυλαίροϋς;

name [in the genitive]; red silex; 2nd/3rd cent. A.D.) and 252 no. 467 (Κυτὸν ἰ καλῆ; red cornaline; 3rd cent. A.D.).

1081. Cabezon de Pisuerga. Mosaic inscription (quotation from Homer), 350-400 A.D. SEG XLIV 851 bis (2). In an article on the stylistic influence of mosaics from the Near East and Africa on late Roman Imperial mosaics in Spain, J.M. Blázquez Martínez, in *La mosaïque gréco-romaine IX*, 725-738, on 731 (ph.) briefly comments on this mosaic and its Greek and Latin inscriptions; he considers the mosaic 'obra de un artesano griego'.

1082. Carthago Nova. Exhibition catalogue: early Byzantine inscriptions. The exhibition catalogue *Bizancio en Carthago Spartaria. Aspectos de la vida cotidiana* (Museo Arqueológico Municipal de Cartagena; Murcia 2005) [no edd.; J. Vizcaino and E. Ruiz are the 'comisarios' of the exhibition], contains three Greek inscriptions (ph.; Greek texts; comments by J. Vizcaino) [below the numerals between square brackets refer to the page-numbers in the catalogue]: 1) the epitaph Wessel, *IGCV* 409 (SEG XLVI 1368) [77]; see also J.M. Abascal Palazón - S.F. Ramallo Asensio, *La ciudad romana de Carthago Nova: fuentes y materiales para su estudio*, vol. 3 (Murcia 1997) no. 212 (bibliography; Greek text; ph.), with errors in the Greek transcription; 2) the epitaph SEG XXXVII 837; see also *La ciudad romana* -- (cf. above sub 1) no. 214 (ph.) [126]; 3) a circular bronze weight inscribed ν(όμισμα) δ' [94]; ed.pr. M. Lechuga Galindo, *Anales de prehistoria y arqueología. Universidad de Murcia* 5/6 (1989/1990) 179-182 (the two letters left and right of a central dot surrounded by concentric circles; anepigraphic on the other side; Latin cross above and triangle filled with dots below; 16.76 g; found in the Roman theater; 6th/7th cent. A.D. [not in SEG so far]).

4) *La ciudad romana* (cf. above sub 1) no. 213 is the Christian epitaph E.W.E. Hübner, *Inscriptiones Hispaniae christianae* (Berlin 1871) no. 178; A. Ferrua, apud J. Vives, *Inscriptiones cristianas de la España romana y visigoda* (Barcelona 1942) no. 422; Guarducci, *EG IV* 485/486; see also A. Lillo, *Antigüedad y Cristianismo* 2 (1985) 119/120, and A. González Blanco, *Verdolay* 5 (1993) 131-141 (on the christianisation of Murcia), especially 132: Θωμάς ἰ νιὸς Ἐσθεράνῳ ἐνθα ἡ ἐταφρώθη μετὰ εἰρήνης· μέμνησο | -- ἡ ἴ [For this epitaph see also Wessel, *IGCV* 724, with several different readings. One wonders whether ΕΤΤΑΗΡΩΘΗ (LL. 5/6, lapis according to the copy by Hübner) represents the palaeographically very similar ἐπληρώθη ('Thomas was fulfilled here in peace', i.e., he died) rather than ἐταφρώθη (Hübner, followed by Guarducci, though she notes on 486 note 1 that the verb ταφρῶ is non-existent); ἐταφώθη, Wessel; πληρώ is frequently attested in funerary texts for the completion of life, but almost invariably in active forms accompanied by an object like ἔτη, βίον, etc.; however, cf. the temenos inscription of Antiochos I of Kommagene: καὶ βίου πολυετοῦς μακαριστῶς ἐπληρώθη (e.g. SEG LIII 1763 L. 17); the sequence μετὰ εἰρήνης is equally unusual; *I. Catania* 179 seems to be the only or one of the very few parallels, Tybout].

1083. Emporion. Graffito on a vase, 6th/5th cent. B.C. Graffito on a vase. M. Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas* (Barcelona 1952) no. 42; *IGAI* (cf.

our lemma no. 1079) 3; *EGH* 2.43. Republished by E. Gangutia Elícegui, *art.cit.* (cf. our lemma no. 1079) 12 no. 3. The text had not been presented in SEG so far.

Σάνης διζήσθαι [---] Ἑρμῆς ὧν

1084. Hispalis. Epitaph of Crispi[---], ca. 150-250 A.D. Fragment of the lower right part of a white-yellowish marble plaque found during excavations in a Roman nekropolis ('carratera de Carmona' in north Sevilla). Ed.pr. S. Ordóñez Agulla, *Romula* 4 (2005) 265-267 no. 13 (ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 342 (with comment by J. Curbera), and P. Le Roux, *An.Ép.* (2005) [2008] no. 812: ---- | [---] τὸ κάλλος | [---] ται Κρισπι[---] μνηῶ

1. The first letter seems to be an Ω. C. II 2. [ἐνθάδε κεῖ]ται, ed.pr. II 2-3. Κρισπι[να (-ίνιλλα, -ινανή), Κρισπι[νο]ς, etc., ed.pr. II 3. possibly the age at death: [--- ἐτῶν -], μνηῶ[v -]. C. II for three other Greek inscriptions from Hispalis see *EGH* 18.1 (C. Fernández-Chicarro, G. Dunst, *Chiron* 3 [1973] 539/440; funerary epigram), 18.2 (SEG XXVI 1216; *An.Ép.* [1980] no. 557; epigram referring to the cult of Herakles), and 18.3 (*CIL* II p. 1025 XII (IV); onyx amulet mentioning the Syrian martyrs Sergios and Bacchos).

1084 bis. Illici (Elche; La Alcúdia). Graffito on a relief bowl, Hellenistic period. Fragment of the base of a relief bowl. Ed.pr. G. Lara Vives, *Lucentum* 23/24 (2004/2005) 108/109 (ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 12 (with comment by J. Curbera).

Φίλιος[---]

Genitive, 'marca del alfarero o taller donde se realizó la pieza', ed.pr.; either the name Φίλιος or the epithet of Ζεὺς Φίλιος, probably in the genitive, C.

1085. Illici (Elche; La Alcúdia). Christian mosaic inscriptions, first third of the 4th cent. A.D. *CII* 662-664; SEG LI 1470. For the history of the excavation and conservation see R. Lorenzo de San Román, 'La basilica-sinagoga de l'Alcúdia d'Elx (1905-2005). Problems i stat de la qüestió 100 anys després', *Lucentum* 23/24 (2004/2005) 127-155, especially 139-142 (dr.).

1086. Tarraco. Signature of the gem-cutter Σκόλαξ, reign of Claudius or Nero (forgery). SEG LI 1472. The article by G. Németh, I. Canós i Villena mentioned in SEG LI is reprinted in G. Németh, *Politai. Studies in Greek Social History and Epigraphy* (Hungarian Polis Studies 12; Debrecen 2005) 77-87 (ph.). They interpret the figure playing a lyre on the gem from Tarraco as a satyr rather than Herakles; a cameo in Paris also signed by Skylax shows Herakles as citharode (dr.). The latter embodies the virtues important to Nero and was probably made for that emperor, probably ca. 54/55 A.D. as a result of Seneca's positive Nero-



propaganda; the Spanish gem, however, is 'the product of Scylax's dissatisfaction: he no longer sees Hercules in the figure of the princeps, but only a satyr dressed as Hercules ... demanding recognition for feats he is not able to perform. This gem can thus be dated between 59 and 68' (85). N., C. i.V. push this view, highly hypothetical in itself, over the top with the suggestion that the object, dangerous for Skylax to sell in Rome, came to Tarraco because this city was a center of resistance to Nero: there the gem-cutter 'would have found a buyer who ... could express his loyalty to the rising Imperial star, Galba' (86). [Sceptical also M.Sève, *BE* (2007) no. 49, also with a remark on gem-cutters travelling over far distances, possibly 'sur commande' || however, N., C. i.V.'s views are undermined by the observation of E.Zwierlein-Diehl, in her study summarized in our lemma no. 2020, 342 note 155, that the signature on the Tarragona gem, itself an original dating to the 2nd/1st cent. B.C., is an 18th cent. forgery imitating the signature on the Paris cameo with its similar iconographical scheme, Tybout]. They argue that the gem is not a forgery, ancient or modern. Discussion also of the three other works signed by Skylax (in addition to the Paris cameo, gems representing the head of Claudius [Hermitage] and a satyr [present location unknown]; see G.M.A. Richter, *Engraved Gems of the Romans. A Supplement to the History of Roman Art. The Engraved Gems of the Greeks, Etruscans, and Romans*, II [London 1971] 134). [Note that R.M. Ricoma i Vallhonrat was not the ed.pr. of the Spanish gem as stated in *SEG* LI, following G.Platz-Horster; it was first published by A.M. Gibert y Olivé, *Ciutats foscenes del litoral cosetá* (Barcelona 1900) 28-30; its provenance is 'Pedrera del Port de Tarragona' [R. i V.]; unknown provenance, *SEG*].

1087. Toledo (area of: Carranque). Inscriptions on columns, 4th/5th cent. A.D. *SEG* LI 1471. Presented again by M. Mayer, *RPAA* 77 (2004/2005) 206-215 (ph.).

LUSITANIA

1087 bis. Olisipo (Lisbon). Stamp on a Brindisian amphora, Hellenistic period. Rectangular stamp on the handle of an amphora. Ed.pr. J. Pimenta, *Las ánforas romanas do Castelo de São Jorge* (Lisboa) (Lisbon 2005; accessible on <http://www.ipa.min-cultura.pt/pubs/TA/folder/41>) 80 no. 5.1 (color ph.); cf. *Hispania Epigraphica* 14 (2005) [2008] no. 447: 'Ἡρατοῦς

The amphoras with this stamp were manufactured in Apani near Brindisi, ed.pr., with references [add *SEG* XLII 893 bis, Tybout].

BRITANNIA

1088. Isurium (Aldersborough, Yorkshire). Mosaic inscriptions (labels), early 4th cent. A.D. *IG* XIV 2549; *RIB* II.4.2448.5 (cf. *SEG* XLIII 686). D.S. Neal, S.R. Cosh, *Roman Mosaics*

of Britain I. *Northern Britain* (London 2002) 314-318 no. 123.15 (ph.), publish a glass slide from the late 19th/early 20th cent. showing more details of the Muse standing near the rocks labelled 'Ἐληκόν' (this inscription in *IG* and *RIB*): a theatrical mask suspended at the figure's right side and part of an inscription on the opened scroll reading [-]IEIA>. This shows that the Muse is either Polyhymnia or Thalia, and not Clio (so e.g. J. Toynbee, *Art in Britain under the Romans* [London 1962] 284; D.J. Smith, in J. Muny, M. Henig, *Roman Life and Art in Britain. A Celebration in Honour of the 80th Birthday of Jocelyn Toynbee* [Oxford 1977] 119/120); however, [Πολύμ]νεια or [Θα]λέια do not account for the sign > in fine; though acknowledging that the combination of Greek and Latin in a single mosaic would be unique [but see our lemma no. 1081 for another example], N., C. alternatively consider the reading [p]ietas [the ph. shows a short horizontal hasta on the second I], and also the possibility that > is a concluding stop.

R. Ling, in T. Ganschow, M. Steinhart (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 219/220, points out that the mask identifies the Muse either as Melpomene or Thalia; the inscription should therefore be read as [Θα]λέια; he also considered [τέχνη?] [Θα]λέιας, but J. Reynolds apud L. points out that sigma would very probably have been shaped Ḳ; > may be a concluding stop (a debased form of the ivy leaf). [The label was probably originally inserted between two symmetrical decorative signs: <ΘΑΛΕΙΑ>, Tybout].

GERMANIA

1089-1091. Augusta Treverorum (Trier). Jewish lead seals, 4th/5th cent. A.D. Three inscribed Jewish lead seals. Included in a collection of evidence for Jewish presence in Germania by L. Berger, *Der Menora-Ring von Kaiseraugst. Jüdische Zeugnisse römischer Zeit zwischen Britannien und Pannonien* (Augst 2005) 82/83 nos. B1-B3 (ph.; dr.).

1089: 82 no. B1. Jewish seal. Lead seal with menorah and possibly ethrog on the obverse and an inscription on the reverse; found in 1984 north of the great hall of the palace. H.-J. Kann, in R. Nolden et alii, *Juden in Trier* (Trier 1988) 31 no. 2b; H.-J. Leukel, *Römische Bleiplomben aus Trierer Funden* (Trier 1995) 88 no. 328.

ΠΑΠΠΙΟΠΙ[.]ΓΙΓ[.]

[1-2. I read ΠΑΠΙ[.]ΟΠΙ[.], perhaps a form of the name Παρηγόριος, which is attested as a Jewish name (e.g. *JWE* I 189; II 539; *LIO* II 14 B. 32) and is very common in late Antiquity (A. Chanio-tis, *SCI* 21 [2002] 234/235), Chaniotis.]

1090: 82 no. B2. Jewish seal. Lead seal with menorah, shofar, and ethrog on the obverse and an inscription (Greek or Latin?) between two horizontal palm branches in a beaded ring on the reverse; found east of the great hall of the palace. H.-J. Kann, *art.cit.* 31 no. 2a; Leukel, *op.cit.* 88 no. 329: BA

Or SA, only the lower rounded section of the letter survives, K., L., B.

- 1091: 82/83 no. B3. **Jewish seal.** Lead seal with menorah and possibly shofar on the obverse and an inscription on the reverse. Leukel, *op.cit.* 88 no. 330: ICH.IMA

RAETIA

1092. **Veldidena (Wiltens).** Inscriptions of unknown nature on tiles, undated [Roman Imperial period]. Two fragments of tiles with inscriptions incised before firing. Ed.pr. P.W. Haider, in M.Dawid et alii (ed.), *Veldidena. Römisches Militärlager und Zivilsiedlung. Nordtirol und die Invasion aus dem Süden vor 2000 Jahren. Jubiläumsausstellung im Tiroler Landesmuseum Ferdinandeum, Innsbruck* (Innsbruck 1985) 313; cf. K. Böhm, E. Weber, *Tyche* 20 (2005) 250 no. 133.

A: ----- AC[-----] ENCYNECIPOLAY[----] YPIAKOY	B: ----- [----]ΓΚ[----] [----]EBAV[----] [----]PIME (?) [----]
---	---

2. ἐν συνόσει ('im Zusammentreffen', 'in der Einsicht'), ed.pr. || 3-4. perhaps a name: Πολυ[--- Σ]υριακοῦ, ed.pr. [Συριακός; hardly a name; occasional attestation as an ethnic (cf. SEG XXX 1801); perhaps rather [κ]υριακοῦ preceded by a name or noun beginning Πολυ-/πολυ?, Tybout].

ALPES POENINAE

1093-1094. **Forum Claudii Vallengium.** Dedications of vases, late 2nd/mid 3rd cent. A.D. Two graffiti on local goblets found in the Mithraeum of Forum Claudii Vallengium (Martigny, Valais, CH). One is presented by F. Wiblé, *Archäologie der Schweiz/Archéologie suisse / Archeologia svizzera* 18.1 (1995) 11/12 (color ph. on cover; dr.; French translation; no Greek text); transcription in *An.Ép.* (1998) [2001] no. 870; the other is published by ed.pr. M. Aber-son, in A. Kolde, A. Lukinovich, A.-L. Rey (edd.), *Kορυφαίω ἀνδρί. Mélanges offerts à André Hurst* (Geneva 2005) 555-563 (ph.; dr.; French translation).

- 1093: W.; *An.Ép.*; A. 555 note 1. **Dedication to Helios.** Graffito on the belly.

Θεόδωρος ἀνέθηκα θεῷ Ἥλ(λ.)ίῳ

- 1094: A. **Dedication, late 2nd/mid 3rd cent. A.D.** Graffito on the shoulder.

Εὐτυχ[---? ?- ἀνέ]θηκε

Initio: name of the dedicant, A.; ἀνέθηκε for ἀνέθηκε

PANNONIA

1095. **Aquincum. Epitaph of Anastasios, Dekousana, and Benjamin, 4th cent. A.D.** *CIL* XIII 10611; *IGR* I 536; *CIJ* I² 675; *CIGP*² and *CIGP*³ 101; *SEG* LIII 1162 (1). Republished by L. Berger, *op.cit.* (cf. our lemmata nos. 1089-1091) 107-109 no. I 2 (ph.; dr.; German and English translation), who defends the traditional view that this is the tombstone of a Jewish couple (Anastasios and Dekousane) and their child (Benjamin). He interprets Δηκουσάνι as the dative of Δηκουσάνα. The text is generally considered Jewish because of the representation of three menorahs and the acclamation Εἰς Θεός. Contra D. Gáspár (see *SEG* LIII 1162 (1)), who argued that the relief originates in an earlier use of the stone and does not correspond to the text, which she understands as mentioning three men and an anonymous child (εἰς φελετω νοστρω); she takes Δηκουσάνι to be a male name (Δηκουσάνος); according to G. we may have the tombstone of Jews who became Christians.

1096. **Aquincum. Amulet on a silver leaf, 116 A.D. or shortly later.** R. Kotansky, *Greek Magical Amulets I* (cf. *SEG* XLIV 1737) no. 20. Republished by G. Németh, *Politai* -- (cf. our lemma no. 1086) 89-98 (ph.; dr.), who points out that K. read the inscription on the basis of a reversed photograph resulting in an erroneous reading (L. 1 only): ΛΙCΑΤΟΙ = λύσατε (?) magic characters K. N. reads in L. 1: U...C magic characters Δ F D A K O (or ANOX, i.e. Coptic ΔΗΟΚ, 'I am', perhaps repeated after a series of magic characters in L. 2 in fine). (However, in his commentary N. states that an inverted F follows after U and C, then a Δ (according to N. not necessarily a delta, since in Aramaic documents the sign appears as a magic character)). We do not reproduce the rest of N.'s text, consisting of magic characters and Hebrew letters (the latter in L. 6); only L. 5 is possibly Greek: δό[ε] μι (= μοι). [But note that the reading is just as uncertain as that of the other lines; hardly any sign or letter read by N. is supported by the ph. (illegible) or dr., Tybout]. On 93/94, N. comments on several amulets against diseases, of which our object may be an example; special reference to *SEG* LIII 1803; see our lemma no. 1631.

1097. **Carnuntum. Magic and other inscribed gems, 2nd-4th cent. A.D.** Gems with Latin and Greek inscriptions found in Bad Deutsch Altenburg and Petronell. Ed.pr. G. Dembski, in F. Humer (ed.), *Die antiken Gemmen und Kameen aus Carnuntum* (Vienna 2005; texts in majuscules; ph.). Cf. K. Böhm, E. Weber, *Tyche* 20 (2005) 236/237 no. 105, who present all Latin

texts and those in Greek included in Kapitel IV.1.6 ('Magisches und Gnostisches'; 161-163 nos. 1105-1113) and IV.1.7 ('Schrift'; 163/164 nos. 1114-1140), with corrections provided by H. Tauber (our nos. 1-16: 3rd/4th cent. A.D.): 1) obverse: Ιαω; reverse: ΑΙβρα[αξ] (nos. 1105 and 1107); 2) obverse: Ιαω; reverse ('umlaufend'): ---- ΙΥΤΙΠΙΩΑ[---] (no. 1106; 'von myst. τυπός "mystische Riten ausführend"'); 3) Θεοσθ | ενοθεν | θηροχελ | υγειβι-αμ || πλ ηξ (no. 1108 a); 4) obverse: Α | ΗΟ | ΥΕΙ; reverse: [---]X | ΕΑΤ | ΙΙΙ (no. 1109; obverse: magic vowels); 5) obverse: Ω(?) ΝΙ | Ν | ΝΙ Ζ(?); in L. 2 twice inverted Ζ; in L. 3 one inverted Ζ and another sign, perhaps an Ω; reverse: [---]ΕΗΙ | Ω Σαβαωτ | Αδωνα | ε | ελωαι κ; rim: ΥΟ(?)ΙΕΥ(?) ΑΕΗΙΟ(?)Υ[?] (perhaps a series of vowels like that in our no. 4; no. 1110); 6) obverse: monogram ΤΥΡΓΦΧΥ and ΕC(?), flanked by ΗΗ | ΥΥ | Ω at left and ΙΙΙ | ΥΥ | ΙC at right; reverse: δ μέλας θεός Αβγαλμιασκακω rim: ΑΙΟ and other letters (no. 1111); 7) Σαλκοιζ | Αηγημηθκ (no. 1112); 8) ΑΕΙΙΟΥ (incomplete series of the seven vowels, A. Chaniotis, *EBGR* (2005) [2008] no. 47; no. 1113); 9) ΒΗΟ (no. 1115); 10) Εύφηλου (no. 1129); 11) Ζολή (no. 1130); 12) Λαβη | καλή (perhaps Λαβή(ριω); no. 1131); 13) ΠΡΟ (no. 1132); 14) Ζή καλή (no. 1133); 15) Ψυχή | καλή (no. 1134); 16) ΠΓ (?) (no. 1135).

The other sections contain few gems with Greek inscriptions; we mention those with unequivocally Greek texts: 17) left: Ζεύς Σάραπι(ς); below: CEIK (K sinistorsum); right: ΕΩC-KAV (Zeus Sarapis with lance and shield; 2nd cent. A.D.; 57 no. 40 N [no ph.]); 18) ΧΖ | ΗΕ | ΓΩ (obverse: Anubis; reverse: inscription; 3rd cent. A.D.; 93 no. 418); 19) Πιττακός (lion attacking a deer; inscription above; 2nd/3rd cent. A.D.; 135 no. 833); 20) Θαλής (mouse; inscription below; 2nd/3rd cent. A.D.; 136 no. 840). The two sages recorded in nos. 19/20 have no special connections with the animals represented, ed.pr.

1097 bis. Romula (Ribnica). Inscription on a glass beaker, ca. 35-45 cent. A.D. SEG LIII 1163. See now also I. Lazar, *Instrumentum: Bulletin du Groupe de travail européen sur l'artisanat et les productions manufacturées dans l'Antiquité* 21 (2005) 40/41 (ph.) and ead., *JRA* 19 (2006) 332. From parallels (see e.g. our lemma no. 652) L. infers that the lost side had the signature of Έννιων.

1098. Sirmium. Invocation of the Lord ('Inscriptio de Avaris'), 579-582 A.D. CIGP² and CIGP³ 138; SEG XXXIX 1096. Republished by G. Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 394-396 no. 3 (ph.; French translation). In L. 2/3, he reads κέ ρύξον τόν Ἀβαλριν (= ῥήξον, imperative aorist of ῥήγνυμι) rather than κέ ρύξον (H. Grégoire [also in both editions of *CIGP* and in *SEG*]; = ῥίξον, imperative aorist of ῥίπτω) or κ' ἔρϋξον (other editions; imperative aorist of ἐρύκω). D. Feissel, *BE* (2006) no. 544, points to the abbreviation sign after K (curved element attached to the lower diagonal hasta) which prompts the reading κ(αί) ἔρϋξον.

1098 bis. Solva (Esztergom). Jewish epitaph of Juda and Kassia, 4th cent. A.D. CIL III 10599; IGR I 533; CIL² 676; CIGP² and CIGP³ 86; SEG LIII 1162 (3). Latin epitaph partly in Greek letters and Greek acclamation. Republished by L. Berger, *op.cit.* (cf. our lemmata nos.

1089-1091) 104-106 no. I 1 (ph.; dr.; German and English translation). He dates the stone to the 4th rather than the 3rd cent. A.D. on the basis of the type of the menorah. B.W. Häuptli apud B. points out that Latin memoria means 'memorial, monument' (= Greek μνημεῖον) rather than 'to the memory of': Memoria Iudati patiri | et memoria Kασσί(α)ε | εὐλ(ογία)

3. KACCIE, lapis (Kασσιε = Latin Cassiae) || MEMOPIA Iudati patir | MEMOPIA KACCIE | EYΛ, CIL; Μεμορια Ιουδατι πατρι. Μεμορια Κασσιε Εὐλ..., IGR; Μεμορια Ιουδατι πατρι | et μεμορια Κασσιε | εὐλ(ογία), CIGP² and CIGP³ 86; MEMOPIA | IUBATIPAFIK | MEMOPIA KACETE | EYL, SEG LIII (D. Gáspár).

AFRICA PROCONSULARIS

1099. Babar (Babrensis; choros Babosis?; between Bagai and Badias). Christian monogram on a candelabra, 6th/early 7th cent. A.D. Monogram on the bottom of the base of a bronze candelabra. Read by C. Morrisson apud P. Morizot, *BCTH. Section Afrique du Nord* 18 B (1982) 55/56 (non vidimus) and apud F. Baratte, P. Morizot, *BSAF* (1997) 127-139, especially 136-138 (ph.; dr.; references to similar monograms and letters on bronze candelabras). See now H. Jacquet, F. Baratte, *AniTard* 13 (2005) 125 (ph.).

Ἰακόβου

The monogram was present when the object was cast: manufacturer's rather than owner's mark, B., M.; J., B. mention these possibilities without pronouncing a preference.

1099 bis. Carthago (area of: Bir Ftouha). Fragments, early Christian period (after ca. 550 A.D.). Ed.pr. L. Ennabli, in S.T. Stevens, A.V. Kalinowski, H. vander Leest (edd.), *Bir Ftouha: a Pilgrimage Church Complex at Carthage* (Portsmouth, RI; 2005) 421-430, publishes 62 unrewarding small fragments of inscriptions in Latin and Greek (one is in Arabic) found during excavation of the church in Bir Ftouha, built between 541 and 550 A.D.; some Latin fragments are pagan (nos. 1-4, 5 [?], and 6). All 17 Greek texts are engraved on fragments of slate plaques (18 fragments; 425-427 nos. 10-26, with two joining fragments presented under no. 15; some have traces of red paint). No. 10 (ph.) reads ΠΠΟCΘ, which ed.pr. restores as πρόσθε[σις], i.e., the room where the eucharist was prepared before it was borne to the altar and where the hosts were stored after the mass (also called πρόσθεσις) [but cf. S. Dardaine, *An.Ép.* (2005) [2008] no. 1684, who rightly terms this a 'hypothèse très fragile'. Tybout]; ed.pr. assumes that the slate plaques were placed above the doors to indicate the function of the rooms. The remaining fragments defy restoration: T (no. 11), B (no. 12), Π (no. 13), της (no. 14; ph.), [--]ηκατο[--] (no. 15; ph.), [--]της κ[---] (no. 16; ph.), [--]τις[--] (no. 17; ph.), Latin cross (no. 18), V (no. 19), A (no. 20), Δ (no. 21; ph.), A (no. 22), Θ (no. 23; ph.), V or A (no. 24), V (no. 25), and Δ (no. 26).

In the same volume A. Kalinowski on 169 publishes five graffiti and one (illegible) dipinto on fragments of (Tunisian) amphoras found in unstratified contexts: nos. 1/2 have an A, no. 3 an E, no. 4 a Γ, and no. 5 an inverted Ψ (?).

1099 ter. Hadrumetum. Defixio against a horse, 2nd cent. A.D.? Audollent, *DefixTab* 285 (*IGR* I 951); J. Tremel, *Magica agonistica* (cf. *SEG* LIV 1883) no. 35 (text of Audollent). D. Jordan, *ZPE* 152 (2005) 155/156, offers some explanatory notes (see app. cr.) and an interpretative text in normalized spelling:

Audollent

- Αλιμβεου κολουμβεν
πεταλλιμβεν λεγισε 'Αδωναί
Σαβαωθ Σεμεσιλαμ 'ίνα
4 βαρυνες τὸν ἵππον
Δαουριατῶν
Signa magica eadem quae in 278 b
Equus. In equo: Δαουρια-
8 τὸς
μεδὲ τρηχε μεδὲ τοῦ πόδας
κινεσε μεσταθε κατά-
βαλε αὐτο καὶ κατά-
12 χων αὐτο πόδας

Jordan (normalized spelling)

- "Αλιμβεου κολουμβεν
πετελλιμβεν" λέγει σοι Αδωναί
Σαβαωθ Σεμεσιλαμ, 'ίνα
βαρύνης τὸν ἵππον
Λαυρεάτον
Five magical signs
Drawing of horse, within it Λαυρεᾶ-
τος
μηδὲ τρέχη μηδὲ τοὺς πόδας
κινήση, μὴ σταθῇ· κατά-
βαλε αὐτὸν καὶ κάτε-
χε (?) αὐτοῦ πόδας

The tablet comes from a cemetery; the addressed is one of the dead; the speaker is Adonai himself, J. II 1-2. quotation: 'words of power' to control the deceased; the same words are found in two erotic spells from the same cemetery (Audollent, *DefixTab* 265 A LL. 1-3 and 269 B LL. 2-4), J. II 3-12. 'ίνα βαρύνης τοὺς ἵππους Δαουρια-
τοὺς μηδὲ τρέχειν μηδὲ τοὺς πόδας κινήσειν ... κατάβαλε αὐτοὺς καὶ κάτεχε αὐτῶν πόδας; 'μεσταθε pro
(ὡς τάδε?', Audollent (emendation in commentary); however, there is only one horse depicted and inside the
drawing is only one name, J. II 7-8. transcription of Latin Dauriatius (or more probably Laureatus), J. II 10-12, 'in
order that you weigh down the horse Dauriatius (or Laureatus) and he not run', J. II see also R. Gordon, 'Compe-
tence and "Felicity Conditions" in two sets of North-African Curse-Tablets (DTAud nos. 275-85; 286-98' [in
Latin with the exception of our tablet], *MHNH. Revista Internacional de Investigación sobre Magia y Astrología*
Antiquas 5 (2005) 61-86 || for Audollent, *DefixTab* 270 (*IGR* III 949; Latin inscription in Greek lettering) see
A. Mastrocinque, *op. cit.* (cf. our lemma no. 2083) 175.

CARIA

1099 quater. Caria. Hecatomnid women. On the basis of literary, epigraphic, and archae-
ological evidence, E.D. Carney, *AJPh* 126 (2005) 65-91, examines the role of Hecatomnid wo-
men in the public representation of the dynasty. C. provides an overview of the Hecatomnid
dynasty and discusses the rule and co-rule of Hecatomnid women during the 4th cent. B.C.
(with reference to *I. Labraunda* 40; *Staatsverträge* 260; L. Robert, *Le sanctuaire de Sinuri près*
de Mylasa I [Paris 1945] 73, 75; *Syll.*³ 167, 169/170; *I. Erythrai* 8; *GHI* 161A, 162B), arguing
that there is no reason to believe that 'these Hecatomnid women were merely ciphers during
their periods of shared rule or that they were considered incompetent when they ruled alone'
(78). C. also explores the possible reasons for the Hecatomnids' practice of brother-sister mar-
riages (and thus their indifference to the lack of heirs and the future of their dynasty), sugge-
sting that sibling marriage functioned for them as a means of status elevation and identity for-
mation in a time of precarious rule under Persian warlords. C. analyzes the impact of the Heca-
tomnids on late 4th-century and Hellenistic monarchs, showing that 'when the later Argeads,
the Successors, and Hellenistic rulers needed to establish new monarchies, often with new fa-
milies, the images of power and wealth the Hecatomnid women had created attracted their admiration
and imitation; their enthusiasm for Hecatomnid practice in respect to the role of women was,
by comparison, muted' (87).

1100. Alabanda. Honorary decree for Pyrrha[kos?], 80s B.C. *SEG* XLV 1500 (cf. also
XXXVIII 1048 for the date). In *Citoyenneté* 85-89, P. Gauthier presents the Greek text publi-
shed by F. Canali De Rossi in *ISE* III no. 169, and a French translation. He briefly comments on
the procedure resulting in the publication of the decree: a group of citizens addressed them-
selves to the boule, summarized P.'s great merits and concluded that the boule should draft an ho-
norary decree (LL. 40/41: οἰόμεθα δεῖν τὴν βουλὴν ψηφίσασθαι στεφανοῦσθαι); the boule
agreed and invited the group to take the floor in the assembly; the latter ratified the proposition
in a secret vote (LL. 49-51). – For this text cf. also M. Wörle, *ibid.* 155 note 28 and 158, and F.
Santangelo, *SCI* 28 (2009) 66/67.

1101. Aphrodisias. Origin of the city. In *Citoyenneté* 15-22, I. Savalli-Lestrade briefly
reflects on the origin of the city: from the δήμος ὁ Πλαρασίων καὶ Ἀφροδισιέων (*Aphrodi-*
sias and Rome nos. 1 (*I. Kibyra* 2), 7 and 8) to the degradation of Plarasa to the status of a κώμη
of the city of Aphrodisias; with special reference to the συνκτίσαντες τὴν πόλιν and the συν-
αἵτιοι τῇ πόλει τῆς αὐτονομίας, who are mentioned as the ancestors of members of elite fami-
lies in inscriptions from the Imperial period. She suggests dating these ancestors to the 2nd half
of the 1st cent. B.C.; in the collective memory of 1st/2nd-cent. A.D. families they were the peo-
ple who acquired privileges for the city in what may be termed 'the second ktisis of the city'. In
an Addendum on 37 she mentions *SEG* LIV 1020; on chronological grounds the συνκτικότες

mentioned in this text (L. 5) must be dated to the 2nd cent. B.C. at the latest, i.e., in the period of the συμπολιτεία between Plarasa and Aphrodisias.

1102. Aphrodisias. The role of the demos. A.Chaniotis in G.Urso, *Popolo e Potere nel mondo antico* (Atti del Conv. Intern. Cividale del Friuli, 24-25 settembre 2004; Pisa 2005) 47-61, comments on the discrepancy between ideology/rhetoric and political reality when it comes to the official representation of ὁ δῆμος and its constitutional position. On the one side we have dedications of statues of Δῆμος (*Aphrodisias and Rome* 43; ὁ λαμπρότατος δῆμος), decrees by the βουλή and the δῆμος, the honorary title of υἱὸς τοῦ δήμου καὶ βουλῆς, in short an ideology of an important body cooperating in full harmony with the council; on the other side, when it comes to the contents of decrees, the image prevails of a small, hereditary elite monopolizing public life: *SEG* LIV 1020; evidence for πρῶτοι πολῖται, ἡ πρώτη ἀξίς, τὸ πρωτεῖον ἀξίωμα; γένος πρῶτον. Though inscriptions, positive and laudatory as they are, almost *per definitionem* do not report on conflicts with and demands from the *demos*, there are indications in some of them about 'eine einigermaßen artikulierte Willensäußerung der mittleren und der unteren Schichten' and 'ein wesentlich weniger harmonisches Bild'. Discussion of *MAMA* VIII 410 and *JHS* 20 (1900) 74 no. II (ὁμοθυμαδὸν and ἐπιβοεῖν of the demos, implying that this was not always the case: cf. *SEG* XLV 1502 with L. 1097, on the people taking the initiative in the funeral of Tatia Attalis); references in public decrees and in private testaments to the possibility of a public decree diverting the money of a legacy to purposes other than those established by the testator (*MAMA* VIII 413). *SEG* XLIX 1556 and L. 1096 also refer to conflicts about the use of money paid as *summa honoraria*: an aqueduct rather than a sacrificial banquet; cash rather than gladiatorial games. [For a detailed analysis of political life and culture in general and of the role of council and assembly/demos in particular in the imperial Greek city, see now A.Zuiderhoek, *GRBS* 48 (2008) 417-445, Pleket.]

1103. Aphrodisias. Honorary decree of the Κοινὸν τῆς Ἀσίας for Dionysios and Hierokles of Tralleis, ca. 100-50 B.C. *Aphrodisias and Rome* 5; *ISE* III 166. F.Canali de Rossi, *EA* 38 (2005) 101-108, suggests placing the embassy of the honorands to Rome in the context of the trials against a Thermus in 59 B.C. (presumably the praetor of 81 B.C. and liberator of Mitylene) who was defended by Cicero (*Pro Flacco* 98).

1104. Aphrodisias. Honorary inscription for Fl. Aelius Aineias, undated. Marble statue base, flat on the back, with recessed panels on the other three sides; found 3 km east of Geyre. Mentioned by C.Ratté, R.R.R.Smith, *KST* 26.2 (2005) 337 (ph.). The text was made available to us by A.Chaniotis, who will publish it.

Τὸν ἀξιολό-
τατον
Αἰνεῖαν · ἱερα-

4

τεύσαντα
μεγαλοφρόνων
τοῦ Διονύσου,
εὐνόων

8	καὶ φιλόδοξον ἐν πᾶσιν περὶ τὴν πατρίδα ΣΤΟΙΧΩ ἀρχαίου	τῆς ἀναστάσεως Φλ. Αἰλ. Φλαβιανοῦ Ἀσίας ἀρχιερέων καὶ ἀρχιερέων
12	καὶ ἐνδόξου ἐκ προγόνων ᾧ γένους· ᾧ vacat	20 ἐγγόνου, ἀνεπιτοῦ καὶ συγγενοῦς συνκλητικῶν, 24 τοῦ πατρὸς ᾧ αὐτοῦ ᾧ
16	προνοησάμενον	

[18. Fl. Ael. Flavianus may be identical with Flavianus in *SEG* LIV 1029 and a relative of Αἰλία Λαιβύλλα (D.Campanile, *I sacerdoti del Koinon d'Asia* [Pisa 1994] 143 no. 169), Chaniotis.]

1105. Aphrodisias. Honorary inscription for the philosopher T. Aurelius Alexandros, ca. 200 A.D. *SEG* LIV 1031. R.W.Sharple, *BICS* 48 (2005) 47-56, examines the inscription as to the information it provides about T. Aurelius Alexandros junior, the dedicator of the text. S. argues that the term διάδοχος 'was applied to the imperially appointed holders of the chairs of philosophy at Athens'. He tentatively suggests that there was a Peripatetic school at Aphrodisias, given the fact that Alexander's homonymous father was also a philosopher (who may have been the author of 'On Fever') and that with Adrastus of Aphrodisias there was a leading Peripatetic in the first half of the 2nd cent. A.D. in the city.

1106. Aphrodisias. Honorary epigram on the base of the restored statue of Fl. Eutolmios Tatianos, shortly before 450 A.D. *SEG* XV 661; XLVII 1555; *ALA* 37; Merkelbach-Stauber, *SGO* I 02/09/24. C.W.Hedrick Jr., *History and Silence. Purge and Rehabilitation of Memory in Late Antiquity* (Austin, TX 2000) 128/129 (text and translation), discusses this epigram as an example of rehabilitation (sc. of Tatianos by his homonymous grandson; cf. *SEG* XLVII). The form which the silence on the honorand's disgrace takes is significant: the destructive effects of time (cf. L. 3: ἀλλὰ με πανδαμάτω χρόν[ος] ὥλλυνεν) and combatting them by creating things that last (here the restoration of the monument) are themes common in historiography. 'This larger historiographical issue is inevitably raised by the procedures of the *damnatio memoriae*' (129).

1107. Aphrodisias. Various epigrams, 5th/6th cent. A.D. *ALA* nos. 38, 73/74, and 155 (= Merkelbach-Stauber, *SGO* I 02/09/03, 02/09/13, 02/09/15, 02/09/31). G.Agosti, *art.cit.* (cf. our lemma no. 2009) 18-23, shows that Nonnos and his followers (the school of 'modern poetry') had a prevailing influence on the style, meter and formulas of these epigrams. We note the main terms and formulas discussed (always with parallels). No. 38 (ca. 450 A.D.?; A. 19/20: ἴδιον, the alliteration γλυκερῶ γενετῆρι, and τιθήνη (verse 1), ὅμμα τιταίνων (verse 4; in Nonnos nearly always qualified by an adjective); no. 73 (late 5th/early 6th cent. A.D.; A.

20/21): πρωτόθρονος (referring to a high rank in the βουλή; connected with βουλή also in Nonnos, *Par. Io.* 11.190 and *SGO IV* 21/05/02: common model?); no. 74 (late 5th/6th cent. A.D.?; A. 21/22): αειζώνων (Nonnos, *Par. Io.* 1.34; 6.37; 19.198 = 223; likewise with religious connotation in *SGO IV* 22/05/06 = *IGLS* 1599; the association with μνήστis in our epigram is a 'iunctura inedita'); no. 155 (5th/6th cent. A.D.; A. 22/23): διάκτορος ἥπιος ἀνὴρ (cf. Nonnos, *Par. Io.* 18.106: διάκτορος ἄγχιος ἀνὴρ; for διάκτορος in the sense of 'deacon' cf. *ibid.* 12.102); εὐσεβής at the beginning of a verse; λοιμός αἴσα: variation of λοιγός ἄτη in verse 7 of the Aphrodisias epigram *ALA* 37 = *SGO I* 02/09/24 (*SEG XV* 661; *XLVII* 1555)?).

On 23 note 105 A. adds some observations on the fragmentary epigram *ALA* 100 (*SGO I* 02/09/97; 6th cent. A.D. or perhaps later): parallels in Nonnos, *Par. Io.* for θεόποις and θεοδέγμων; the θεοδέγμων κήπος is the garden where Christ was buried according to John 19.42 (cf. *Par. Io.* 19.213).

1108. Aphrodisias. Fragmentary inscription, 2nd cent. A.D. *MAMA VIII* 430. C.Kokkinia, *ZPE* 151 (2005) 259-262 (ph.), re-examines the inscription, arguing contra *MAMA* that the text is not complete. It rather preserves 'the ends, or in any case the right parts, of six lines belonging to a longer text' (261). She suggests placing the inscription in the context of a series of documents from Aphrodisias dealing with exemption from taxes on iron or nails (cf. *Aphrodisias and Rome* 15 [with *SEG XXXIII* 855] and 51; *SEG L* 1096): 'MAMA VIII 430 most likely carried yet another document, the fourth such text from Aphrodisias, relating to an important privilege of tax-exemption' (262). The following reconstruction is suggested:

4 [-----] καλύ-
[ει? -----] ΕΙ Ο ΤΟ
[-----] ἐπίτρο]πος τοῦ
[Σεβαστοῦ? -----] σιδήρου
[χρήσεως? -----] ΤΗΝΔΕ
[-----] χρή?]σιν ΕΠΙ
[-----]

MAMA reconstructed a complete text: καλύει ὁ τόπος τοῦ | σιδήρου ἢ τὴν δέσιν ΕΠΙ vacat.

1109. Apollonia Salbake. Honorary inscription for L. Antonius Zenon Megas Aristeus, Imperial period. *SEG XXXVII* 855. E.Miranda, *PP* 60 (2005) 382-385, republishes the inscription with a few changes and a brief commentary [now also ead. in T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli - Denizli-Hierapolis Arkeoloji Müzesi Yunanca ve Latince Yazılı Eserlerin Kataloğu*. *Denizli Yöresinden Gelen Yazıtlar* (Naples 2008) 51 (ph.; Italian translation)]. In LL. 2-3 she writes Μ[ε]γαν Ἀριστῆ (μ[ε]γαν ἄριστῆ, *SEG*), interpreting these words as part of the honorand's name. The man belongs to the family of the Antonii Zenones, many members of which are mentioned in several cities of Caria and Phrygia. Two further inscriptions in the Denizli

Museum name other family members: our lemma no. 1426 from Laodikeia on the Lykos and *IGR IV* 882 from Themisonion.

1110. Bargylia. Honorary decree for Poseidonios, ca. 150-100 B.C. *IJasos* 612; *SEG XLIV* 867. F.Coarelli, *Studi Ellenistici* 16 (2005) 229-240, suggests that Cn. Domitius Abenobarbus, who is to be identified with the consul of 122 B.C., in his capacity of *propraetor* led the naval operations against Aristonikos and operated from Bargylia; after the victory over the pretender he may have been one of the ten legati who were entrusted with the organization of the province of Asia. In the course of his actions against Aristonikos' fleet he may have won a victory at Samos or Ikaros, for which reason an honorary inscription for him was erected there (*IG XII.6.351*).

1111. Bargylia. Decrees concerning the festival of Artemis Kindyas, 2nd cent. B.C. *SEG XLV* 1508; *XLVII* 1560; *L* 1100/1101. S.Hotz, in C.Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 59-65 (German translation), discusses the regulations for the festival of Artemis Kindyas in the light of the concept of 'ritual dynamics'.

1112. Herakleia Salbake. Dedication to Zeus Ktesi(o)s Patrios, Imperial period. *MAMA VI* 87. E.Miranda, *PP* 60 (2005) 385-387 (ph.), republishes the inscription and compares the iconography of Zeus with *I.Laodikeia* 63 and *SEG XXXI* 1127 (T.Ritti, *EA* 34 [2002] 53/54 [now also F.Guizzi in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 31 (ph.)].

1113. Hyllarima. Lists of priests, sales of priesthoods, and leases of land, 4th cent.-after 197 B.C. During a survey by a French-Turkish team in Caria, an inscribed fragment was discovered which constitutes the left part of a stele with a Carian-Greek bilingual inscription; the right part has been found and published by A.Laumonier, *BCH* 58 (1934) 345-376 no. 39 (*LSAM* 56; right part of A and the entire texts B and D). I.-J.Adiego, P.Debord, E.Varinlioglu, *REA* 107 (2005) 601-653, publish the new fragment (C) and present the full text with French translation and detailed commentary. I.-J.A. deals with the Carian text (603-620) and gives an overview of the current knowledge of the language (640-653); P.D. and E.V. are responsible for the Greek text (621-639).

A: List of priests, 263/262 B.C. Laumonier 345-351. On the front face, column A (ph.), immediately following the Carian text no. 5, which ends with two letters at the beginning of L. 1 of the Greek text. The list enumerates priests of consecutive years, not a college.

Ἀγαθῆι Τύχῃ
Βασίλευόντων
Ἀντιόχου καὶ τ-

4 οὐ νόιο Α[ν]-
τιόχου ἐνάτω καὶ
τεσσαρακοστοῦ

8	[[έτους· οἶδε ιερείς]] τοῦ	12	Ἀριστοδήμου,
	Ἀπόλλωνος·		Πλείσταρχος
	Ἀριστόδημος		Ἑρμοκράτους,
	ὁ τοῦ Τοννου,	16	Ἑρμίας Διοδώρο[υ]
	Τοννου· ὁ τοῦ		[---]σ[-----]

Underlined letters are on the fragment found by L. II 4. in fine, A in the place of [v], L. II 5-7. Seleukid era, D.-V., who add that, although it is not clear whether the inscription was inscribed before or after the defeat of Antiochos I at the battle of Sardis (263/262 B.C.), it shows that the region south of the Maeander was not (for a long time) lost for the Seleukids II 9-12. the priesthood was most probably hereditary, D.-V., II 10-11. the name Τοννου is new, D.-V.

B. List of priests, 4th cent.-ca. 250 B.C., and sale of a priesthood, ca. 197 B.C. Laumonier 351-372. On the front face, column B.

4	Ἱερεῖς θεῶν πάντων·
	Ἑρμιᾶς Φανέω Ἑρμιάδος·
	ιερεὺς θεῶν πάντων·
	Ὑσσώλλος Ἀρρίσιος·
8	Ἀγαθὴ Τύχη· ἐπ' ἱερέως
	Ἀγλουμβρότου, Πανάμου εἰ-
	κάδι· ἐπὶ τοῖσδε ἐπρίατο τὴν
	ιερωσύνην Λέων Θεωδώρου
12	παρὰ Ὑλλαριμέων διὰ βίου δρα(χμῶν) ξρ' (?)
	Διὸς Οαλοῖνου, Ἑρακλείους, Γῆς,
	Κανήβου, Διὸς Καθαρισίου,
	Ἀπόλλωνος Ἀποτροπαίου,
16	Διὸς Ἀκραίου, Ἄρεως, Ἑρμοῦ,
	Διὸς Ονδουρέως, Διὸς Σωτή-
	ρος καὶ τοῦ Ῥοδίων δήμου καὶ δαι-
	μόνων Ἀρίστιος τοῦ Ἱμβρασι,
20	Ἑρμίου τοῦ Ἀρίστιος καὶ ἄν τι-
	νι Ὑλλαριμεῖς θυῶσιν χωρὶ τῶ[ν]
	προπεπραμένων ιερατειῶν,
	λήψεται δὲ γέρα τῶν θυομέ-
	νων ὑπὸ τοῦ κοινοῦ κεφαλᾶς
	καὶ πόδας· ἔσται δὲ ἄλειτούρ-
	γητος πάσης λειτουργίας κτλ.]

Date: 1-2: 4th cent. B.C., D.-V. (Robert, *Hellenica* VIII 11, suggested that LL. 1-4 date from the same time); 3-4: ca. 300-250 B.C.; 5 ff.: ca. 197 B.C., D.-V.; the priesthood of Agloumbrotos (eponymous Rhodian priest of Helios) is dated to ca. 197 B.C. on the basis of amphora stamps with his name, see G. Finkielsztein, *Chronologie détaillée et révisée des éponymes amphoriques rhodiens, de 270 à 108 J.-C., environs: premier bilan* (Oxford

2001; cf. *SEG* LI 1013) 192, cf. *SEG* LIII 815, D.-V. II 2. the genitive Ἑρμιᾶδος suggests that the nominative is most probably to be accented Ἑρμιᾶς, D.-V. II 2 and 16-17. the same names indicate that the priests originate most probably from the same family, D.-V. II 9. in fine, δρα(χμῶν) ξρ', L.; δρα(χμῶν) ρ', *LSAM*; D.-V. point to the problems with the first reading: the reverse order of the numerals (60 - 100), and the fact that this price for a lifelong priesthood would be rather low; on the other hand, the γέρα and freedom from duties would recompense the priest II 10. ΟΑΛΟΙΝΟΥ, M. Segre, *Rendiconti Istituto Lombardo* 70 (1937) 21-27, A. Laumonier, *Les cultes indigènes en Carie* (Paris 1958) 456 note 5; ΘΑΛΟΙΝΟΥ, L. (1934), *LSAM*; Zeus Oaloinos: Anatolian god of vegetation, agriculture, and here the vine, D.-V.; Ge is the Greek name for an Anatolian Mother of the Earth, D.-V. II 11. Kanebos: a local god, cf. Steph. Byz. s.v. Κύν, the ancient name of which is supposed to have been Κανήβιον, D.-V. II 13. Zeus Akraios: the (indigenous and Greek) god of storm and mountain heights, D.-V. II 14. Zeus Ondoureus is likely to be 'le dieu d'une localité particulière', D.-V. II 15-17. the daemons of mortals are a Carian phenomenon, D.-V. [cf. *SEG* LIV 1117 app. cr., Corsten] II 21. Hyllarima, most probably a polis already in the late 4th cent., must have been reduced to a *koinon* under Rhodian rule, D.-V. II 22. καὶ δέρματα], L., *LSAM* II 22-23. cf. C. LL. 21-24.

C: Sales of priesthoods and lease of land, ca. 197 B.C. On the left side (ph.).

4	[Λγ]αθῆι Τύχ[ηι]	20	[ρα τ]ῶν θυομέ-
	[ἐ]πὶ ἱερέως		[νω]ν ὑπὸ τοῦ δῆ-
	[Ἀ]γλουμβρ-		[μο]υ κεφαλᾶς
	[ό]του, Πανάμ-		[καὶ] πόδας· ἔσ[τ]-
8	[ου εἰκά]δι ἐπὶ τ-	24	[αι] δὲ ἄλειτο[ύ]-
	[οἰσδε ἐ]πρίατο		[ργ]ητος πάσης
	[τῆ]ν ιερωσύ[ν]-		λειτουργίας
	[η]ν Ἑρμίας Ἀ-	28	[ἀ]νείσφο[ρ]-
12	[ρι?]στοκλείου[ς]		[ος] πάσης
	[πα]ρὰ Ὑλλα[ρι]-		[εἰ]σφορᾶς
	[μέ]ων διὰ βί[ου]		three lines vacant
	[δ]ραχμῶν [---]	32	[Λέ?]ων Διονυσί-
16	[---]ΥΝΕΡΙΑ[---]		[ου ἐ]μισθώσα-
	[---]ΗΣ καὶ Ε[---]		[το παρὰ] Ὑλλα-
	[---]ς Κυρεῖα[ς]		[ριμέων εἰς πα[τ]-
	[ἐν] τῶι τεμένει[τι],		[ρικὰ] [---]
	[λήψ]εται δὲ γ[έ]-		

2-4. For the date of the priesthood of Agloumbrotos see the preceding lemma II 13. perhaps an epithet of Zeus, comparable to the Rhodian Ἑριδίμοτος?, D.-V. II 14-15. perhaps Ἑ[κά]ς[της], D.-V., who point to the popularity of Hekate in Caria.

D: Leases of land, after 197 B.C. Laumonier 372-376. On the right side.

Ἑρμοκράτης	ἐμισθώσατο εἰς]
Ἀρτεμίδωρου	4 πατρικὰ τὰ κτήμα-

		τά τε ἐγ Κορέλλοι[ς] τὰ ὄντα τοῦ Ἀπό[λ]- λωνος καὶ τῆς		χμῶν τριακοσίων τριάκοντα δύο·
8	20	Ἀρτέμιδος πάν[τα], δραχμῶν ἑκατο[v] μίας, καὶ τὰ ἐν Κα[.]· νάροις, δραχμῶ[v]		Ἀριστείδης Ἀρτέμι- νος ἐμισθώσατο [εἰς] πατρικὰ τὰ κτήματ[α] τὰ παρὰ τὸν ποταμὸ[v] δραχμῶν ἑκατον τεσσαράκοντα·
12	24	χιλίων ἑκατον ἐ[vε]- νήκοντα· ἐμισθώ[σα]- το δὲ καὶ τὰ ἐν Σιν[v]- ρι, τὰ ὄντα τοῦ Σι[νυρι]		Ἀριστεῖας Ἀρχικλέ[ους] ἐμισθώσατο ἐν Τ[ε]- μήσσω γῆν εἰς π[ατρι]- κὰ Ἀρτέμιδο[ς] - - - -]
16	28	ἐπὶ τοῖς αὐτοῖς, δρα-		

4-5. τὰ κτήμα[τα] | τὰ τε, L. || 14-15. supplements of L.Robert, *BCH* 58 (1934) 516 || 26-27. Τεμήσσω: probably a subdivision of the city of Hyllarima, D.-V. || 28. Ἀρτέμιδο[ς], L.

1114. Iasos. Iasos and the Ptolemies, 309-305 B.C. L.Migeotte, in F.Duyrat, O.Picard (edd.), *L'exception égyptienne? Production et échanges monétaires en Égypte hellénistique et romaine* (Actes Colloque d'Alexandrie, 13-15 avril 2002; *Études Alexandrines* 10, 2005) 189-203, explores the negotiations between Iasos and Ptolemy I and the ensuing political and fiscal position of the city, on the basis of *I.Iasos* 2 and 3 (Greek text; French translation). In no. 2 he suggests restoring in L. 25 ἐκ τῶν συμβολαίων (*I.Iasos*: πρὸ τῶν συμβολαίων) and translates (192 note 12): '(chefs d'accusation) [i.e., τῶν ἐγκλημάτων, L. 22] issus dans le passé des litiges (entre eux)'. M. argues that the qualifications ἐλευθέρους καὶ αὐτονόμους καὶ ἀφρουρήτους καὶ ἀφορολογήτους, occurring in the oaths in no. 2, do not all recur in the oaths actually sworn and mentioned in no. 3: ἀφρουρήτους καὶ ἀφορολογήτους disappear. In the negotiations between the city and the king or his representative the former accepted the presence of a Ptolemaic φρούριον and the payment of a σύνταξις (no. 3 LL. 4/5, 7, 14 and 25); both phenomena were not viewed as detracting from the freedom and autonomy of the city: perhaps the σύνταξις was not perceived as a permanent φόρος. The city continued to be in charge (κυρίου; no. 2 L. 6) of the revenues from the harbor and otherwise. Cf. also *SEG* LIV 1075.

1115. Iasos. Honorary decrees for foreigners, late 4th/early 3rd cent. B.C. *I.Iasos* 30-34, 37-39, 41/42, 44-50, 53-57, 59-64, 69-71. As a supplement to his republication of the inscriptions in *Bollettino dell'Associazione Iasos di Caria* 11 (2005) 22-25 [non vidimus], F.Delrieux, *ZPE* 154 (2005) 173-180, studies the texts as to their date and to the place where they were exhibited. Whereas the latter can, in most cases, be reconstructed, there are, despite numerous connections between the persons mentioned, not enough indications of a precise date; exceptions are *I.Iasos* 30 (*SEG* LIV 1074; 334-323 B.C.), 32 (315-313 B.C.), and 33 (ca. 314 B.C.).

1116. Iasos. Dedication to Zeus Meilichios, 1st cent. B.C. *SEG* XLIII 721. C.Franco, *PP* 60 (2005) 130-134 (ph.), republishes the inscription, which is the only attestation of this cult at Iasos. He briefly summarizes the results of the study of Ζεὺς Μ(ε)λιχίος in M.H.Jameson, D.R.Jordan, R.D.Kotansky, *A Lex Sacra from Selinous* (see *SEG* XLIII 630) 81-107, and suggests a connection with the 'heros tomb' in the agora, although the original context of the stone is unknown.

1117. Iasos. Amphora stamp, late 3rd-early 1st cent. B.C. In her overview of the archaeological material found during surveys in the chora of Iasos, A.Carcaiso, *PP* 60 (2005) 305-308 (ph.; dr.), publishes a double handle of a Koan amphora; on one part an oblong stamp with the name Σωπάτρου [she prints ΣΩΠΑΤΡ and resolves the 'abbreviated' name as ΣΩΠΑΤΡ[ΟΥ], but the photo seems to show the complete name, Corsten], on the other a circular stamp with a V or Λ. The date results from the occurrence of the same name in combination with the same symbol on coins assigned to the period between ca. 200 and 88 B.C.

1118. Kaunos. Dedication of Maussollos (?) to Basileus Kaunios (?), ca. 350 B.C. Purple-gray limestone base with cutting for a plinth on the upper surface, re-used in the late-antique or Byzantine wall above the Artemis sanctuary, found during the excavations; on the front, remains of an inscription in stichedon. Edd.pr. C.İşık, C.Marek in B.Brandt et al. (edd.), *op. cit.* (our lemma no. 1153 bis) II 239-247 (ph.; dr.) [now *I.Kaunos* 46]. The base may have been the middle part of a group of dedications with those to Maussollos and Hekatomnos by the Kaunians on either side (*SEG* XII 470/471, now *I.Kaunos* 47/48).

[Μαύσσωλλος Ἐ]κατόμ[νω] I - ca. 7 -] ἀ[νέθ]ηκ[εν]

1. [Πιξόδαρος] is also possible, edd.pr. || 2. most probably a dedication to Βασιλεὺς Καύνιος, thus, given the little available space, either Βασιλεῖ or τῷ θεῷ, edd.pr.

1119. Kaunos. The god Βασιλεὺς Καύνιος. *SEG* LI 1515. E.Raimond, *Res antiquae* 1 (2004) 389-408, examines the nature of the god and the history of his cult. After rejecting previous identifications with Greek gods or heroes [he does, however, not know the article summarized in *SEG* LI 1515, Corsten], R. sees in him a warrior god. His cult was established in Xanthos by Ger-gis in the late 5th cent. B.C., at the Letoon by Pixodaros (see our lemma no. 1501), and later on Kos (*I.Cos* 53).

1120. Knidos. Arbitration of Knidos between two citizens of Kos and the city of Kalymna, ca. 300 B.C. *I.Knidos* 221 (Ager, *Arbitrations* 21). A.Maffi, in F.Crevatin, G.Tedeschi (edd.), *Scrivere, leggere, interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005) [internet publication: <http://www.sslmit.univ.trieste.it/crevatin/Daris.htm>], examines the

procedural rules in connection with the term ἀνάκρισις (A LL. 67-72). He finds differences with the Athenian procedure and sees the possibility of a cross-examination of the witnesses for both sides. In A L. 70, he doubts the restoration ὑπὸ τ[οῦ μάρτυρος] without suggesting an alternative, and in LL. 71/72 he proposes [εἴ κα ἀποκρίνη τις τὸ ἐ]ρωτώμενον.

1121. Knidos. Treaty between Rome and Knidos, 45 B.C. *I.Knidos* 33; F.Canali de Rossi, *Le Ambascerie dal mondo Greco a Roma in età repubblicana* (Rome 1997) 442. On the basis of Rome's treaty with the Lycians (LL. 9-11; see our lemma no. 1452), S.Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 188, suggests restoring in LL. 11-13 [τὴν ὑπερ-σχη]ν καὶ ἐξουσίαν καὶ ἀρχήν τοῦ [δήμου τοῦ] Ῥωμαίων | [βεβαίας διατηρεῖται οὕτως ὡς ἐὰν τις κτλ.] instead of [- -]H[- τὴν δυναστείαν καὶ ἀρχήν τοῦ [δήμου τοῦ] Ῥωμαίων | [φυλασσέτω - - οὕτως ὡς ἂν TI[- -]] (*I.Knidos*).

1122. Knidos. Honorary inscription for Symmachos, presumably late 1st cent. A.D. Inscription on a marble revetment plate of a podium in a room of the stoa on the Dionysos-terrace; on the top, cuttings for the feet of a bronze statue. Ed.pr. R.Özgan, *KST* 26.1 (2005) 237/238 (Turkish) and 241/242 (German) (ph.; majuscule text).

Ὁ δᾶμος
καὶ ἂ βουλά καὶ τὸ μαμο-
νὶον καὶ ἂ γερουσία Σύμ-

4 μαχον Συμμάχου τοῦ
Ἀριστοκλείδα τὸν εὐ-
εργέταν vac. θεοῖς

[2-3. The μαμονίον was apparently an institution of the city, cf. the μνάμονες in *I.Knidos* 36 L. 11 and 73 L. 3, Corsten; cf. C.Brixhe, *BE* (2006) no. 371, who refers to two papyrological attestations quoted in *LSJ* s.v. μνημο-νείον] || 3-4. Symmachos apparently sponsored the re-erection of the stoa, as is also attested by fragments of inscribed marble revetment plates from the front of the building, ed.pr. II 3-5. Symmachos and Aristokleidas are known names in Knidos, ed.pr., who refers to *I.Knidos* 83-85 where an Aristokleidas, father of Αὐκαίθιον, is mentioned.

1122 bis. Knidos. Inscription for the Isis worshipper Theon, 1st cent. B.C./1st cent. A.D. Limestone stele (shape unspecified) found in the nekropolis; now in the excavation depot. To be published by W.Blümel in *I.Knidos* II (*IGSK* 41.2) among the Addenda. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 459 no. 305/1902 (French translation).

[...]βον καὶ θαυβάριον | [τὸν αὐτὸν νῖδον | Θέωνα Εἰσιαστάν

1123. Knidos. Dedication to Zeus Megistos, prior to the late 1st cent. A.D. Inscription on a statue base, presumably re-used in the room of the stoa on the Dionysos-terrace where our

lemma no. 1122 was found. Ed.pr. R.Özgan, *KST* 26.1 (2005) 237 (Turkish; majuscule text) and 242 (German): Θέανδρος Σιμόλου | vac. Διὶ Μεγίστῳ vac. | τιμαθεῖς ὑπὸ τοῦ δᾶμου

[1. The name Θέανδρος is rare; cf. one example each from Delos, Eubolia and Aigina in *LGN* I and IIIA, Corsten.]

1124. Knidos. Building inscription of a monumental fountain, 2nd cent. B.C. Block of an architrave of a monumental fountain by the street leading to the harbor. Mentioned by R. Özgan, *KST* 26.1 (2005) 239 (Turkish) and 240 (German) (ph.); no text; we read from the photograph, which shows only the beginning of the text.

Βουλακράτης Κλειτοφῶνος ΕΠΙΜΕ- --
----- ρθενίαν ὕδραγωγῆματος ---
vacat τὰν κρ[ά]ναν ἀνέθη[κε] T- --

1. For the name Βουλακράτης cf. *I.Knidos* 94 and 185, Ö. [otherwise, four examples from Nisyros and Rhodes in *LGN* I, Corsten; in fine, ἐπιμε[λητής], Chaniotis || 2. the term ὕδραγωγῆμα seems new; it should, like ὕδραγωγῆον, designate a water conduit, Corsten; initio, certainly [Πα]ρθενίαν, possibly the name of a fountain, Chaniotis.]

1125. Knidos. Signature of the sculptor Peithandros, ca. 300-250 B.C. Statue base, found in Knidos (stray find). Ed.pr. C.Bruns-Özgan in *Meisterwerke* 190 (ph.).

Πεῖθανδρος Ἀθαναῖος ἐποίησε

The sculptor is so far only known from Rhodes: *I.Lindos* 90 and 98 b; *AD* (Meletai) 18 (1963) 29 no. 58, W. Blümel apud ed.pr. [for the sculptor see U.W.Gottschall in R.Vollkommer, *Künstlerlexikon der Antike* II (Munich, Leipzig 2004) 201/202, Sverkos].

1126. Knidos. Funerary epigram for Antigonos, 3rd cent. B.C. *I.Knidos* 301; *SGO* I 67 no. 01/01/03. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 84 and 129/130, reprints this text (English translation) and discusses it as evidence for the cult of poets. He suggests that the epigram was composed by Antigonos himself.

1127. Knidos. Epitaph of Kleosthenes, Imperial period. Marble plaque with pediment, found in Datça, now in the museum at Marmaris. Ed.pr. W.Blümel, *AST* 22.1 (2005) 84.

Κλεοσθένης Αἰσχύλου

1128. **Knidos. Stamped amphorae.** In *Transport Amphorae and Trade* 163-169, C.G. Koehler, P.M. Wallace Matheson discuss Knidian stamps bearing the names of φρούραρχοι in addition to, or replacing, the normal annual eponymous δαμιουργοί (188-167 B.C.). They conclude that the 'phourarchs represent an internal Knidian body specific to the wine trade, one that may have included some of the amphora producers themselves' (168) rather than being mercenaries in Rhodes' employ. As to the date, 'it cannot be moved much ... away from the 188-167 range' (169).

1129. **Kodapa. Honorary decree for Hermogenes, ca. 250 B.C.** Fragment of a marble stele, found near the village of Bozalan west of Keramos (for two inscriptions from the village itself see *SEG* LIV 1164/1165). Edd.pr. A.Bresson, P.Brun, R.Descat, K.Konuk, *REA* 107 (2005) 69-81 (ph. of squeeze). The inscription provides evidence for the location of the city of Kodopa, previously known only through several Athenian Tribute Lists (*IG* I³ 260 II L. 2; 262 I L. 29; 264 II L. 21; 265 II L. 11; 267 III L. 32) and an Athenian decree (*ibid.* 71 II L. 103; cf. *ATL* I 504). The city center was certainly on the Karaman Tepe.

<p>[Ἐπὶ στεφανηφόρου Ἀρμ[- - - - -] [- - - - -]χοδόντος Ἀ[- - - - -] 8 [- - - - -]ονος, ἐκκλησία[ς κυ]- 4 [ρίας γενομένης, ἔ]δοξεν Κοδαπέω[ν] [τῶι δήμῳ· ἐπειδὴ Ἑρμογένης vac. [- - - - -] . ιος ἀνὴρ ἀγαθός v</p>	<p>[ἔστι περὶ τὸν δῆ]μον τὸν Κοδαπέ- [ων καὶ ἰδίαι τοῖς ἀπαντάσιν τῶ[ν] [πολιτῶν? πολλὰς χρε]ίας παρέχ[εται] [- - - - -]ΤΑΣ[- - - - -] - - - - -</p>
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Dated on the basis of the letter forms, ed.pr. II 1. for the magistrate cf. the same office at neighboring Ouranian (*SEG* XLII 1019 L. 1); his name may have been Ἀρμόδιος (for attestations in this region cf. W.R.Paton, J.L. Myres, *JHS* 16 [1896] 199), ed.pr. II 2-3, a second magistrate, ed.pr. II 4-5. the mention of the ethnic instead of ἡ βουλὴ καὶ ὁ δῆμος indicates that Kodapa had, at an unknown date, lost its independence and been incorporated into a larger unit nearby, ed.pr. II 8. πᾶσιν instead of ἰδίαι is also possible, cf. *IG* XI.4.811 L. 7, the latter requiring a corresponding κοινῇ in LL. 9 ff., ed.pr. II 8-9. for ἀπαντᾶω (instead of the more common ἐντυγχάνω; for a brief comment on the formula τοῖς ἐντυγχάνουσιν αὐτῶι τῶν πολιτῶν cf. D.Knoepfler, *art.cit.* [cf. our lemma no. 952] 304) cf. *I.Priene* 7 LL. 5-9, and P.Herrmann, *MDAI(I)* 15 (1965) 91-95, ed.pr. II 9. initio Κοδαπέων is also possible, ed.pr.

1130. **Mylasa. Inscription mentioning road-works, 97 A.D.** *SEG* XXXVIII 1073. In a study starting from this inscription and dealing with the logistics and transport of stones from quarries, A.Hirt, in R.Frei-Stolba (ed.), *Siedlung und Verkehr im römischen Reich* (Bern etc. 2004) 115-134, republishes the text and argues that it is not obvious that the marble quarries near Mylasa were imperial property; he tentatively suggests that Χρήσιμος may rather have overseen the transport of marble from the quarries at Dokimeion to the harbors of Ephesos and Miletos.

1131. **Mylasa. Epitaph of Moschion, late 2nd cent. B.C.** Gray-white marble block, on the upper surface lewis holes; found re-used during excavations in the southern part of Mylasa. Edd.pr. A.Kizil, W.Blümel, *EA* 38 (2005) 7/8 (ph.; German translation).

Ὁ τάφος Μοσχίωνος τοῦ Ἀριστείδου Πα[ρεμ]-
βωρδέας· ἐγένετο ἡ διεγγύησις τῆς κατ[α]-
σκευῆς αὐτοῦ ἐπὶ Φαίδρου τοῦ Ἀριστείου
4 Πανήμου ἐβδόμῃ ἀπὸντος·
τὸ δὲ ἀνάλημμα καὶ τὴν ἐξεδραν ἐπὶ Ποσειδων[ίου]
τοῦ Ἀδράστου Δαΐσιου τετρά[δι, τῇ]ν δὲ λεοντ[ίδα]
ἐπὶ Χαίρεον Περιτίου ὁ[. . . . -δεκ]άτῃ

1. A Moschion, son of Aristides, in *I.Mylasa* 102 (ca. 100 B.C.); the syngeneia of the Paremborides is so far known from Olymos only. ed.pr. II 2-4, the financing of the monument was guaranteed by the pledge of a Phaidros, son of Aristides; a homonymous man, a priest of Aphrodite Euploia, is on record as stephanephoros in *I.Mylasa* 207/207B and 210, and in a list of donors (*I.Mylasa* 501 L. 15), ed.pr. II 5-6, dates of the completion of some elements and decorations of the monument, though it is not clear on which verb the accusatives depend, ed.pr., who refer for ἀνάλημμα, 'retaining-wall', to *I.Jasos* 249 and *I.Smyrna* 191 L. 10, and for λεοντ[ίς], 'lion-shaped ornament on a building' (*LSJ* s.v.), to *I.Ephesos* 3214 L. 14 (a heroon) II 6. τετρά[δι], P. Gauthier, *BE* (2006) no. 364; τετρά[τη], ed.pr. II 7. the patronymic is missing, ed.pr. II 7. ὁ[γδὴ καὶ δεκ]άτῃ, Chaniotis.

1132. **Rhodian Peraia. Amphora stamps, 3rd cent. B.C.** In their overview of the production of amphorae in the Rhodian Peraia, G.Cankardas Şenol, A.Kaan Şenol, E.Doğer, *Transport Amphorae and Trade* 353-359, present photographs of several stamps, found during the authors' excavations at Hisarönü (our nos. 1-10) and during surveys in the surrounding area (our nos. 11-16) [cf. also our lemma no. 1152]:

- (1) 353/354 no. 2: Ἱεροτέλης, which may designate a workshop rather than a single fabricant, given the long period of use (ca. 270-230/225 B.C.);
- (2) 353/354 no. 3, next to a stamp of Hieroteles (cf. here no. (1)): Θεοδα[ίστιον]
- (3) 355 no. 4: Ἄστου, 'the earliest potter of stamped amphorae in the area';
- (4) 355 no. 5: Ἄγριος (eponym);
- (5) 355 no. 6: Ἀριστίων (eponym, shortly after Agrios on our no. (4));
- (6) 355 no. 7: Νικολάου (potter; name around a rose; ca. 260-250 B.C.);
- (7) 356 no. 8: Ἀναξίλα (potter; name around a rose; active at least three years between 250 and 240 B.C.);
- (8) 356 no. 9: Διονυσίου (potter; name around a rose; ca. 230/225-220/215 B.C.);
- (9) 356 no. 10: Διονυσίου (potter; name around a cornucopia; ca. 230/225-220/215 B.C.);
- (10) 356 no. 11: Ἡράκλε(ι)τος (potter; after 220/215 B.C.);
- (11) 358 no. 14 (*SEG* XLVI 1400 no. 3): Π[ι] - - - (perhaps the eponym Ἰππόστρατος);
- (12) 358 no. 15 (*SEG* XLVI 1400 no. 2): Ν[ι] - - - (eponym or fabricant, perhaps the eponym Νίκων in the period of Hieroteles (our no. (1)));
- (13) 358 no. 16 (*SEG* XLVI 1400 no. 1): Ἐπιχαρ(μος) (eponym);

(14) 358/359 no. 17 (*SEG* XLVI 1409 no. 1): ἐπὶ Τιμοκλέους (eponym);

(15) 358/359 no. 18 (*SEG* XLVI 1409 no. 2): Ἀπολλωνίδα (eponym; Ἀπολλωνίδας, *SEG*);

(16) 358/359 no. 19 (E.Doğer, G.Cankardas Şenol, *Arkeoloji Dergisi* [Izmir] 5 [1997] 40/41 nos. 9/10): Βόηθ(ος); cf. a stamp with the same name in a monogram: F.Henninger in V.Milojčić, D.Theocharis (eds.), *Demetrias I* (Bonn 1976) 130 no. 174 [where the monogram is read Βούθηρος, Corsten].

1133. *Stratonikeia. The κρήνη Παρθενική*. M.Ç.Şahin, *EA* 38 (2005) 13/14, argues that the κρήνη Παρθενική, mentioned in *I.Stratonikeia* 220a (Panamara), was not located in Panamara (A.Laumonier, *Les cultes indigènes en Carie* [Paris 1958] 310), but in Stratonikeia itself; also, the priest Τι. Φλά. Εὐδημος (LL. 1-3) was sent as ambassador to Rome (LL. 6/7) by Stratonikeia, not by Panamara. He identifies the fountain with the fountain-house between the two entrances of the main city gate in the north of the city, where an over-lifesized statue of Athena Parthenos and four smaller statues were found, among them portraits of a couple. Ş. sees in the latter a representation of Τι. Φλά. Εὐδημος and his mother-in-law Φλα. Ἡραεῖς (LL. 15-17), who paid for the construction of the fountain-house. He then points to a problem concerning the dates suggested for the fountain-house, the portraits and the inscription: the fountain has been dated to soon after 200 A.D., the portraits to around 460 A.D., whereas the priesthood of Eudemos and Heraïs is thought to have been between 96 and 98 A.D. [see *EBGR* 2005 [2008] 230/231 no. 31, where A.Chaniotis suggests that 'the κρήνη Παρθενική was not the fountain where Athena Parthenos was found, but a fountain that owed its name to the fact that it was visited by maidens or that its water was used for nuptial rites'; cf. for doubts concerning the date cf. also M.Sève, *BE* (2006) no. 25, who in addition suggests comparing the inscription with *SEG* XLI 1003 II LL. 79/80].

1134. *Stratonikeia. Dedication to Zeus Labra(u)ndos, Imperial period*. Marble altar with relief of a double axe, inscription on either side of the handle; in the museum depot at Stratonikeia. Ed.pr. T.Özhan, *EA* 38 (2005) 19 no. 11 (ph.; English translation).

Ζωπ(η)ύρα | Δεῖ Λαβρίανδου κ(α)τὰ πρόστα[γ]μα

[Date: Imperial period (letter forms), Corsten] II 2-3, read Δεῖ Λαβρίανδω, ed.pr., who for other dedications to the god refers to *I.Stratonikeia* 813 and 1109.

1135. *Stratonikeia. Dedication to a god with the epithet Καθημερινός, Imperial period*. Marble altar; in the museum depot at Stratonikeia. Ed.pr. T.Özhan, *EA* 38 (2005) 19 no. 12 (ph.): [Κ]αθημε[ρ]ινῷ Εὐρηναῖο[ς] | εὐχαριστήριον

1. Καθημερινός: epithet of a deity, perhaps Helios, 'since the sun rises daily'; for the cult of Helios in Lagina and Stratonikeia cf. *I.Stratonikeia* 504 and 1104; *EA* 29 (1997) 98/99 no. 17, ed.pr.

1136-1144. *Stratonikeia. Epitaphs, Imperial period*. T.Özhan, *EA* 38 (2005) 15-18 nos. 1-5 and 7-10 (ph.), publishes several epitaphs from the museum depot at Stratonikeia (except no. 9) and republishes *I.Stratonikeia* 1381 with a photograph (no. 6).

1136: 15 no. 1. *Mousa*. Round marble altar.

Εὐτυ[χ]ος Τιβε(ρίου)
Φλα(βίου) Θεο[δ]όρου θρε-
πτὸς τῆς ἰδίας γυ-
4 ναϊκὸς Μούσης

μνεῖας ἔνεκεν· ἔ-
τερος οὐ τεθήσεται
εἰ μή τις συγγενεὺς

[1-3. Eutychos probably is Theodoros' home-born slave, Pleket] II 7. συγγενεὺς for συγγενέος or συγγενοῦς, ed.pr.; rather συγγενεὺς for συγγενής, C.Brixhe, *BE* (2006) no. 367 with reference to Brixhe, *Essai*² 57/58.

1137: 15 no. 2. *Tryphosa*. Marble stele.

Τρυφώσης | τῆς Ἀρχαιοκόρας μνε[ι]ας ἔν[ε]κεν

1-2. No attestation of the name Ἀρχαιοκόρα in Pape-Benseler or *LGNP*, ed.pr.

1138: 15 no. 3. *Fl. Cl. Mousarion*. Stele.

Φλ(αβία) Κλ(αυδία) Μουσαρίω οἱ πατέρες | μνίας χάριν

[1-2. For the name Μουσαρίων see F.Bechtel, *Die Attischen Frauennamen nach ihrem Systeme dargestellt* (Göttingen 1902) 71; *LGNP* II s.v.; *SEG* XXXVIII 1107; XLV 2278; for names in -ιον cf. *SEG* LIV 1145, Sverkos].

1139: 16 no. 4. *Alexandros*. Square marble altar.

Ἡ σύνβιος καὶ | οἱ φίλοι Ἀλεξάνδρῳ μνίας χάριν

1140: 16 no. 5. *Hermes*. Marble stele.

Ἰρηναιῖος Ἑρμῇ | τῷ πατρὶ | μνεῖας | χάρι[ν]

1-2. Ἰρηναιῖος = Εἰρηναιῖος, ed.pr.

1141: 17 no. 7. *Antigraphios*. Altar.

Μελιτί[ν]η
θρεπτή [ῆ]

4 Ἀτιμήτου
Ἀντιγραφί-

φ ἀνδρὶ vac.
μετὰ τῶν τέ-

κων νμί-
ας χάριν 8

2. In fine, a vacat is also possible, ed.pr. ll 4-5. the name Ἀντιγράφιος is 'very unusual', ed.pr. [in fact, there is no other attestation, Corsten]; ed.pr. quotes M.Ç.Şahin: 'Antigraphios probably resembled his father and for that reason he may have been given such a name'.

1142: 17 no. 8. **Chrysippos**. Round marble altar. Inscription **A** in smaller script above **B**.

A Νεόφυτος Χρυσίππ[ω]
τῷ ἀδελφῷ νμίας χάριν

B Χω(τ)άριον Χρυ-
σίππω νμίας
χάριν ☞

B 1. ΧΩΠΑΡΙΟΝ, lapis.

1143: 17 no. 9. **Diognetos**. Marble stele, found in 2004 in the northern part of the gymnasium.

Μουσάριν Δι-
ογήτῳ τῷ ἰ-

δίῳ ἀνδρὶ μ-
νίας ἐν[εκεν] 4

1. Μουσάριν: shortened form of Μουσάριον, ed.pr. || 2. the omegas have different shapes; the first one is cursive, ed.pr.

1144: 18 no. 10. **A family**. Square marble altar. **A-C** on the front (**A** on the upper moulding, **B** on the shaft, **C** on the lower moulding), **D** on the right side.

A [Ι]Χ[2-3]ΑΡΙΣΒΗΣ τῆς
γυναϊκὸς Ἀντίοχος
νμίας χάριν ☞

C Ἀντιόχῳ τῷ πατρὶ
[Α]ρίστων καὶ Ἀντίοχος
[μν]ίας χάριν

B Ἐπαφρᾶ τοῦ
Ἀντιόχου τοῦ
καὶ Μελανθί<ου>

D Μελιτίνῃ Ἀντιό-
χου τοῦ ἀνδρὸς
νμίας χάριν

A 1. Possibly the female name Ἀρίσβη, ed.pr., who considers her Antiochos' wife [the name follows on remains of what could be another name, in which case Arisbe would be Antiochos' mother-in-law, Corsten] || since B is inscribed on the shaft of the front and consists of larger letters than the remaining texts, the altar may have originally been erected for Epaphras (nicknamed Melanthios) alone, ed.pr. [or Melanthios was Antiochos' nickname, Corsten] || D. Melitine was most probably the wife of the younger Antiochos (unless the Antiochos of A had married twice), ed.pr.

1145. **Stratonikeia**. List of donors, 188-167 B.C. Marble block, found in front of the Nymphaion south of the theater during road construction in 1985; now in the museum depot at Stratonikeia. The text is inscribed in two columns on the left part of the front. Ed.pr. M.Ç. Şahin, EA 38 (2005) 9-12 (ph.), according to whom it may have belonged to a wall of the temple of Demeter, which he locates on the site at which the stone was found. [According to the way the inscription is published, ed.pr. takes it as consisting of two texts, the first (here A) comprising the entire Col I and the beginning of Col. II, the second (here B) starting below a vacat after A, Corsten.]

Col. I

- A [- - -] Ἀριστέου τοῦ [- - - - - - - - - -]
[- -]ος Ῥο(δίου) δεδωκότος Ἰ ξ' ἡμέ[ρ]α καὶ νύξ,
[τοῖς] ἔχουσι τὰ Ἱεροκλείους τοῦ Ἑρμοφάν-
4 [του] Ῥο(δίου) δεδωκότος Ἰ ξ' ἡμέ[ρ]α καὶ νύξ,
[τοῖς] ἔχουσι τὰ Ζωΐλου τοῦ Θεμιστοκλεί-
[ους] Ἱε(ροκωμήτου) δεδωκότος Ἰ ξ' ἡμέρα καὶ νύξ,
[τοῖς] ἔχουσι τὰ Ἱεροκλείους τοῦ Ἱέρωνος Ἱε(ροκωμήτου)
8 [δε]δωκότος Ἰ ξ' ἡμέρα καὶ νύξ,
[τοῖς] ἔχουσι τὰ Μυωνίδου τοῦ Διονυσίου Ῥο(δίου)
δεδωκότος Ἰ μ' καὶ τοῖς τὰ Ἱατροκλείους
τοῦ Ἀπολλωνίου Ῥο(δίου)
12 δεδωκότος Ἰ κ' ἡμέρα καὶ νύξ,
τοῖς ἔχουσι τὰ [2-3]άρχου τοῦ Ἀν[δ]ρῶνος Λο(βολδέως)
δεδωκότος Ἰ λθ' καὶ τοῖς τὰ Θαργηλίου
τοῦ Μενεσθέως Ῥο(δίου) δεδωκότος Ἰ κδ' ἡμέρα καὶ νύξ,
16 τοῖς ἔχουσι τὰ Οὐλιάδου τοῦ Ἱατροκλείους τοῦ Οὐλιάδου Ἱε(ροκωμήτου)
δεδωκότος Ἰ λ' καὶ τοῖς τὰ Χρυσιστοῦ τοῦ Μενεκράτου Ῥο(δίου)
[δε]δωκότος Ἰ λβ' ἡμέ[ρ]α καὶ νύξ,
[τοῖς] ἔχουσι τὰ Κλινιόμα[χ]ου τοῦ Σωτηρίχου Λο(βολδέως)
20 δεδωκότος Ἰ λ' καὶ τοῖς τὰ Ἀνδρ[ων]ος τοῦ
Ἀπολλωνίου Ἱε(ροκωμήτου) δεδωκότος Ἰ λ' ἡμέρα καὶ νύξ,
[τοῖς] ἔχουσι τὰ Πύρρου τοῦ Ἀπολλωνίου Ἱε(ροκωμήτου) δεδωκότος Ἰ ι'
[καὶ] τοῖς τὰ Δημη[τρί]ου τοῦ Μέλαντος Κο(λιργέως) δεδωκότος Ἰ ι'
24 [καὶ] τοῖς τὰ [- - - - -]ους τοῦ Ἀθηνοκλείους Ῥο(δίου) δεδωκότος Ἰ ι'
καὶ τοῖς τὰ [- - - - -] τοῦ Ἀπολλωνίου Ῥο(δίου) δεδωκότος Ἰ ι'
καὶ τοῖς τὰ [Α]πολλωνίου τοῦ Εὐθύουλο Λο(βολδέως) δεδωκότος Ἰ ι'
καὶ τοῖς τὰ [Λέ]οντος τοῦ Δημη[τρί]ου Κ(ωρα)ζ(έως) δεδωκότος Ἰ ι' ἡμέρα καὶ νύξ,
28 τοῖς ἔχουσι τὰ Ἰάσονος τοῦ [- -]ου τοῦ [Μ]υδ(Κωρα)ζ(έως) δεδωκότος Ἰ ι'
καὶ τοῖς <τὰ> Ἀρ[ισ]τέου τοῦ Χρυσιστοῦ [- -] δε[δω]κότος Ἰ ξ'
[καὶ] τοῖς τὰ [Μ]ητροδῶρου τοῦ Μηνοδῶρου? Μυ(λασέως) δεδωκότος Ἰ ι'
[- - - - -]εῖους τοῦ [- 6-7 -] Λο(βολδέως) δε[δω]κότος Ἰ ι'
32 τοῖς τὰ Π[ο]λείτου τοῦ [- - - - -] δε[δω]κότος Ἰ ι'
τοῖς τὰ Ἐκατ[αίου?] τοῦ Ἀμύντου [-]ος δε[δω]κότος Ἰ ι'
τοῖς τὰ Δρά[κ]οντος τοῦ Θη[- -]ου Ἱε(ροκωμήτου) δε[δω]κότος Ἰ ι'

- [τοῖς] ἔχουσι τὰ Φανίου [τ]οῦ Λέοντο[ς τ]οῦ Φανίου Ἱε(ροκαμήτου) δεδωκότος [L.]
 36 [-]ΕΟ[-]-----]ΤΟΥ[-]----δε[δω]κότος [L.]
 vacat

Col. II

- 40 δεδωκότος [L.] [καὶ] τοῖς τὰ [-]-----]
 τοῦ Ἀ[ρι]στ[ο]κράτου Ἱε(ροκαμήτου) δεδωκότος [L.]
 καὶ τοῖς [τ]ὰ Λυσάνδρου τοῦ Λέοντος
 δεδωκότος [L.] ἡμέρα καὶ νύξ.
 44 τοῖς ἔχουσι τὰ Διοδώρου τοῦ Μυνιδίου Πο(δίου)
 δεδωκότος [L.] καὶ τὸ εἰς τὸ τέμενος
 τῆς Δήμητρος
 vacat

- B Τοῖς ἔξω πωλὼν Ἀρτεμεισι-
 ὄνος vac. η' vac. εἰ' vac. ζκ'
 Ἑκατησιῶνος β' vac. ι' vac. ηι' εκ'
 4 Διοσθεῶνος ε' vac. γι' vac. ακ' ΠΠ' (?)

Dated on the basis of the letter forms and the fact that several Rhodians are mentioned II A 33. [A]o(βολδέως), [K]o(λιονέως) or [P]o(δίου), ed.pr. II 43-44. Π on the left margin between the lines, ed.pr. II 45-46. a cult of Demeter in the city is already known through *I.Stratonikeia* 1124; the donations were perhaps destined for mysteries of the goddess, so that we may have to understand τοῖς ἔχουσι τὰ (μυστήρια) throughout the text, ed. pr.; A.Chaniotis, *EBGR* 2005 [2008] 230 no. 30: 'It seems that the owners of property, which had previously belonged to individuals who had made contributions, received a privilege of some kind, valid both day and night'; cf. also C.Brixhe, *BE* (2006) no. 368 II B 4, in fine, a numeral in the shape of two pis in ligature with a wavy line above, ed.pr.

1146. Sebastopolis. Honorary inscription for a benefactor, late 2nd cent. A.D. *La Carie* 320 no. 172. S.Mitchell, in id., C.Katsari (edd.), *op.cit.* (our lemma no. 1999) 94-96, reprints the inscription (English translation) and argues contra L.Robert that olives were grown and oil produced in the region of Sebastopolis and not bought elsewhere and transported to the city. For the distribution of olive oil (in most cases of local origin) in gymnasia, especially during periods of shortages, he refers also to *TAM* V 2.975; *I.Ephesos* 3071 LL. 7-9; *I.Magnesia* 179 LL. 25-28; *I.Stratonikeia* 203, 205, 218, 310/311, 678, 1046 (with II.2 addenda pp. 32/33); Wilhelm, *Akademieschriften* II 414-437.

1147. Tabai. Dedication to the demos, ca. 100 B.C. White marble block in the museum at Denizli, on one face of which is engraved the *senatus consultum* *OGIS* 442 (republished as, e.g., *MAMA* VI 162; Maier, *Mauerbauinschriften* I 75); the left face contains a dedication,

ed.pr. E.Miranda, *PP* 60 (2005) 381/382 [now also F.Guizzi in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 8 (ph.; Italian translation)].

- [-]---ca. 9---]ένωνος
 [-]ca. 4---]ΗΙ[-]ca. 4---]ης Απολλωνίου
 [άγορα]νομήσαντες
 4 ανέθηκαν τὴν ψαλίδα
 τῶι δήμῳ

Date: the inscription is prior to the *senatus consultum*, which was engraved after the Mithridatic Wars, ed.pr. II 4. ψαλῖς is either an arch or a niche; the inscription was thus most probably incised on a monumental arch, ed.pr.

IONIA

1148. Didyma. The Hydrophoroi of Artemis Pyth(e)ia. M.-C.Marcellesi, in M.-F.Baslez, F.Prénot, *Prosopographie et Histoire religieuse* (Paris 2005) 85-112, studies the female ὑδροφόροι on record in Milesian and Didymaeian inscriptions between the 3rd cent. B.C. and 3rd cent. A.D.: 119 women (*I.Didyma* 218, 227 c, 235, 237, 243, 245, 258, 269, 276, 278, 280/281, 287, 293, 307-388; *Milet* I.7.265; *SEG* XXX 1286). Text and French translation of *I.Didyma* 312, 330/331 and 403. The following aspects are discussed: activities of hydrophoroi (sacrifice; libations; celebration of mysteries; διανομαί for γυναῖκες and παρθέναι; further euergetic activities); age (ἀμφιθαλής; in most cases young, unmarried girls, often assisted by older next-of-kin; six years of age in *I.Didyma* 331); duration and reiteration of the function; other functions held by hydrophoroi (cf. especially *Milet* I.7.265); familial context of the ὑδροφόροι (no monopolization by a small number of families); citizenship and civitas Romana. On 109-112 a chronologically arranged list of ὑδροφόροι. Cf. *BE* (2006) no. 344.

1149. Didyma. Oracles. See our lemma no. 2088.

1150. Didyma. Dipinto. Fragment of a vase with a dipinto in red paint. Ed.pr. U.Wintermeyer, *Die hellenistische und frühkaiserzeitliche Gebrauchskeramik, auf Grundlage der stratifizierten Fundkeramik aus dem Bereich der Heiligen Strasse* (Mainz 2004) 26 no. 216 (majuscule text; ph.): KPATOY

[This may be only the end of a name since there seem to be two or three more letters on another, non-joining fragment; perhaps Κα[λλι]κράτου?, Corsten].

1151. Didyma. Stamp on a ceramic fragment. Lower fragment of a ceramic vessel; stamp on the inside of the bottom [potter's signature]. Ed.pr. U.Wintermeyer, *op.cit.* (our lemma no. 1150) 148 Scha 8a.1 (majuscule text; ph.): Ἐρμού

1152. Didyma. Amphora stamps. G.Jöhrens, in U.Wintermeyer, *op.cit.* (our lemma no. 1150) 153-164 (ph.), (re)publishes the amphora stamps from Rhodes [cf. also our lemma no. 1132], Kos, Knidos, and those of unknown provenance, which were found in different places during the excavations from 1969 to 1990, in 1994, 1995, and 2002 [Tuchelt = K.Tuchelt, *MDAI(I)* 21 (1971); Wintermeyer = U.Wintermeyer in K.Tuchelt, *MDAI(I)* 30 (1980)].

A. Rhodes:

- (1) 155 no. A1. Tuchelt 78 no. 214: Φιλῶνδας (ca. 233 B.C.);
- (2) 155 no. A2: ἐπὶ Ξεινοφάντου (ca. 210 B.C.);
- (3) 155 no. A3: Ἀρμ(ο)σίλα (ca. 207 B.C.);
- (4) 155/156 no. A4: Κλεῖ[σμβρο]τ[ί]δα -- --]ος (ca. 195 B.C.);
- (5) 156 no. A5: Σωκράτους (ca. 203-171 B.C.);
- (6) 156 no. A6: ἐπὶ Κλεῖ[ρχ(ου)], Ἰ'Υακινθίου (ca. 198 B.C.);
- (7) 156 no. A7: ἐπὶ Σ[ωδάμου], Δαλίου (ca. 195 B.C.);
- (8) 156/157 no. A8: Δίου (ca. 195-165 B.C.);
- (9) 157 no. A9: Αἰνέας (ca. 191 B.C.);
- (10) 157 no. A10. Tuchelt 78 no. 215: [Α]ρτεμίου, Αἰν[έα] (ca. 191 B.C.);
- (11) 157 no. A11: ἐπὶ Τασικράτους (ca. 190 B.C.);
- (12) 157 no. A12: ἐπὶ Ξενοφάντου (ca. 189 B.C.);
- (13) 157 no. A13: Φιλαινίου (ca. 189-161 B.C.);
- (14) 157/158 no. A14: [Αντι]γόνου, Δάλιος (ca. 187-185 B.C.);
- (15) 158 no. A15: [ἐπ' Ἰέρ]ωνος, Ἰ [Πα]νάνου (ca. 186 B.C.);
- (16) 158 no. A16: [ἐπὶ] Φιλεδάμου (ca. 183 B.C.);
- (17) 158 no. A17: [ἐπὶ] Ἀγεμάχου (ca. 181-179 B.C.);
- (18) 158 no. A18: ἐπ' ἱερέως Ἀρχιδάμου, Ἰ Δαλίου (ca. 180-178 B.C.);
- (19) 158 no. A19: ἐπὶ Αἰνήτορος, Ἰ [Θε]σμοφορίου (ca. 178-176 B.C.);
- (20) 159 no. A20: ἐπὶ Νικασαίωρα, Ἰ'Υακινθίου (ca. 172-170 B.C.);
- (21) 159 no. A21: ἐπὶ Ἀθανοδότου, Ἀρταμίου (ca. 170-168 B.C.);
- (22) 159 no. A22: ἐπὶ Ἀρατοφράνεως, Ἰ Δαλίου (ca. 169-167 B.C.);
- (23) 159 no. A23: [Διοκ]λείας (ca. 154-137 B.C.);
- (24) 159 no. A24: ἐπὶ -- -- -- --], Ἰ'Αγριανίου (2nd/1st cent. B.C.);
- (25) 159 no. A25: [-- --]Ο[-- --] (undated);
- (26) 160 no. A26: [-- --]ιον (undated).

B. Kos (nos. 34-38 can now, on the basis of several, clearly Koan, finds from 1971 with the inscriptions Αὐξη(-), Αὐξησ(-), and Αὐξησι(-), be attributed to Kos, see 'Nachtrag' on 164):

- (27) 160 no. A29: Δώρον (undated);
- (28) 160 no. A30: Ζήνωνος (Hellenistic period);
- (29) 160 no. A31. Wintermeyer 136 no. 83: Ζωπύρου (ca. 370-360 B.C.);
- (30) 160/161 no. A32: Θεωδω(-) (Hellenistic period);
- (31) 161 no. A33: Νικία Ἰ Σατύρου (Hellenistic period; fabricant and eponym, or name and father's name?);
- (32) 161 no. A34: Σωπ[άτρου] Ἰ ἐπὶ Νι[κομήδ(ου)] (undated);
- (33) 161 no. A35: Σωπάτρου (ca. 150 B.C.);
- (34) 162 no. A39: Αὐξη(-) (3rd/2nd cent. B.C.);

- (35) 162 no. A40: Αὐξη(-) or Αὐξησι(-) (3rd/2nd cent. B.C.);
- (36) 162 no. A41: Αὐξ(-) (3rd/2nd cent. B.C.);
- (37) 162 no. A42: retrograde Αὐξησι[ι(-)] (3rd/2nd cent. B.C.);
- (38) 162 no. A43: retrograde Αὐξησι(-) (3rd/2nd cent. B.C.).

C. Knidos:

- (39) 161 no. A36: some letters in ligature (ca. 240-220 B.C.).

D. Unknown provenance:

- (40) 162 no. A37. Tuchelt 78 no. 216: Ἀπολλ(λ)ᾶς (2nd cent. B.C.);
- (41) 162 no. A38: Ἀπολλο(-) (2nd/1st cent. B.C.);
- (42) 163 no. A44: [Β]οτα(-) (4th-2nd cent. B.C.);
- (43) 163 no. A45: [Β]οτα(-) (Hellenistic to Imperial period);
- (44) 163 no. A46: [Ε]ιρηνία (Hellenistic period?);
- (45) 163 no. A47: [Π]ασί(α) (Hellenistic period);
- (46) 163 no. A48: Πασία (Hellenistic period);
- (47) 163 no. A49: [- - -]ΝΙ[- - -]ρα (undated).

1152 bis. Ephesos. City government. Cf. S.Dmitriev, *op.cit.* (see our lemma no. 1990) 265-286.

1152 ter. Ephesos. The so-called Serapeion. P.Scherrer, in A.Hoffmann (ed.), *Ägyptische Kulte und ihre Heiligtümer im Osten des Römischen Reiches* (Byzas 1 [Istanbul 2005]) 109-138, tentatively suggests identifying the complex not with a Serapeion, but with the Μουσείον known from inscriptions from the Trajanic period onwards (*I.Ephesos* 719, 852, 1161-1169, 1386, 2065, 2304, 3068, 3239, and 4101a/b).

1153. Ephesos. The role of L. Cusinius, 30-ca. 50 A.D. *SEG XXXIX* 1176 E; *XLIII* 766; *I.Ephesos* 659 B, 660 B, 716, 2246 A, 4119/4120 (cf. some coins: *RPC* 1 2623-2625). F. Kirbihler, *JÖAI* 74 (2005) 151-173, examines the inscriptions mentioning L. Cusinius L. f. Velina (which he takes to refer to the same person) and attempts to define the functions he exercised as ἐπίτροπος τῆς πόλεως and ἐπίσκοπος. After comparing the few other occurrences of the term ἐπίσκοπος (see our lemma no. 1967 bis), he suggests that L. Cusinius was appointed by an authority outside the city of Ephesos (governor or emperor) in a period of difficulties, which may have been caused in part by the earthquake in the early 20s. It may be envisaged that L. Cusinius replaced the γραμματεὺς τοῦ δήμου (at least, none is known in this period) in order not to create a struggle over competencies. He suggests further that Cusinius' offices could well be the precursors of the slightly later office of the *curator rei publicae/λογιστῆς* τῆς πόλεως.

1153 bis. Ephesos. Decree conferring citizenship on the potters Kittos and Bakchios, late 3rd cent. B.C. *I.Ephesos* 1420. B.Kratz Müller, E.Trinkl, in B.Brandt, V.Gassner, S.Ladstätter (edd.), *Synergia. Festschrift für Friedrich Krinzinger* (Vienna 2005) I 163-167 (ph.; dr.; German translation), conclude from the inscription that the potters Κίττος and Βάκχιος of Athenian origin received Ephesian citizenship in the hope that they would provide the city and the sanctuary with vessels for the cult and public occasions; by doing so, they were expected to re-invigorate the production of black glazed pottery. They may also have to be connected with the production of Athenian-type prize-amphorae in Ephesos.

1154. Ephesos (area of: Apateira). The funerary foundation of Peplos, end of the 1st cent. A.D. *SEG* XXXIII 946; L 1173*. W.A.Daszewski, in *La mosaïque gréco-romaine* IX 1148/1149, briefly discusses LL. 12/13 and concludes that M.Donderer's interpretation, summarized in *SEG* L, is 'both interesting and tempting'; on the other hand he does not subscribe to D.'s suggestions that Egypt neither made ἐμβλήματα for local needs nor exported them abroad.

1154 bis. Ephesos. Ceramic stamp, early 1st cent. A.D. Kalathos-type bowl with stamp, found on the 'Staatsmarkt'. Ed.pr. V.Mitsopoulos-Leon in B.Brandt et al. (edd.), *op.cit.* (our lemma no. 1153 bis) I 205 and 208/209 (dr.). ΕΥΑΠΕΤΟ

εὐάρεστο(ν δῶρον), ed.pr. [or the personal name Εὐάρεστο(ς), a potter's signature, Corsten].

1155. Ephesos. Graffiti and dipinti in 'Hanghaus 2', Imperial period. H.Taeuber, in H.Thür (ed.), *Hanghaus 2 in Ephesos. Die Wohneinheit 4. Baubefund, Ausstattung, Funde* (FiE VIII 6; Vienna 2005) 132-143 (ph. or dr.; German translations), (re)publishes numerous graffiti and dipinti on wall-paintings. For the new texts see our lemmata nos. 1156-1242, for the published ones the following comparatio numerorum [Langner = M.Langner, *Antike Graffitizeichnungen. Motive, Gestaltung und Bedeutung* (Palilia 11; Wiesbaden 2001); Strocka = V.M.Strocka, *Die Wandmalerei der Hanghäuser von Ephesos* (FiE VIII 1; Vienna 1977)];

SEG	Taeuber	Langner	Taeuber
XLIX 1481	GR 54	no. 1015	GR 80
1482	GR 59		
1483	GR 114		
LIII 1291	GR 54	Strocka	
		ill. 194	GR 1; 4
		195	GR 17
		196	GR 11-13
		455	GR 23 [cf. our lemma no. 1167]
<i>I.Ephesos</i>			
555	GR 28		
599	GR 73 [cf. our lemma no. 1204]		

1156-1242. Ephesos. Graffiti and dipinti in 'Hanghaus 2', Imperial period. Ed.pr. H.Taeuber in H.Thür (ed.), *op.cit.* (our lemma no. 1155) 134-145 (most with ph.; dr.; German translations) [for several republished items cf. our lemma no. 1155]. GR 2-23 are dated to "phase II", GR 26-68 to "phase III", GR 70-117 to "phase IV", GR 120-128 to "phase IV".

1156: 134 no. GR 2. **Isopsephistic riddle.** In 'Raum 7' on the wall with the fresco of Sokrates, next to Sokrates on the right. ἐμνήσθη ὁ καλὸς τῆς ἰκαλῆς ἥς ὁ ἀριθ(μὸς) αὐοε'

2. The letters add up to the number 1475; for this kind of riddle cf. J. and L.Robert, *BE* (1983) no. 337, ed.pr.

1157: 134 no. GR 5. **Label.** In 'Raum 7' on the wall with the fresco of Sokrates, below the baseline: Σω[κρ]άτης

1158: 134 no. GR 6. **Commemoration.** In 'Raum 7' on the wall with the fresco of Sokrates, at right below Sokrates: ἐμνήσθη(η) vacat

1159: 134 no. GR 7. To the upper right of GR 6: ἐπὶ Φ(---)

Perhaps either a date with the abbreviated name of an official or the Egyptian month name Ἐπ(ε)ῖφ, ed.pr.

1160: 134 no. GR 8. **Commemoration.** In 'Raum 7' on the wall with the fresco of Sokrates, at left below the baseline: Σωκράτης ἰ ἐμ(νήσθη)

1161: 134 no. GR 9. **Label.** Left below GR 8: Σωκράτης

1162: 135 no. GR 14. **Benediction.** In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco on red background: εὐτύχει IN

In fine perhaps the beginning of a name, ed.pr.

1163: 135 no. GR 15. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco: Φ

1164: 135 no. GR 16. In 'Raum 7' on the wall with the fresco of Sokrates, on a removed fresco, unintelligible remains of three lines: MA vac. I vac. IN I OMHOX

1165: 135 no. GR 18. Fragment found in 'Raum 19/14a', probably from the upper floor; on red background: εὐποτ[- - -]

Ed.pr. tentatively suggests εὐποτ[ος οἶνος], 'wohlschmeckender Wein'?

- 1166: 135 no. GR 20. Fragment found in 'Raum 19/14a', probably from the upper floor; on red background.

[- -]εις καὶ ἀμαχεὶ σ[- -] καὶ εὐχαριστῶν | [- -] γυναικὸς καὶ μ[- -]

1. ἀμαχεὶ: adverb of ἄμαχος, ed.pr. || 2-3. Probably part of an acknowledgment to a host or a circle of females, ed.pr.

- 1167: 135 no. GR 22. Fragment in 'Raum 14d', on red background: Εὐέλπι[στος? - -] | κα[- -]

Perhaps to be combined with GR 23 (Strocka, ill. 455 [see our lemma no. 1155]): Εὐέλπιστος [ἐμνήσθη τῆς] | κα[λῆς] ξενίας, ed.pr. || 1. Εὐέλπιστος: the name is also attested in a funerary inscription from Ephesos (cf. SEG XXXIII 957), ed.pr.

- 1168: 135 no. GR 24. **Commemorations.** Fragment in the peristyle 21.1 of the upper floor.

[- -] ἐμνήσθη τῆς καλῆς [ξενίας]

[- -] ἐμνήσθη τῆς κα[λῆς] ξενίας

vacat of ca. 4 cm

[- -] ἐμνήσθη τῆς κα[λῆς] ξενίας

3. In smaller script by another hand, ed.pr.

- 1169: 136 no. GR 25. In 'Hof 21', on the western corner pillar (south face) of the north wall. Large number of epsilons of archaic type together with some digammas and etas, perhaps an accounting of a delivery.

- 1170: 136 no. GR 26. In 'Hof 21', on the western corner pillar (south face) of the north wall: Ρώμ(η)

Most probably an invocation of the Dea Roma, cf. our lemma no. 1204, ed.pr.

- 1171: 136 no. GR 27. **List of food items.** In 'Hof 21', on the western corner pillar (east face) of the north wall.

νιω
Σάμια θ'
μακρά γ'

4 Ἀμίν(ν)ην
λάγυρος
γ'

The text probably deals with the delivery of wine; ed.pr. || 1. maybe the ending of a personal name (e.g. that of the recipient of the delivery), ed.pr. || 2-3. measured in κεράμια, ed.pr. || 4. Ἀμίν(ν)ην:

derivative of Ἀμιν(ν)αῖος, an Italian wine (cf. e.g. Plin., *NH* 14.4.21), ed.pr. || 5. λάγυρος: a belly-shaped bottle of wine with a long neck, ed.pr. || 6. the meaning of the gamma is not clear, ed.pr.

- 1172: 136 no. GR 30. **Account.** In 'Hof 21', on the central pillar (south face) of the north wall: ἔλαβον οἱ ὕδραγωγοὶ | μη(νὶ)ς' εἰκάδι * α'

1. ὕδραγωγός: probably refers to a 'plumber' who was responsible for water supply constructions, ed.pr.

- 1173: 136 no. GR 31. **Acclamation.** In 'Hof 21', on the central pillar (south face) of the north wall. [---] | θ[---] | χρ[ι] [.....] | ἀληθω[---] | ακενὶ ξυστικῇ ἀσύνικριτε

Praise of an athlete, who may have been a member of the ἱερά ξυστικῇ σύνοδος (cf. *I.Ephesos* 1078), ed.pr. || 3. perhaps χρη[στέ], ed.pr. || 4. possibly ἀληθῶ[ς], ed.pr.

- 1174: 137 no. GR 32. In 'Hof 21', on the central pillar (south face) of the north wall: κυανὸν | καὶ . [---] | [---] ουχον

Probably some kind of instruction for craftsmen, ed.pr.

- 1175: 137 no. GR 33. In 'Hof 21', on the central pillar (south face) of the north wall: μήκος | πέδου⁶ | δοτρα | πλοτου δ⁶

3. The word is not previously attested; perhaps a derivative of δίδωμι, ed.pr. || 4. probably a misspelling of πλάτος (or, less likely, πλωτός), ed.pr.

- 1176: 137 no. GR 34. In 'Hof 21', on the central pillar (south face) of the north wall: ζητη | ὄξος | καὶ γάρος | τὶ λέγειτε

1. Imperative of ζην (instead of ζηθι), ed.pr. || 2. an Y seems to appear above Ξ; the term ὄξος can also be used for bad wine (cf. Plin., *NH* 14.75), ed.pr. || 3-4. γάρος: fish sauce, ed.pr.

- 1177: 137 no. GR 36. **Abecedarium.** In 'Hof 21', on the central pillar (south face) of the north wall: ΑΒΓΔΕΖ

Beginning of an alphabet, ed.pr.

- 1178: 137 no. GR 37. In 'Hof 21', in the eastern part of the north wall: [Ξανθίας τὸ κυσὸν
ca. 6 v . v]

The graffito was supposed to be erased, probably because of its content, ed.pr. || κυσός or κύθος?, ed.pr.

- 1179: 137 no. GR 38. **Name.** In 'Hof 21', in the eastern part of the north wall: Εὐστά-
θ(ιος)

The adverb εὐσταθ(ῶς) is also possible; it is often used in inscriptions to praise agoranomoi for having provided the correct weights in the markets (cf. e.g. *I.Ephesos* 921, 3011, 3016, 3018), or it may be a remark of a guest lauding the host for having given him the adequate portion, ed.pr.

- 1180: 137 nos. GR 40 and 41. **Benediction.** In 'Hof 21', in the eastern part of the north wall: ζῆ, Σ, τη[---]

Ed.pr. tentatively suggests Στήριος or ζῆς.

- 1181: 137 no. GR 42. **Record of delivery.** In 'Hof 21', in the eastern part of the north wall: παρὰ Ἀχολίου(ν) L | * λζ' ἄλλο | * σξ'

1. The name Acholios is not very common, though attested several times in the vicinity of Ephesos, ed.pr. || 1. the symbol at the end of this line is not clear; it looks like a scribal abbreviation for ἔτους, ed.pr.

- 1182: 137/138 no. GR 43. In 'Hof 21', in the eastern part of the north wall: κοόρ[τις?]

Greek transliteration of *cohors*, ed.pr.

- 1183: 138 no. GR 44. **Acclamation.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: εὐτύχι Εὐγένι, | σοὶ πρέπει

1. The name Eugenios is attested several times in Ephesos; the person in the graffito is perhaps identical with Aur. Eugenios, γραμματεὺς τοῦ ἱερωτάτου μισθοτηρίου, c. 230/40 A.D. (*I.Ephesos* 3071), ed.pr.

- 1184: 138 no. GR 45. In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Ἐλπίνι(κ)ου? | Εὐγένις | Κλῆνδ[...]

- 1185: 138 no. GR 46. **Date?** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: ἐπὶ πρυταν(έως) κίων

It is not clear whether the letters following πρυταν(έως) are part of this graffito, ed.pr.

- 1186: 138 no. GR 47. **Commemoration.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Ἀτταλιανὸς | τὸ παιδεῖν ἐμνήσθη τῆς καλῆς ξενίας

1. The name Attalianos is also attested in *I.Ephesos* 1040, ed.pr. || 2. παιδεῖν = παιδίον, ed.pr. [cf. our lemma no. 1217, Corsten].

- 1187: 138 no. GR 48. **Invocation of Hermes.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall: Νῆ Κυλλ[ῖνιον Ἐρμῆ]?]

Perhaps an invocation of the god of trade under his epithet Kyllenios, ed.pr.

- 1188: 138 no. GR 50. **List of expenditures.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	ψωμί(ον)	[---]
	ἰς βαλαν(εῖον)	κ(έ)ρ(ματος)
		α' ὀβο(λοι) β'
	ἐλάδι(ον)	ς
4	νίτρα	ὀβο(λοι) β'
	σάπων	ὀβο(λοι) β'
	φρυγάνια	ὀβο(λοι) β'
	ψάρι(ον)	κ(έ)ρ(ματος) α'
8	ἐλάδι(ον)	κ(έ)ρ(ματος) γ'
	ο...	ὀβο(λοι) γ'
	καψάρι(ον)	κ(έ)ρ(ματος) [.]
		ὀβο(λοι) β
	μ...	κ(έ)ρ(ματος) [.]
12	οικ. χα	κ(έ)ρ(ματος) ια'
	κινάρα	κ(έ)ρ(ματος)
		α' ὀβ[ο(λοι).]
	ἄρτος	* α'

Kappa and rho in ligature; κρ = κ(έ)ρ(μα) or κ(έ)ρ(ματος), a scribal abbreviation probably denoting a bronze drachma, ed.pr. || 10. καψάρι(ον): first attestation of the Greek transliteration of cap-sarium, ed.pr.

- 1189: 138/139 no. GR 51. **List of food items and prices.** In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	ἄρτοι	ἄσ(σάρια)	τη'
	χλωρά	ἄσ(σάρια)	δ'
	ἰς βαλα(νεῖον)	ἄσ(σάρια)	ς'
4	θερμοί	ἄσ(σάρια)	α'
	κελλαρι(κά)	ἄσ(σάρια)	ιε'
	προπεν	ἄσ(σάρια)	γ'
	κεννος	ἄσ(σάρια)	γ'
8	μύς	ἄσ(σάρια)	ιγ'

3. After ἄσ(σάρια) ζ' follows a symbol which could be χ(αλκούς), ed.pr. || 6. 'fast food' (cf. προπίνα = propina, Just., Nov. 11.7.15) or a 'cocktail' (cf. προπίν; Petron. 28; Mart. 12.82.11), ed.pr. || 7. κιννάβαρι (cinnabar) or κιννάμωμον (cinnamon) or κέγγρος (millet), ed.pr. || 8. a sort of fish or mussels, ed.pr.

- 1190: 139 no. GR 52. In 'Hof 21', on the eastern corner pillar (south face) of the north wall: . η' ζ' Γωγ --- Ι. η' ζ'

Perhaps a date?, ed.pr.

- 1191: 139 no. GR 53. List of expenditures. In 'Hof 21', on the eastern corner pillar (south face) of the north wall.

	κρέ(ας)	* α'	
	ἄρ(τοι)	ἄσ(σάρια)	ε'
	χλωρά	ἄσ(σάρια)	δ'
4	φάβ(α)	ἄσ(σάρια)	γ'
	κελλα(ρικα)	ἄσ(σάρια)	ιβ'
	ἰς βαλα(νεῖον)	ἄσ(σάρια)	ςβ'
	προ(πεν)	ἄσ(σάρια)	γ'
8	μῦς	ἄσ(σάρια)	ι'
	θερμοί	ἄσ(σάρια)	α'

Cf. GR 51 (our lemma no. 1189), ed.pr. || scribal abbreviation for assaria: up to line 2 an alpha plus round sigma in superscript is used; from then on it looks like a hook, open to the left || 3. (vertical hasta, from the middle bent 45° to the right) = 1/2 (cf. *I.Ephesos* 13), ed.pr.

- 1192: 139 no. GR 55. List of food items. On the southern wall of 'Raum 22': Δ ἔλαιον(ν) περίχ(εν)α?

- 1193: 139 no. GR 56. Date. On the southern wall of 'Raum 22': τῇ δ' ἁ(πιόντος) μην(ὸς) Δύστρ(ου)

Date: 'vierdletzter Tag des Monats Dystros', ed.pr.

- 1194: 139 no. GR 57. On the southern wall of 'Raum 22': ΕΞΟΥΜΕΤΗΡΕΥΞΕ Ι ΚΑΡΑΕΜΕΤΥΗ

ἐξ οὗ με Τηρεὺς; perhaps a verse on the Thracian king Tereus; a (lost) tragedy of Sophocles bears this title, ed.pr.

- 1195: 139 no. GR 58. Name. On the southern wall of 'Raum 22': Μονοπονίς

The name is previously unattested; its formation is analogous to that of Φιλοπονίς (*TAM* II 310), ed.pr.; cf. also our lemma no. 1197.

- 1196: 139 no. GR 60. Horoscope. On the southern wall of 'Raum 22':

γεννᾶται Προκόπη Ι μη(νὶ) Ἀπελλαίῳ ι' ἁ(πιόντος) ὥρ(α) γ' Ι ἐν συμπαθίᾳ

Date of birth of a girl; probably written down for a horoscope, ed.pr. || 1. the name is attested in Olympos (*TAM* II 1038) and Termessos (*TAM* III 288), ed.pr. || 3. συμπάθεια was a concept developed by the Stoic Poseidonios from Apameia; it was used in astrology but also for the constellation of celestial bodies, ed.pr.

- 1197: 139 no. GR 61. Name. On the south wall of 'Raum 22': Μον(ο)πονί(ς)

Cf. our lemma no. 1195, ed.pr.

- 1198: 140 no. GR 63. In 'Raum 5': ΨΑΘΙΑ ΧΓΟ

The first letter could be either Ψ or Φ, ed.pr. || ed.pr. cautiously suggests Θ(εοῖς) [καί]ταχτο-[νίος], though he admits that the beginning of the line does not really fit.

- 1199: 140 no. GR 66. List of items and prices. On the north wall of 'Raum 19':

	---	ω	---	
	---	νίτρα?	ἄσ(σάρια)	γ'
	---	ηῖ	ἄσ(σάρια)	---
4	---	ς	ἄσ(σάρια)	---
	---	ἄρ(τοι)	ἄσ(σάρια)	---
	---	λλ	ἄσ(σάρια)	---
	---	Β	...	
8	τοῖς τοῦ	Λα[.]	ἄσ(σάρια)	η[---]
	Διοφ(---)		ἄσ(σάρια)	ι[---]
	Εὐ[.]	(---)	ἄσ(σάρια)	---
	Α[ὐ]ξά(νων)		ἄσ(σάρια)	---
12	Ἀν[θ]ράκιο(ν)		ἄσ(σάρια)	---
	Ἀβ.σσο(---)		ἄσ(σάρια)	---
	Κηποι[...]		ἄσ(σάρια)	---
	Νηλεῦ(ς)		ἄσ(σάρια)	---
16	Μουν(---)		ἄσ(σάρια)	---

Φιλ(---) ἀσ(σάρια) [---]
 ἀσ(σάρια) [---]

Two lists of expenses, the first one for purchases (cf. our lemma no. 1188), the second one for payments to persons, ed.pr. || 7, end of the first list, ed.pr. || 8. Λα denotes a personal name or a civic office, ed.pr. || 12, a common name for slaves (cf. *SGDI* 1687), ed.pr. || 13, cf. Χαβύσιος (*IG XII*, 5.872 L. 86), ed.pr. || 14, κηπουρός = gardener?, ed.pr. || 16. Μουνδίκτος (e.g. *I.Ephesos* 1010) or Μουνάτιος (e.g. *I.Ephesos* 1049; *FiE* 9/1 B 54, 50), ed.pr.

- 1200: 140 no. GR 68. On the central pillar of the west wall of 'Raum 19': ναῦλος

Freight, ed.pr.

- 1201: 140 no. GR 70. On the west wall of 'Hof 21': KIY

The combination of letters is not clear; neither *tria nomina* nor a numeral, ed.pr.

- 1202: 140 no. GR 71. **Acclamation.** On the west wall of 'Hof 21': εὐτόχι

- 1203: 140 no. GR 72. On the west wall of 'Hof 21': αὔριον η'

It is not clear whether eta is part of this graffito; most probable meaning: 'Morgen ist eine Zahlung von 8 (Denaren?) fällig', ed.pr., who adds that the graffito may also represent a reminder for an order of products or an invitation of guests.

- 1204: 140 no. GR 73. *I.Ephesos* 599. **Acclamation.** On the west wall of 'Hof 21': Ῥώμη πανβασίλεια, τὸ σὸν κράτος οὔποτε ὀλέται

Cf. *Anth.Pal.* IX 647: Ῥώμη παμβασιλεια, τὸ σὸν κλέος οὔποτε ὀλεῖται, *I.Ephesos* || the publication in *I.Ephesos* lacks the line breaks, T. || 1-2. παμβασιλεια, *I.Ephesos* || 3. ὀλεῖται, *I.Ephesos*.

- 1205: 140 no. GR 74. **Date.** On the west wall of 'Hof 21': μη(νὶ) θ' ζ'

The forms of eta and zeta could also suggest X (= 60), ed.pr.

- 1206: 141 no. GR 76. **Abecedarium.** On the west wall of 'Hof 21'.

ΑΒΓ
ΔΕΖ
ΗΘ
ΙΚ Α
ΛΜ Β

ΝΞ
ΟΠ Γ
ΡC Δ
ΤΥ
ΦΧ Ε Ζ
Ψω Η Θ

Two alphabets, ed.pr.

- 1207: 141 no. GR 77. **Abecedarium.** On the west wall of 'Hof 21': ΠΡCΤΥΦΧΨΩ

End of an abecedarium; perhaps to be connected with our lemma no. 1206, ed.pr.

- 1208: 141 no. GR 78. **Abecedarium.** On the west wall of 'Hof 21': ΔΕ ΖΗ

- 1209: 141 no. GR 81. **Acclamation?** On the central pillar (east face) of the west wall of 'Hof 21': οἰδεῖσθε

οἰδεῖσθε = οἰδεῖσθε, probably with sexual meaning; or similar to the meaning of αὐξί ('may you prosper'; cf. e.g. *I.Ephesos* 1321), ed.pr.

- 1210: 141 no. GR 83. On the eastern half of the north wall of 'Hof 21': Λαβερτιανὸς | Μάνης Εὐτροπίου | vac. ἔκπιε

1. The name is so far not attested in inscriptions; it may have to be associated with the family of the Laberii (*I.Ephesos* 24B), ed.pr. || 2. Μάνης: very common local personal name; Εὐτρόπιος; cf. *I.Ephesos* 1304 and 2254, ed.pr.

- 1211: 141 no. GR 84. **Declaration of friendship.** On the eastern half of the north wall of 'Hof 21': φι(λῶ)

- 1212: 141 no. GR 85. **Benediction.** On the eastern half of the north wall of 'Hof 21': (ζ)ήσεις

(ζ)ήσεις (cf. our lemma no. 1213), ed.pr.

- 1213: 141 no. GR 86. **Benediction.** On the eastern half of the north wall of 'Hof 21'.

ζήσαις	χαι τὰς ζ'
Σαμα-	γυναῖκα-
δουραι	{ι}ς; Εὐτυχ-
4 καὶ Μηλί-	8 ἰς ἔγραψε.

The text was erased later; several misspellings and grammatical mistakes, ed.pr. II 1. must be understood as a plural form (cf. *SEG* XXX 1746), ed.pr. II 2-3. names ending in -δορος (= δωρος) are frequently attested in Thessaly; names starting with Σαμ-: *IG* IV 764; *SEG* XXXIX 606; *IG* IX.1.938; *IEphesos* 2 L. 57, ed.pr. II 4-5. Μήλιχος = personal name attested in Astypalaia (*IG* XII.3.194), ed.pr. II 5. numeral symbol (zeta), ed.pr. II 6-7. γυναῖκας = γυναῖκες, ed.pr. II 7-8. the female name Εὐτυχίς or the male name Εὐτύχης or Εὐτύχιος, ed.pr.

1214: 141 no. GR 87. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': εὐτύχι

1215: 141 no. GR 88. **Malediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': ἀτύχει

1216: 141/142 no. GR 89. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': εὐτύχι, Εὐτύχη, ἰ πολλοῖς ἔτεσι

Εὐτύχη: iotacism, ed.pr.

1217: 142 no. GR 90. **Benediction.** On the eastern corner pillar (west face) of the north wall of 'Hof 21': ζήσοις Ἀκάκι εὐτύχη καλὸν παιδὶν

1. ζήσοις = ζήσης, ed.pr. II 2. Akakios is attested several times with similar adjectives in the graffiti of the 'Hanghaus', ed.pr. II 3-4. παιδὶν = παιδίον, ed.pr. [cf. our lemma no. 1186, Corsten].

1218: 142 no. GR 91. On the eastern corner pillar (west face) of the north wall of 'Hof 21': * ν υ[---]

The text mentions the sum of 50 denarii; the context is, however, not clear, ed.pr.

1219: 142 no. GR 92. **Abecedarium.** On the eastern corner pillar (south face) of the north wall of 'Hof 21': ΑΒΓΔΕΖ

Beginning of an alphabet, ed.pr.

1220: 142 no. GR 94. **Date.** On the eastern corner pillar (north face) of the south wall of 'Hof 21': μι(νι) ια' ἰ δ' ἀπὶ ὀν(τος)

'Datum entspricht dem viertletzten Tag des Monats November', ed.pr. II 1. I (instead of the common η) above M (iotacism), ed.pr.

1221: 142 no. GR 96. **Reference to wine.** On the eastern corner pillar (north face) of the south wall of 'Hof 21': οἶνο(---)

1222: 142 no. GR 97. **Date?** On the eastern corner pillar (north face) of the south wall of 'Hof 21': μι(νι)

Cf. our lemma no. 1220, ed.pr.

1223: 142 no. GR 100. On the eastern corner pillar (west face) of the south wall of 'Hof 21': μω

With circles and other scribbles, ed.pr.

1224: 142 no. GR 106. **Commemoration.** On the central pillar (north face) of the south wall of 'Hof 21': ἐμνήσθη Γελνάδις

1-2. Read Γεννάδιος, ed.pr. [or rather Γεννάδης with the common omission of omikron, Corsten].

1225: 142 no. GR 107. On the central pillar (north face) of the south wall of 'Hof 21': Με(---)

Numerical symbol (= 45?), ed.pr.

1226: 142 no. GR 108. On the western corner pillar (east face) of the south wall of 'Hof 21': Ψ

1227: 142 no. GR 109. **Writing exercise?** On the western corner pillar (east face) of the south wall of 'Hof 21': ΑΒΑ ΑΑ

1228: 143 no. GR 110. In 'Raum 22', on the southern jamb of the passage to 'Raum 21': Δ | Ε | ζ

Part of a series of numbers (4, 5, 6), ed.pr.

1229: 143 no. GR 111. **Abecedarium.** In 'Raum 22', on the southern jamb of the passage to 'Raum 21': α | β γ | δ ε | ζ η

Beginning of an alphabet, ed.pr.

1230: 143 no. GR 112. **Name.** On the south wall of 'Raum 22': [Β]ωρυς[θῆ]λις

The name could be derived from the river Borysthenes (Dnieper); cf. our lemma no. 1232, ed.pr.

1231: 143 no. GR 113. **Name.** On the south wall of 'Raum 22': [Σ]μαραγδοῖ[---]

[Z]μαραδοι is also possible; a frequently attested personal name (cf. e.g. *I.Ephesos* 560), ed.pr.

- 1232: 143 no. GR 115. **Name.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': Βωρυσθέλιος

Cf. our lemma no. 1230, ed.pr.

- 1233: 143 no. GR 116. **Name.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': Αἴνος

Αἴνος as a personal name is only attested in Larisa/Thessaly (*IG IX.2.517 L. 76*), as a place name in Thrace, ed.pr. [further attestations (cf. *LGN s.v.*) as a personal name: Rhodes (*LGN I s.v. (1)*); Tenos (*SEG XIV 553 I 37*); Larisa (*IG IX.2.715*); Priene (*I.Priene* 313.489), Corsten].

- 1234: 143 no. GR 117. **Benediction.** On the west wall of 'Raum 22', on the vault of the 'Basilika-Apside': εὐτύχει

- 1235: 143 no. GR 120. **Record of delivery?** On the western half of the north wall of 'Hof 21'.

- a) NP
- b) Λ
ΗΠ
- c) R
- d) HKK
- e) παρὰ Αὐρη(λίου)?

d. first kappa retrograde, ed.pr. || e. παρὰ Αὐρη(λίου) is written in another hand, ed.pr.

- 1236: 143 no. GR 121. On the western half of the north wall of 'Hof 21', in front of a drawing of (probably) an animal: Π

- 1237: 143 no. GR 122. **Benediction.** On the eastern half of the south wall of 'Hof 21': εὐτύχει | ἱερῇ

2. ἱερῇ: probably the vocative of ἱερεὺς; the use of iota with trema is remarkable as it became common only later, ed.pr.

- 1238: 143 no. GR 123. On the eastern half of the south wall of 'Hof 21': κον(-) πε'

pe': 1057, ed.pr.

- 1239: 143 no. GR 124. **Abecedarium.** On the eastern half of the south wall of 'Hof 21': ΑΒΓΔΕΖΗΘ ... ΝΞ ---

- 1240: 143 no. GR 125. On the eastern half of the south wall of 'Hof 21', next to the drawing of a circle and a cross: ΠΠ

- 1241: 143 no. GR 127. **List of expenses?** In 'Raum 14c', on the southern jamb of the passage to 'Raum 14d'.

ταῖς) γυναι(ξί) γ'	4	φρογίω γ'
Παυλεῖ(νφ) [.]		ταῖς γυναι(ξί) γ'
καύματι ε'		

- 1242: 143 no. GR 128. **Abecedarium.** In 'Raum 14c', on the southern jamb of the passage to 'Raum 14d': ΑΒΓΔΕ

Beginning of an alphabet, ed.pr.

1242 bis. **Ephesos. Dipinti in the Lower Church of St. Lucas' tomb, ca. 500-550 A.D.** Three fragments of wall painting showing biblical scenes and remains of dipinti. **A** (fr. 1): probably remains of the miracle of the healing of the lame at Bethesda or Capernaum; **B** (fr. 2+3): head of Christ and head of a smaller woman. Ed.pr. A.Pülz in B.Brandt et al. (edd.), *op.cit.* (our lemma no. 1153 bis) I 263-270 (ph.).

A:	[- -]C Θ[- -]	B:	-----
	[?]HNKΛIH		[- - -]NTEC
	INH KAI		[- - -]TON
4	ΠΕΠΙ	4	[- - -]OCHM..ON
	ΠΑΤ[- - -]		[- - -]ΘΝΙΚ[- -]

A: 3-5. Perhaps καὶ περιπάτ[- -], cf., e.g., Joh. 5.8, ed.pr. || B: 4-5. perhaps [τ]ὸ σημεῖον - - [ἐ]θνεῖς[- -], ed.pr., who suggests that the representation depicts the prayer of the Canaanite woman for her sick daughter.

1243-1244. **Ephesos. Stamps on ampullae and amphoriskoi, 6th cent. A.D.** S.Metaxas in F.Krinzinger, *Spätantike und mittelalterliche Keramik aus Ephesos* (Vienna 2005) 75-95, publishes and studies 42 stamps on ampullae and amphoriskoi (ph.; dr.). Most of them consist of monograms (nos. 1-35; a further stamp with monogram on an ampulla of a new type on 97 no. 43) or pictures/symbols (nos. 38-42), while only nos. 36 and 37 have inscriptions.

- 1243: 86 no. 36. Εὐγεν(ίου) ἀναγν(ώστου)

Retrograde stamp; abbreviations indicated by 'S'.

1244: 86 no. 37. PΩBΗ

Perhaps abbreviation of the name of a person and/or an office, ed.pr.

1244 bis. Ephesos (?). Moulds for lamps, 2nd/1st cent. A.D. Cf. *SEG* LIV 1853. Seven moulds for lamps in the 'Rijksmuseum van Oudheden' in Leiden, five of them with letters; most probably from Ephesos. Ed.pr. A.Giuliani, *JÖAI* 74 (2005) 73-83 (ph.; dr.); nos. 1-3 and 5 are scratched, no. 4 is painted in ink. (1) 81 no. 1: B; (2) 81 no. 2: P or Φ; (3) 81 no. 3: two or three letters, perhaps M or ΛΛ; (4) 81 no. 4: ΕΦΕ; (5) 81 no. 1: Y.

1245. Ephesos. Letter forms in Ephesian inscriptions, 1st cent. A.D. C.Mayer, *Tyche* 20 (2005) 87-100, continues her series of articles on the letter forms of Ephesian inscriptions (cf. *SEG* LIII 1280 bis). On the basis of the same or similar letter forms, she classifies the Ephesian inscriptions of the Julio-Claudian and the Flavian period into five groups, each of which may be assigned to the same scribe or letter-cutter: **Group 4** (Claudian/Neronian): *I.Ephesos* 3023; *SEG* XXXIV 1122. **Group 5** (Claudian): *I.Ephesos* 703, 716. **Group 6** (Claudian/Neronian): *I.Ephesos* 688, 1005/1006, 1008; **Group 7** (Neronian/2nd half of the 1st cent. A.D.): *I.Ephesos* 411, 688, 702, 720; **Group 8** (2nd half of the 1st cent. A.D.): *I.Ephesos* 514b, 701, 987/988, 1010; *SEG* XXXIX 1206. **Groups 1-3** have already been classified and discussed in Mayer's previous publications.

1246. Erythrai. Regulation of the cult of the Korybantes, 2nd cent. A.D. *SEG* LII 1146. A critical edition is presented in *IG* XII.6.1197 (the stone was found in Samos).

1247. Klaros. Honorary decrees for Polemaios and Menippos, after 120/119 B.C. *SEG* XXXIX 1243/1244; cf. *SEG* L 1176; LI 1584; our lemma no. 2056. K.Rigsby, *EA* 38 (2005) 112-115, suggests seeing in Δούλων Πόλις (1243 II L. 37) a defensible place in the territory of Kolophon that was seized by adherents of Aristonikos when the latter tried to conquer Kolophon. The Romans later promised and gave the inhabitants of Doulropolis autonomy for their help against Kolophon, which may have been taken away again on the instigation of Menippos (1244 I LL. 34-37).

Concerning the expression ἐπὶ Ῥωμαϊκῶι θανάτωι in *SEG* XXXIX 1244 I L. 45, S. Mitchell, in R.Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 200-202, agrees with the explanation of J.-L.Ferrary, according to which a man from Kolophon had caused the death of a Roman citizen (*SEG* XLI 987), contra G.-A.Lehmann who interpreted it as the Roman death penalty (*SEG* XLVIII 1405).

1248. Klaros. The chronology of the lists of delegations to the oracle of Apollo. Cf. *SEG* XXXVII 961-980 (*SEG* XXXIX 1242). J.-L.Ferrary, *CRAI* (2005) 719-765, gives a brief overview of the inscriptions found during consecutive excavations in the temenos of Apollo and recording urban delegations to the god's oracle, from ca. 1900 up to the end of the excavations of J. and L.Robert in the years 1950-1961 and of J.de La Genière in 1988-1997. F.'s primary aim is to reconstruct the chronology of the texts. Out of a total of 470 known delegations he has been able to fix more or less the date of 331 of them. He focuses on the following criteria: 1) with the mention of a local era or a Roman governor. He offers dates for the governorship of Iuventius Celsus (128/129 A.D.; see App. II on 763-765), Lamia Aelianus (130/131 A.D. at the latest), Berenicianus Alexander (132/133 A.D.) and Squilla Gallicanus (ca. 165 A.D.); 2) the life-long function of the Kolophonian priest and thespioïdos; 3) specific prosopographical information in the list of delegates of cities. In App. I (745-760) he presents the results in a tabular survey of thirteen groups of lists, including new dates for many texts in *SEG* XXXVII 961-980. The oracle's clients came predominantly from Asia Minor, the north and west coast of the Black Sea, Macedonia, Thrace and Crete. Roman colonies and cities refounded by emperors and bearing a Roman name (e.g. Pontic Neokaisareia) figure prominently in the lists. Cities from the Aegean coast and the islands are rare: Corinth, Chios, Thasos, Kyme and Phokaia. [For these lists cf. also A.Busine, *op.cit.* (our lemma no. 2088) 40-45 and 59-69.]

1249. Klaros. Inscribed knuckle-bone, undated. C.Tanriver, *KST* 26.1 (2005) 304, publishes the photograph of what seems to be a knuckle-bone with a short inscription in two lines, found during the excavations near the propylon (p. 298); no text, we read from the photograph: ΦΛΑΟΚ(?) Ι Ο - -

1250. Klaros. Oracles. See our lemma no. 2088 [cf. now also F.Graf, *ZPE* 160 (2007) 113-119].

1251. Kolophon. Dedication of a statue of the gymnasiarch Euelthon (A) and beginning of a honorary decree for him (B), end of the 3rd/beginning of the 2nd cent. B.C. Robert, *Ét.anat.* 150-153 (correcting the ed.pr. of C.Picard, A.Plassart, *BCH* 37 [1913] 241-243 no. 48 (and 449)). Moulded upper part of a white marble statue base; L. 1 on the cornice; the other lines below the moulding. On the basis of a photo by J. and L.Robert of the squeeze made by the ed.pr., the text is now republished by P.Gauthier, *Chiron* 35 (2005) 101-112 (ph.; French translation). In a 'Note additionelle' (111) G. points out that the squeeze itself has been rediscovered in J. and L.Robert's collection of the squeezes from Klaros.

Εὐέλθ[οντα Φ]αίνου γυμνασια[ρ]χήσαντα οἱ [νέοι καὶ ἔφηβοι]-
Ἐπὶ Βακχίου, Ληναϊῶνος ὀκτωκαίδεκάτη, προγρα[ψαμένων εἰς τὴν βου]-
λῆν τῶν νέων ἑκατομπενητήκοντα τριῶν ὅπως ὃ τε στέφανος καὶ ἡ εἰ]-
κόν, [ἡ] ἐστεφανώκασιν αὐτοὶ τε καὶ οἱ ἔφηβοι Εὐ[έλθοντα Φαί]-

[νου, ἀναγ]γελῆι [τοῖς] τε Διον[υσί]οις [καὶ τοῖς Κλα]ρίοις --]

1. In an unpublished decree of Alabanda for three Kolophonian judges a Πολύαινος Εὐέλθοντος is on record; however, the gap is too small to accommodate a restoration [Πολυ]αίνου, G. II 2. Βάκχιος; the eponymous prytanis, ed.pr., R. and G.; it is not impossible, but by no means certain, that the Βάκχιος Κολοφώνιος on record as the donor of a φιάλη on Delos (IG XI 2 224 B 5; the list begins in 258 B.C.) is identical with or a descendant of the prytanis, G., who points out that Βάκχιος is a common name and occurs e.g. in Klaros in an unpublished dedication: Βάκχιος ἰ Διονυσίου ἰ Διονύσῳι (early Hellenistic period). Ληναίων: probably corresponding to the Athenian month Γαμηλιών (January). G., who adds that the *démarche* of the νέοι in the boule probably took place in the beginning of the year following upon that of Euclithon's gymnasiarchy (cf. γυμνασιαρχήσαντα); for the calendar see also P.Gauthier, REG 119 (2006) 502/503 II 2-3. The neoí and the ephebes together honored the gymnasiarch but since the ephebes were not yet full citizens, it is the neoí who alone addressed themselves to the boule with a request concerning the proclamation of the honors awarded to Euclithon, G., referring to *Milet* I.3. 139 LL. 47/48 and SEG XLI 1003 II LL. 38-44 II 3. 153 neoí (20-30 years old) and some tens of ephebes (probably an annual ephebeia for those aged 19 to 20) imply a large gymnasium, G., who adds that in most cases it is only a few delegates of the neoí who approach the boule or assembly with a request but that in an inscription from Pergamon (MDAI(A) 32 [1907] 274-276 LL. 40 ff.) the neoí are said to have appeared κατὰ πλῆθος in the assembly. The neoí themselves may have found 153 young men prepared to sign the petition and to contribute to the cost of the crown and statue, G., referring to inscriptions recording payments to be made by the visitors of the gymnasium and pointing out that the authorities kept the number 153 in the prescript because it testified to the zeal and generosity of the honorand. G. refers to IG XII.9.234/235 (Eretria), where because of the zeal and emulation of the gymnasiarch 'more παῖδες, ἔφηβοι and ἄλλοι οἱ ὑπὸ τὴν ἀρχὴν πεῖτοντες came to the gymnasium'. Euclithon's merits silently imply other years of serious absenteeism II 3-4. L.Robert (cf. also OMS V 349) suggested restoring ὅπως ἡ χαλκῇ (or γραπτῇ) εἰλικόν; G. adduces many parallels for crowns and statues awarded to gymnasiarchs by the neoí II 5. a form of ἀναγγέλλειν and τε Διον[υσί]οις had already been suggested by R.; for the formula cf. SEG XLIX 1502 LL. 43/44.

1251 bis. Latmos. Statue base of Ada or Artemisia, ca. 350 B.C. Block of a marble statue base which must originally have consisted of two blocks, of which the one to the left is missing; on the top surface, cuttings for the feet of a bronze statue; found near the walled area between Herakleia and Latmos (perhaps the grove of the Mother of the Gods, cf. Polyaen. 8.53.4). Ed.pr. A.Peschlow-Bindokat, *Feldforschungen im Latmos. Die karische Stadt Latmos* (Milet III.6) 38 (ph.; dr). [-- -]A 'Εκατόμνω

At the beginning (i.e. on the missing left block) either the name of Ἀδα or of Ἀρτεμισία must have been inscribed, ed.pr., who adds that on the left block there should have been another statue, so that the pair represented either Maussollos and Artemisia or Idrueus and Ada.

1251 ter. Magnesia. Honorary inscription for Iuliane, Imperial period. I.Magnesia 158. R.A.Kearsley, *Ancient West & East* 4.1 (2005) 98-121, suggests dating the inscription to the

time of Tiberius or Caligula and interpreting the phrase πρώτη (τῶν) γυναικῶν as 'an honorific designation rather than a descriptive phrase related to the high priesthood' (112). K. thus undermines the idea that Livia's deification in Claudian times prompted the appearance of provincial high priestesses in Asia Minor (cf. S.J.Friesen, *Twice Neokoros* [Leiden 1993] 85-89). Cf. our lemma no. 2121.

1252. Magnesia on the Maeander. Inscriptions concerning the festival of Artemis Leukophryene, 208 B.C. I.Magnesia 16/17, 20, 46, 61; cf. SEG LII 1148. G.Sumi, in S.Bell, G.Davies, *Games and Festivals in Classical Antiquity* (Oxford 2004) 79-92, discusses the historical background of Magnesia's archive monument (partial translation), the content of some of its inscriptions and the festival of Artemis Leukophryene in the light of the city's self-representation. S. explores the Magnesians' historical consciousness, which 'consisted not only of their efforts to locate the expansion of the festival in the larger context of their city's history but also their use of the past to establish and renew relationships and alliances with distant city-states' (87). His analysis offers insight into the different 'pasts' of Magnesia as represented in the archive monument – the distant, mythological, and more recent past –, which were brought to life in each celebration of the festival (87).

1253. Magnesia on the Maeander. Dedication to Artemis Leukophryene, undated. Gilded bronze band, found during the excavations of the 'theatron' (a theater-like building of unknown function). Ed.pr. O.Bingöl, *Menderes Magnesias. Theatron. Magnesia on the Maeander* (Magnesia ad Maeandrum Monografileri 1; Istanbul 2005) 76 (majuscule text; dr.).

Ἀρτέμιδ[ο]ς Λευκ[ο]φρυ[ν]ηνῆς

1254. Magnesia on the Maeander. Dedication to Meter Oreia, undated. SEG XLIV 935. O.Bingöl, *op.cit.* (our lemma no. 1253) 77, publishes the text in majuscules (ph.).

Ἀρτεμῷ Μητρὶ Ὀρείαι εὐχὴν

Ὀρεινῇ, SEG, where also εὐχὴν is missing; ΕΘΚΗΝ instead of εὐχὴν. B. [this part of the inscription is not visible on the photo, Corsten].

1255. Magnesia on the Maeander. Lead weight, undated (after 212 A.D.?). Quadrangular lead weight, found during the excavations of the 'theatron'. On the upper surface, to the left of two vertical rows of three round cuttings each, the letter Δ; in each of the upper corners a round stamp with a depiction of Artemis, in each of the lower corners one with a representation of Tyche in the center, surrounded in two concentric circles by an inscription. Mentioned by O.

Bingöl, *op.cit.* (our lemma no. 1253) 76 (ph.). The inscription around Tyche is difficult to read from the photo; tentatively: Αὐτ. Ἀναξαγόρο, υ Σατορνείλ[ου] | ἀγορ-αν(όμου)

1256. Metropolis. Photographs of inscriptions. R.Meriç, *Metropolis. City of the Mother Goddess* (Istanbul 2004), publishes photographs of the following inscriptions [*Metropolis in Ionien*: see SEG XXXII 1154]:

SEG	Meriç	<i>Metropolis in Ionien</i>	Meriç	<i>Metropolis in Ionien</i>	Meriç
XLIX 1523	p. 126	76/77	p. 62	79/80	p. 63
LIII 1312	p. 48	77/78	p. 70	80/81	p. 62

1257. Metropolis. Honorary decrees for Apollonios, May 132 B.C. and 145/144 (or 144/143) B.C. See our lemma no. 2056.

1258. Metropolis. Dedication to Asklepios and Hyg(i)eia, early Imperial period (?). Marble altar, found in the bath-gymnasium complex. Ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 72 (ph.; English translation).

Αὐλος Γράνιος | Βάσσος Ἀσκληπιῶ | καὶ Ὑγίᾳ θεοῖς | νν ἀνέθηκεν

1259. Metropolis. Dedication to Augustus, 29 B.C.-14 A.D. Round marble altar with bucrania and garlands, found in the theater. Two photographs in R.Meriç, *Metropolis* (our lemma no. 1256) 86/87. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173 (ph.; German translation).

Αὐτοκράτορι | Καίσαρι θεῶν | Σεβαστῶν θεοῦ υἱῶν

1260. Metropolis. Altar, 29 B.C.-14 A.D. Round marble altar with bucrania and garlands, found in the theater, now in the Archaeological Museum in Izmir. Photograph in R. Meriç, *Metropolis* (our lemma no. 1256) 116. Edd.pr. B.Dreyer, H.Engelmann, *ZPE* 158 (2006) 173 (German translation): Καίσαρος | Ἰλαστηρίου

1261. Metropolis. Dedication of a bath house, Imperial period. Marble slab, found in the bath-gymnasium complex, with inscription in a tabula ansata; another inscription of three lines above has been erased, and only a few letters in the last line are (in part) visible. Ed.pr. R. Meriç, *Metropolis* (our lemma no. 1256) 137 (ph.; English translation).

Ἡ βουλὴ καὶ ὁ δῆμος καὶ οἱ ὑποσχόμενοι καὶ δόντες ἀργύριον πολεῖται τε καὶ πολεῖτιδες vac.

4 τὸ βαλανεῖον σὺν τῷ προβαλανεῖφ καὶ ἀλειπτήριφ καθιέρωσαν

1262. Metropolis. Lists of cult personnel, ca. 50 B.C.-50 A.D. Fragment of a column drum from the temple of Ares, found on the acropolis. The stone bears two inscriptions, each in a framed field, A (earlier) above B (later). A LL. 7-10 (broken at right) and B: ed.pr. R.Meriç, *Metropolis* (our lemma no. 1256) 73 (ph.; English translation); A (complete) now also in B.Dreyer, H.Engelmann, *ZPE* 168 (2009) 161/162 no. 1 with an additional fragment (LL. 1-6 and the right parts of LL. 7-10); B *ibidem* 162 no. 2. For the cult of Ares in Metropolis see now also B.Dreyer, *REA* 110 (2008) 403-416, and B. Dreyer, H.Engelmann, *art.cit.* 161-176.

A	[ιερεὺς Ἄρ]εως [---- Ἄλ]εξάνδρου [--- Ἄλ]έξ[α]νδρος		Ἀρτεμίδωρου vac. ἱέρ[η]α vac. Μελίτινη Βη- ρύλλου – διά- κονοι – Παπα- ρίων Ἀρτεμίδω- ρου, Ἑρμόλαος, Παπαρίων – κέ – Ἀρ- τεμίδωρος – οἱ Πα- παρίωνος – Μητράς Ἑρμίου – ὁδρογός· Ἀρτεμῆς Ἀττάλου
4	vacat ἱέρεια· vacat Οὐβία Γαίου θυγάτηρ Νῆνης vacat διάκονοι· vacat Παπαρίων καὶ Ἀρτεμίδωρος	4	
8	vacat οἱ Ἀρτεμίδωρου· Ἑρμόλαος Ἀθηναίου· Φίλιππος Ἀττάλου	8	
		12	
B	νν Ἱερὺς Ἄρεος Ἀρτεμίδωρος		

Date: D.-E. suggest dating the inscription in the period between 50 B.C. and 50 A.D. on the basis of the spelling ἱέρ[η]α (B 4) for ἱέρεια, which is attested in this span of time in Attic inscriptions || A 2-3. the priest may have had a name such as [C. Vibius] Alexandri [filius (tribus)] Alexander, D.-E. || 9. Ἀθην[οδω]ρον?, ed.pr. || B 1. Ἄρεος for Ἄρεως, D.-E. || 6-13. word dividers || 13. the non-Greek term ὁδρογός is the title of a cult official and attested in Metropolis only, which shows that Ares is here the Greek name of an indigenous deity, D.-E.

1263. Metropolis. Measuring stone, 2nd cent. B.C.? Marble block, found in the stoa south of the gymnasium, now in the Archaeological Museum in Izmir; on the top surface is inscription A with two cuttings to measure liquids between the lines, on the front three bars as units of length, each one with an inscription carved into it (B). On another, not visible, face is an inscription of the ἀγορανόμος Μαχάτας Βαττάλου [H.Engelmann informs us that the father's name is rather to be read Βέτταλος (cf. now also *LGPV* V.A s.v.), Corsten]. Photograph in R.Meriç, *Metropolis* (our lemma no. 1256) 125. No text, we read from the photograph.

A: δωδεκατήμορον | [-]ρον

B: vacat Σ | δῶρον | ἡμιπόδιον

[A. δωδεκατήμορον: another form for δωδεκάμοιρος; cf. *LSJ* s.v., Corsten] || B. δῶρον: 'palm', M.

1264. Miletos. The Delphinion. A.Herda, *AA* (2005) 243-294, examines the role and function of the sanctuary for the cult of Apollo Delphinios in Miletos on the basis of the epigraphic evidence (247-250). He *inter alia* traces the history of the sanctuary from the archaic to the classical period, presents a partial reconstruction of the south hall and explores the central position of the sanctuary in the city's topography. Within this context the following inscriptions are discussed in greater detail: *Miler* I.3.31, 31a/b, 133, 178, 442; I.6.187.

1264 bis. Miletos. Astronomical and astrometeorological paraepigram fragments. D. Lohou, *ZPE* 152 (2005) 125-140 (ph.; English translation), provides a new edition of the paraepigram fragments found in Miletos in 1899 (edd.pr. H.Diels and A.Rehm, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 92-111; A.Rehm, *Sitzungsb. d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl.* 23 (1904) 752-759) and now kept in the Pergamon Museum in Berlin. These astronomical and astrometeorological paraepigramata 'either track the risings and settings of the fixed stars or correlate weather with these stellar phases' (125). Cf. now also D.Lohou, *Astronomy, Weather, and Calendars in the Ancient World. Paraepigramata and Related Texts in Classical and Near-Eastern Societies* (Cambridge 2007) 223-226 and 478-480.

A: Fragment 456B, Miletus I

- 1 [...]ΟΙΣΑ[...]
• •
- 4 • ἐν τοξότη[ι] ὁ ἥλιος
• [...] ἑώιος ἀρχεται δύνων
κύνων ἑώιος δύνει
• ὄρνις ἀ[κ]ρόνυχος ἀρχεται δύν[ων]
• ἄνδρομίδα ἀρχεται ἑώια ἐπιτέλλειν
• ὕδροχόος μεσοῖ ἀνατέλλων
• ἵππος ἑώιος ἄ[ρ]χ[ε]ται ἐπιτέλλειν
• κένταυρος ὅλος ἑώιος δύνει
- [• ἐν κριῶ ὁ ἥλιος?
• [...]
TE[...]
• ME[...]
ΛΩ[...]
• K[...]
Δ[...]
• KE[...]
• πιτ[έ]λλει
• OEN[...]



- [...]EYMA ἑώιος ἐπιτέλλει • ὕδρος ὅλος ἑώιος δύνει
• ιχ[θ]ὺς ὁ νότιος ἀρχεται ἀκρό- • κήτος ἀρχεται[ι] ἀκρόνυχον
• νυχ[ος] δύνειν • δύνειν
• ἀε[ι]τὸς ἑώιος ἐπιτέλλει X • ὁιστὸς δύνει ζ[ε]φύρων ὥ-
• ῥα συνεχῶν
• • • • •
• ὄρνις ὅλος ἀκρόνυχος δύνει
• [•]
- νυχ[ος]
• πλ[ε]ιάδες
• KA[...]
• AR[...]
• [...]
• •

Arranged in six columns of two zodiacal signs each. **Col. I:** 4. [τοξ]ότη, ed.pr. || 5-6. [ἀρι]άν ἑώιος δύνει καὶ προ[κ]ύων, ed.pr. || 7. [κύν]ων ἑώιος δύνει, ed.pr. || 10-11. peg hole between lines, ed.pr. || 13. [τ]όξενμα, ed.pr. || 17-18. [διδ]υμ[ο]ι μεσοῖ δύνειν[οι], ed.pr. || **Col. II:** 1. ἐν τοῖς αὐτοῖς, ed.pr. || 4. [λ]έων in the lacuna, ed.pr. || 16. X before peg hole presumably flags the change in season indicated by ζεφύρων ὥρα συνεχῶν, ed.pr. || 19. • [ἀρ]κτοῦρος ἀκρόνυχος ἐπιτέλλει, ed.pr. || **Col. III:** 10. κ[ε]νταυρος ..., ed.pr.; κ[ε]φαλὴ τοῦ ταύρου ..., L.

B: Fragment 456A, Miletus II

- [...]ἑσ[π]έρ[ας]
[κα]τ' Εὐκτῆμονα •
• αἰξ ἀκρόνυχος δύνει κα[τὰ] - ? -
καὶ Φίλιππον καὶ Αἰγυπτί[ους]
• αἰξ ἑσπερία δύνει κατὰ Ἴνδων
Καλλανέα •
• αἰτὸς ἐπιτέλλει ἑσπερά[ς]
κατ' Εὐκτῆμονα
• ἀρκτοῦρος δύνει ἑσπ[ε]ραν καὶ ἐπι-
σημαίνει κατ' Εὐκτῆμονα, τῇ δ' ἄ[ε]-
τὸς ἐπιτέλλει ἑσπεράς καὶ κ[ατὰ]
Φίλιππον
- 4 [... ο]υσιν κατ' ΕΥ-
[... κατὰ] Ἴνδων Καλλανέα
[... ἐσπερία δύνουσιν
8 [... ἐπισ]ημαίνει, χαλάζει
[κατὰ] ... • • •
• [...]ΑΣ κρύπτεται ἑσπεράς, χ[α]λάζει
[...]οντα[ι] καὶ ζέφυρος ἐπιπνεῖ
12 [...]ΜΟ[...] κατὰ δὲ Ἴνδων
[Καλλανέα ...]

Part of a fully attributive paraepigram; represents 11 or 12 days of the year; all peg holes deviate from the horizontal by c. 5°, L. || **Col. I:** 5. [...]ουσιν, [...]δύνουσιν or [...]ἐπιτέλλουσιν are equally possible, L. || 5. Εὐ[δ]οξον, ed.pr.; Εὐκτῆμονα, L. || 6. 'Callaneus of the Indians' is only attested in this fragment; perhaps the same person as the gymnosophist Callanus mentioned in connection with Alexander the Great (Cic. *De div.* 1.47), ed.pr. || 8. [ἐπι]σημαίνει, ed.pr. || 11. [ἐπι]γίνονται καὶ ζέφυρος, ed.pr. || 12. κατὰ Εὐκτῆμονα, ed.pr. || **Col. II:** 3-4. κα[τὰ] καὶ Φίλιππον καὶ Αἰγυπτί[ους]?, L.; κα[τὰ] Εὐδοξον καὶ Φίλιππον καὶ Αἰγυπτί[ους], ed.pr. || 10. τῇ δ' αὐτῇ ἄετὸς ἐπιτέλλει ἑσπεράς καὶ κ[ατὰ] Φίλιππον, ed.pr.

C: Fragment 456D, Miletus II

[-----]A
 [-----]
 [-----]•
 4 • [... ἀκρόνυχος δύνει
 [κατὰ ...] καὶ Αἰγυπτίους
 • [...] νότος πνεῖ κατ' Εὐδοξον
 8 [καὶ Αἰγ]υπτίους, κατὰ δὲ Ἰνδῶν Καλ-
 [λανέα] σκο[ρπ]ίος δύνει μετὰ βρον-
 [τῆ]ς καὶ ἀν[έ]μ[ου]
 •
 12 • [...] ΕΣ ἀκρόνυχος ἐπι[τέ]λλουσιν
 [.. κατ' Εὐ]δοξον κα[ὶ] Αἰγυπτί]ους.
 [..... ἐσπέ]ριαι ἐπι[τέλ]λουσιν
 [-----]

KA[-----]
 [-----]
 • ὠρίων [-----]
 • κατὰ [-----]
 • ὑάδε[ς] [-----]
 • κατὰ [-----] καὶ
 λύρα Ε[-----]
 • κατὰ [-----]
 • ὑάδε[ς] [-----]
 • σφοδ[ρα] [-----]
 • χειμ[αίνει] [-----]
 • ὑάδ[ες] [-----]
 • χειμ[αίνει] [-----]
 • [-----]

Presumably connected with fragment 456A, L. || Col. I: 3. only peg holes or blank line, L. || 5. [σκορπίος ἀκρόνυχος δύνει, ed.pr. || 7. [βορέας κα]ὶ νότος πνεῖ, ed.pr. || 12. probably either [ὑάδε]ς or [πλειάδ]ες, though [ιχθύ]ες is also possible, L.; [ὑάδ]ες, ed.pr. || 13. [κατ' Εὐ]δοξον καὶ Αἰγυπτίους, ed.pr. || 14. peg hole at the beginning of the line; [ὑάδες ἐσ]πέρια ἐπιτέλλουσιν, ed.pr. || 15. [κατὰ Ἰνδῶν Καλ]λανέα, ed.pr. || Col. II: 6. ὑάδες ἑῷα δύνουσι, ed.pr. || 8. either λύρα ἐ[ῷα ...], λύρα ἐ[σπερία...] or λύρα ἐ[πιτέλλει...], L.; λύρα ἐ[ῷα ἐπιτέλλει], ed.pr. || 10-11. ὑάδες ἑῷα δύνουσι, χειμῶν] σφοδ[ρὸς κατ' Εὐδοξον], ed.pr. || 12 and 14. χειμῶν ...] or χειμ[έριος ...] are also possible, L.

D: Fragment 456C, Miletus II

[...] ΕΠΙ] ΚΡΑΤΗΣ ΠΥΛΩ [ΝΟΣ ...]
 [-----] ἡλιακὴν [..] ὁμῶν τὸν δ' ἐπὶ ὄντα παρα[π]αγῆ M[-]
 [-----] Σ[.....] ΣΤΙΝΑ ναί τας δ' ἡμέρας [ὅτα]ν ὁ μεις ΔΙΕ[...με] N[-]
 4 [-----] ζ[ωιδίου] [ΔΕ κυκλίσ- τατεθῆνα[ι ε]ἰς [.....] ΠΑΦ[.] Ν τῶν • [---]
 [-----] ἐκ[στή]τη ἀψί- ἡ[μ]ερῶν [-----] [---]
 [-----] δα[?] [.....] φερόμενος ΤΑΣ[...] Ν[....] [---]
 [-----] [.....] Ν[....] [---]
 8 [---] Y[....] ΩΝ[-----] ΜΗΝ[-----] • [---]
 [-----] [---] • [---]

Presumably fragment of the same parapigma as 456A and D, L.; ed.pr. has, however, paired it with 456B || Col. I: 1. Epikrates, son of Pylon: stephanephoros in 89/88 B.C., L. || 2. [...] ποιῇ [ὡ]στε ἡλιακὴν, ed.pr. || 3. [...] ἡ δὲ σελίς ἐστιν Α., ed.pr. || 4. ζωιδίου οἱ δὲ κυκλίσ[κοι], ed.pr. || 4-5. κυκλίσ[κοι], ed.pr. || 5-6. ἀψί- [δ], ed.pr. || 7. ...ΤΟΥΣ ... ΤΩΝ..., ed.pr. || Col. II: 3. τας δ' ἡμέρας ὅταν (...) διέ[λθ]η, με-, ed.pr. || 4-5. [με]- τατεθῆνα[ι ε]ἰς τὴν ἀ[να]γραφὴν τῶν ἡμερῶν, ed.pr.

E: Fragment 456N, Miletus II

[-----]AI ἐπιση-
 [μαίνει ...]I κατ' Εὐκτῆμονα τῇ δ' ΑΥ
 ... κατὰ Φ]ίλιππον ἀρκτοῦρος δὲ
 4 [ται ...]N καὶ ἐπισημαίνει
 [-----]ἐπιτέλλουσιν ἔωθε[ν] [-----]
 [-----]NEI αὐταῖς κατὰ Φίλιππ[ον] [-----]
 [---]κ' Εὐδοξον πλειά[δες]
 8 [ἐπιτέ]λλουσιν
 [---]IAI ἐπιτέλ[λ]ουσιν [-----]
 [κατ' Ἰνδῶ]ν Καλλ[α]νέα [-----]

Current location of 456N unknown; presumably linked to 456A, D, and C; length of lacunae unclear, L. || 1. peg hole at beginning of line, ed.pr. || 2-3. τῇ δ' αὐ[τῇ], ed.pr. || 5. peg hole at beginning of the line, ed.pr. || 9. peg hole at beginning of line, ed.pr.

F: Fragment 84

[θ]ερινῆς τροπ[ι]ῆς [γε]-
 νομένης ἐπὶ Ἀψεύδους EXOM[-]
 Σκιοφοριῶνος γ' ἡ- ΚΑΙΕΠ[-]
 4 τις ἦν κατὰ τοὺς Αἰγυ- ΔΕΟ[...]
 πτίους μία καὶ κ' ΚΑΙΣ[...]
 [τ]οῦ Φαμενώθ, ἕως ΕΚΚΑ[...]
 [τῆ]ς γενομένης ἐπὶ ΘΗΡΙΑ[...]
 8 [Πολ]υκλείτου Σκι- ΜΕΡΑ[...]
 [ροφορι]ῶνος ἰδ', κα- ΟΔΩ[...]
 [τὰ δὲ τοῦ]ς Αἰγυπτί- ΕΝΝΕΑ[...]
 [ους τοῦ Παν]υ[ν]ί τῆς α', ΚΑΙΤΙ[...]
 12 [-----]ΗΞΙΟΝ ΔΙΣΤ[...]
 ΕΛΕ

Fragment left in Miletos, ed.pr.; 'no reason to link this inscription with the parapigma fragments 456A, B, C, D or N', L. || Col. I: 12. [κατὰ δὲ τὸ Μιλ]ήσιον, ed.pr. || Col. II: 6-7. ἐκκα[τε]δομηκοντα[ε]τηρίδ[α], Dessau, Sitzungs- d. Königlich-Preussischen Akad. d. Wiss., Phil.-Hist. Kl. 23 (1904) 267 || 7-8. [ἡ]μέρα[...], ed.pr.

1265-1267. Miletos. Epitaphs, late Hellenistic to Imperial period. Three inscriptions, found near the ruins of Miletos; now in a private collection. Ed.pr. S.Akat, EA 38 (2005) 53/54 nos. 1-3 (ph.; English translation).

- 1265: 53 no. 1. **Epitaph of Aischylis, late Hellenistic/early Imperial period.** Marble stele with flat pediment and tenon; inscription in the lower part of the field.

Αἰσχυλὶς Καλλιμῆδου, ἰ vacat χάρις vacat

- 1266: 53 no. 2. **Epitaph of Korinthos, Imperial period.** Marble stele with triangular pediment; inscription in the upper part of the field.

Τὸ μνήμα ἰ Κορίνθου ἰ ταριχοπῶλον· ἰ vac. ζῆ vac.

3. '(Itinerant?) merchant of salted fish', ed.pr., who refers to *BE* (1958) no. 452, *SEG* XLII 850 (Sicily), and *I. Magnesia* 116 L. 35, and for literary sources to T.R.S. Broughton in T. Frank (ed.), *An Economic Survey of Ancient Rome* IV (Baltimore 1938) 626/627.

- 1267: 54 no. 3. **Epitaph of Partheno, Late Hellenistic period?** Upper part of a marble stele with triangular pediment and acroteria; inscription in the upper part of the field. Παρθενὸν Ἀντιάνδρου ἰ [-----?-----]

1. [For the female name Παρθενὸν cf. our lemma no. 1454]; for the name Ἀντιάνδρος cf. *Milet* I.3.122 II 88; Bechtel, *HPN* 58, ed.pr.

1267 bis. **Miletos. Milesian pierres errantes found in Samos.** Three Milesian inscriptions found in Samos have been included in *IG* XII.6: 1) *IG* XII.6.1198: Proxeny decrees for Μέντιππος Παϊδίου Μυλασεύς and a second man from Mylasa (I), Ἀσκληπιάδης Χαίρεδῆμου Ἐλαίτης (II), and Ἡρακλείδης Δημοκράτου Τημνίτης (III) (2nd/1st cent. B.C.; G. Dunst, in *Acta of the 5th International Congress of Greek and Latin Epigraphy* [Oxford 1971] 101-103). 2) *IG* XII.6.1199: Fragmentary proxeny decree (E. Stamatiades, *Σαμιακά* IV [Samos² 1886] 45). 3) *IG* XII.6.1201: Epitaph: ἐποίησε ἰ NEIF. Ἰαλ. τῶ[ν] ἰ θίασος μν[ή]μης χάριν (2nd/3rd cent. A.D.; ineditum).

1268. **Miletos. Hesybios of Miletos, 6th cent. A.D.** A. Kaldellis, *GRBS* 45 (2005) 381-403, examines the literary and epigraphic evidence for the life and works of the historian Hesybios of Miletos, whom K. classifies as a 'pagan' writer in 6th-century literary life. K. discusses the historian Hesybios of Miletos (399-400). Although the activity of church building is referred to, K. sees no problem in associating the epigraphic material with 'a thoroughly non-Christian author' (400-402), emphasizing the difference between belief and practice: 'one may believe in none of the doctrines, but still behave as a Christian for reasons of prudence, social ambition, or casual conformity' (401).

1269. **Notion. Honorary decree for Athenaios, son of Attalos I, ca. 180-160 B.C.** T. Makridy, *JÖAI* 8 (1905) 161-163 no. 1 [republished with full bibliography, commentary and French translation by P. Gauthier, *REG* 119 (2006) 473-494, who dates the text to ca. 180-160 B.C.]. D. Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 142 no. T19, adduces this text, which mentions a Ὀμηρεῖον, as evidence for the cult of Homer in Kolophon.

1270. **Oroanna. Location.** The city of Ὀροαννα is known from the Delphic list of theorodokoi (our lemma no. 574) and as the fatherland of the sculptor Δαΐμένης Δαΐμένους (B. Hausoullier, *BCH* 4 [1880] 401 no. 12 line 4 [E. Loewy, *Inscripfien griechischer Bildhauer* (Leipzig 1885) no. 305]: Δαΐμένης Δαΐμένου Ὀροαννεὺς ἐπόησε), Ἀντίπατρος Βοήθου (*I. Priene* 290), Ἀλέξανδρος Συνδαίου (*OGIS* 86), Τίμων (*Milet* I.3.79 L. 11), and Θάλεια (*I. Smyrna* 128). On the basis of recent archaeological finds at Kocadumen Tepe, 4 km north of Kuyucak (east of Teos), H. Beden, F. Mannucci, *NAC* 34 (2005) 107-117, suggest identifying this site as Ὀροαννα. They report the discovery of sling bullets, one of which has a representation of a hay fork and an A on the obverse and the inscription ΕΤΒΟΓΑΙΔΑΣ on the reverse (110). M. Sève, *BE* (2006) no. 72, corrects the reading to Εὐβουλίδας. J. Ma (Oxford) informs us that a similar sling bullet has been found in Kamiros: Maiuri, *NS* p. 251 no. II.

1271. **Panionion. Cult regulation for the Panionia, 4th cent. B.C.** F. Sokolowski, *BCH* 94 (1970) 109-112. B. Kowalzig, in *Pilgrimage* 46-49, gives the Greek text of LL. 1-12, an English translation, and comments on the clause concerning those who according to the sacred law should make sacrifices ἐν χορῶν. Representatives of a city (θεωροί [the term is not used in the text]) should combine sacrifice and choral song, thereby fostering 'the cult's *communitas*' (48). *Theoroi*, sent by cities to sanctuaries, are supposed to represent 'the most conspicuous form of pilgrimage in classical Greece' (12) [but see S. Scullion, *ibidem* 119-126, for entirely justified doubts about *theoroi* as 'sacred travelers, pilgrims'. S. suggests translating θεωρία as 'festival junketing'. For a viable minimum definition of pilgrimage see S.A. Takács, *ibidem*, 353 note 1, Pleket].

1272. **Priene. Alexander the Great and Priene.** *I. Priene* 1 (*SEG* XXX 1358; XXXV 1143; cf. XLVI 1480); *I. Priene* 156. M.M. Kholod, *Antiquitas Aeterna* 1 (2005) 10-27 (in Russian; English summary), argues that both inscriptions are to be dated to 334 B.C. and not later, as is usually believed (cf., e.g., *SEG* XXX 1358). [Cf. now also C. Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasien und seine Bevölkerung* (Berlin 2008) passim; in particular 36-40 with the text of LL. 1-15 (following *SEG* XXXV 1143) and German translation, and 124-126; he dates Alexander's regulation to 334 B.C., but the inscribed text to the 280s, Corsten.]

1273. **Priene. The sanctuary of the Egyptian gods.** A. Hennemeyer, in A. Hoffmann (ed.), *op.cit.* (our lemma no. 1152 ter) 143, tentatively suggests that the central cult building could

have had the form of a *templum in antis* or been a podium temple and adduces as support, besides archaeological reasons, *I.Priene* 195 with the mention of a νεοποίη.

1274. Priene. Euergetism and public functions. In *Citoyenneté* 225-256, P.Fröhlich examines the sources of the money spent in official functions: 'publique' or 'évergétique'; if the latter were the case, is it financial distress of the city or the euergetical mentality (μεγαλομέρεια, μεγαλοπρέπεια, δαψίλεια) of the functionaries that motivated them to mobilize their own wealth? To what extent did the exercise of public functions play a role when benefactors were praised by their fellow citizens?

The analysis focuses on the decrees for Moschion (*I.Priene* 108; after 129 B.C.), Herodes (*I.Priene* 109; ca. ten years later than 108), Krates (*I.Priene* 111; ca. 100 B.C.), Herakleitos (*I.Priene* 117; ca. 100 B.C.) and Aulus Aemilius Zosimos (*I.Priene* 112-114; ca. 80 B.C.). Though many magistracies were held by these men, it is especially the stephanephoria and the performance as ἐκδικος and ambassador (or θεωρός) that are emphasized; in the latter functions, but also in the agonothesia and gymnasiarchy, the use of private money was important (banquets; distributions among various population groups, sometimes even among slaves; invitations to banquets in honor of the magistrate/liturgist; special promises: *I.Priene* 113 LL. 36-42; see also *I.Priene* 123). Public funds still were available but it is the spending of additional private money that is particularly laudatory in the honorand's behavior; it is a matter of the latter's initiative rather than of financial distress of the city: 'le citoyen dévoué (réduit au notable) est avant tout un évergète munificent' in these late-Hellenistic decrees (255/256).

1275. Priene. Decree for foreign judges from Hydisos, ca. 150-125 B.C. *I.Priene* 52; cf. *OMS* I 237. On the basis of autopsy and two squeezes, C.Crowther, *AS* 55 (2005) 99-105 (ph.; English translation), republishes the inscription and suggests a date and new supplements.

vacat Τὸ παρὰ Ὑδ[ισ]έων vacat
 ἔδοξε τῇ βουλῇ καὶ τῷ δή(ι)μῳ, πρυτάνεων
 γνώμη· ἐπειδὴ οἱ ἀποσταλέντες ὑπὸ τ[οῦ]
 4 δήμου τοῦ Πριηνείων μετὰ πεμπ[το]ι δικασταῖ
 Μενίσκος Ἀπ[.]λ[.]-----]

Undated by ed.pr.; 'middle or early second half of the second century BC', C., who compares *I.Priene* 25, 41, and 66 ll 1. Τὸ [ψηφισμα] τὸ παρὰ Ὑ.πίων, ed.pr., who tentatively suggested Ὑπατιών for the usual Ὑπατιωνών; for τὸ παρὰ κτλ. cf. *I.Priene* 59 (*I.Laodikeia am Lykos* 5), C.; he prefers Ὑδ[ισ]έων to Ὑδ[αι]έων (Hydai in Caria), since this best fits traces of the letter before the epsilon, and since Hydai had by then been absorbed by Mylasa (cf. *I.Mylasa* 902) ll 4-5. [Παρ]μενίσκος Ἀ[ττά]λου, ed.pr.; the supplement in L. 4 is, however, too short for the space available, and the name Parmeniskos is not attested at Priene, C.; [ἄνδρες] or [δικασταῖ], *OMS*; for δικασταῖ cf. *IG* XII.6.1.12 LL 21/22; *I.Magnesia* 101 LL 7-9, C.

1276. Priene. Cult of Bias. D.Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 131/132, adduces *I.Priene* 111 L. 245, 113 L. 88 and 117 L. 34, which mention a Βιάντειον, as evidence for the cult of Bias of Priene.

1277. Priene. Sacred regulation concerning the priesthood of Isis, Sarapis and Anoubis, ca. 200 B.C. *LSAM* 36. E.Stavrianopoulou, in C.Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 90-95, examines the inscription in the light of 'ritual mistakes'. She explores the historical background of the document and the sacred regulations for the cult of Isis, Sarapis and Anoubis in LL. 9-17 and 20-25. S. discusses the juxtaposition of the 'experienced Egyptian priest' and the 'inexperienced Greek priest' and illuminates the underlying idea of priestly 'experience' for the success or failure of a ritual.

1278. Smyrna. City government. Cf. S.Dmitriev, *op.cit.* (see our lemma no. 1990) 248-265.

1279. Smyrna. Honorary inscription for Aelius Aristides, after 177 A.D. *I.Smyrna* 901 (*OGIS* 709; *I.Portus* 4 ter; *SEG* XXXIV 1542; XLI 1076). To the reprint of his article, summarized in *SEG* XXXIV, in J.Bingen, *Pages* -- II (cf. our lemma no. 1765) 169-181, B. now adds on 181/182 a postscript elaborating on his qualifications of this text as a 'dédicace fictive' and a 'jeu d'esprit' (the latter term was criticized by M.-H.Quet: see *SEG* XLI; B. insists on his positive view of Aelius Aristides and the Second Sophistic, misrepresented by Q.). B.'s autopsy of the stone in Verona in 1990 confirmed its authenticity.

1280. Smyrna. Rescript of the emperor Valerian, 258 A.D. *I.Smyrna* 604; Oliver, *Greek Constitutions* 287. D.Feissel, in *L'Hellénisme* 341-355 (dr.; French translation), republishes the inscription with several changes and additions on the basis of a copy by J.Covel.

I [-----]CAOONI[-----]KA[-----]
 [pr]lo(p)<er quod magistratus harum civitatum
 in quibus te suggeris possidere agere curam
 4 [deben]t u<er quod optime placuisse perspicitur perpetua
 observatione teneatur. Vale Apel<er a carissime nobis.
 vacat Data / V * kal(endas) / Iun(ias) / Antiochi(ae) / vac.

II vacat Ἀγαθῇ τύχη vacat
 Αὐτοκράτωρ Καῖσαρ Πούβλιος Λικίνιος Οὐαλεριανὸς Εὐσεβ(ής)
 Εὐτυχῆς Σεβαστὸς καὶ Αὐτοκράτωρ Καῖσαρ Πούβλιος
 4 Λικίνιος Γαλλικην(ός) Εὐσεβ(ής) Εὐτυχῆς Σεβαστὸς
 [καὶ] Λικίνιος Κορν(ή)λιος Οὐαλεριανὸς ἐπιφανέστατος

- Καῖσαρ· Ἰουλίῳ Ἀπελλά ἰδίῳ χαίρειν
 8 [...]ε ἀναμφιβολόν ἐστιν καὶ ἐν τούτῳ τὰ ὀρι-
 [σθ]έντα τηρεῖσ[θαι] ἐν ᾧ μὴ ἀνα(γ)καῖον ἦ τὰς
 [...]ν συγκλητικὰς οἰκίας ξενίας ἐνοχλεῖ-
 [σθ]αι· διὸ οἱ ἀρχ[οντες] τούτων τῶν πόλεων ἐν αἷς
 12 [σε]αυτὸν κεκτη[σθαι] φ]ῆς φροντίσουσιν ἵνα
 [δ] ἄριστα ἀρέσ[ω] (- - -) [...]τω παραφυλάσσεται·
 "Ἐρρῶσο Ἀπελλά· [τιμ]ώτατε ἡμῖν]

Date: Valerian junior (II 5) is mentioned in a datation for the first time in 256 (POxy 3611 LL. 1-4 note, and IGR III 481 with X.Loriot, CCG 9 [1998] 284/285), he died in 258 A.D.; in this period, Valerian senior was in Antioch (I 6) only in 258, so that the inscription is dated to May 28, 258, F. II the line divisions follow Covel's copy, from which also the underlined parts, missing in edd.pr., are taken II the rescript has the form of a letter (greetings in I 5 and II 6 and 13) but is stylistically a *subscriptio*, F. II 2. Λικίνιος, *I.Smyrna*; the last word is abbreviated by a horizontal stroke above the two last written letters, F. II 4. Γαλλι[ηνὸς] Εὐσεβ[ῆς] Εὐτυχ[ῆς], *I.Smyrna*; Γαλλι[η-
 νὸς] Εὐτυχ[ῆς], Oliver II 5. [καὶ] Πούβλιος] Λικίνιος] Κ[ορνήλιος] Οὐαλεριανὸς] ὁ ἐπιφανέστατος, *I.Smyrna*;
 [καὶ] Λικίνιος] Κ[ορνήλιος] ἐπιφανέστατος] Σαλωνείνος], Oliver II 8. τηρεῖσ[θαι] - - (?) γνάμη [- -] καὶ
 ὀνητάς [- -], *I.Smyrna*; τηρεῖσ[θαι] δεῖν] γνάμη[ς] ἦ] ἰ καὶ ὀνητάς] [κωλύει], Oliver; ΑΝΑΣΚΑΙΟΝ, copy
 Covel II 9. initio, the unexplainable [...]v may be what remains of a dittography ΣΥΝ (for the following ΣΥΓ), F. II
 9. [μῆ] ἰ ξενίας, *I.Smyrna* (necessitated by the reading ἀμφιβολόν ἐστιν in L. 7, F.) II 9-10. ἐνοχλεῖ[σθαι] αἰ
 δε οὐ[ν] ἀρχ[αῖ] τούτων, *I.Smyrna*; ἐνοχλεῖ[σθαι]· (αἰ δε) ἀρχ[αῖ] τούτων, Oliver II 10-11. ἐν αἷς] [λέγεις
 σε]αυτὸν, *I.Smyrna*; ἐν αἷς] ὑπάγορεύεις σε]αυτὸν, Oliver II 11-12. ἵνα] [δ ἄν], *I.Smyrna* II 12. ἄριστα
 ἀρέσ[κη, τοῦ]το, *I.Smyrna*; ἄριστα ἀρεσ[τὰ ἐν ταῦ]τῳ, Oliver; F. suggests a *lacuna* since the Greek text does
 not correspond exactly to its Latin equivalent as it does in the remaining preserved parts; perhaps, e.g., [δ] ἄριστα
 ἀρέσαι (φαίνεται παρατηρήσει) [αἰδ]εῖν παραφυλάσσειται for the Latin *perspicitur perpetua observatio*? II
 13. in fine, supplemented by F.: [πρὸ ε' καλ. Ἰουv], *I.Smyrna*.

1281. Smyrna (?). Weight, ca. 150-200 A.D. W.Zdrojewska, *Rocznik Muzeum Narodowe-
 go w Warszawie* 24 (1980) 139/140 [non vidimus]. A. Łajtar, *EA* 38 (2005) 143/144 (dr.; English
 translation), republishes the lead weight in the shape of a heart, kept in the National Museum at
 Warsaw. He refers to *I.Smyrna* 678, where a M. A. Βίων is mentioned as γραμματεὺς δήμου,
 whom he identifies with the man inscribed on the weight, and therefore tentatively assigns it to
 Smyrna; consequently, the man in *I.Smyrna* 678 should also be an Α(ὐ)ρήλιος. Since the text
 has never been included in *SEG*, we present it here.

side A	ἡμί- λει- τρο- v	side B	M(άρχου) Αὐρ(ηλίου) Βίωνος β' φιλοσ- εβ(άστου) ἀγο- ρανό- μου
4		4	

1282. Smyrna. The Jewish community, Imperial period. E.L.Gibson, *JJS* 56 (2005) 66-
 79, explores the community of Jews in the city of Smyrna and their relations with non-Jews,
 including the Christians, by discussing the evidence for Jews in epitaphs (*I.Smyrna* 295-297)
 and dedications (*I.Smyrna* 697, 844a/b). For *I.Smyrna* 697, she suggests that the phrase οἱ ποτε
 Ἰουδαῖοι refers to those Jews 'who have within recent memory come to Smyrna', as contrasted
 with those Jews 'who have been long-time residents of the community' (79). G. argues that
 'the Jewish community in Smyrna took full part in the patterns of civic life', rejecting the idea
 that 'Jews in Smyrna lost any status in the early centuries of this era that might have motivated
 them to act against local Christians' (79).

1283. Teos. Honorary decree for King Antiochos III, ca. 203 B.C. *SEG* XLI 1003. A.
 Chaniotis, in C.Ambos et al. (edd.), *Die Welt der Rituale* (Darmstadt 2005) 188-204 (partial
 German translation), examines the divine honors bestowed on Antiochos III and Laodike by
 the city of Teos. C. focuses on those parts of the document that deal with the organization of
 rituals for the ruler cult (block A/B LL. 44-52; C/D LL. 10-17, 24-44, 46-57, 64-83), explain-
 ing the function, meaning and significance of each ritual in the light of the concept of 'ritual
 dynamics'. Within this context, reference is also made to *SEG* XXXVII 1020 and *RC* 22, 52.
 For an extended French version see *Kernos* 20 (2007) 153-171.

1284. Teos. Two decrees of Teos in honor of the Magnesians Glaukos and a response by
 Magnesia on the Maeander, 1st half of the 2nd cent. B.C. *I.Magnesia* 97. In *Citoyenneté* 80-
 85, P.Gauthier presents the Greek text of the three decrees. In L. 1 he restores [Π]α[ρὰ] Τητίων],
 referring to L. 29 [Παρὰ τῶν αὐτῶν]; in LL. 25/26, 37 and 71/72 he incorporates restorations
 proposed by M.Holleaux, *Études* I 323 and 335/336: τὸν δη[λωθησόμενον] (LL. 25/26),
 [ῥταν] (L. 37 initio) and [ἀκόλουθα] (LL. 71/72). G. points out that in L. 63 the Magnesians
 reproduce verbatim the text of the Teian decree, with πράξουσιν instead of πράξομεν. G. ex-
 plains the procedure as follows: the first Teian decree (LL. 30-48) was proposed by the τιμοῦ-
 χοι and στρατηγοί; it awards honors to Glaukos; subsequently the Teian citizen Melanippos,
 son of Apollonios (LL. 2/3 and 28), addressed himself to the magistrates (ἐπελθὼν ἐπὶ τοὺς
 ἄρχοντας καὶ τὴν ἐκκλησίαν) with a request to send a copy of the decree to Magnesia (second
 decree; LL. 1-28); the magistrates refused to propose this but were prepared to allow Melan-
 ippos to address himself to the ekklesia; the latter accepted the proposal and decided to elect
 Melanippos himself and his son (or father) as ambassadors. The final lines of the Magnesian
 response (LL. 91-93) explain why the Teian magistrates were not prepared to propose to the
 assembly to send ambassadors to Magnesia: their safety could not be guaranteed in a period of
 war or insecurity.

In a brief introduction (79/80) G. points out that in Hellenistic inscriptions it is not the
 boule that invariably initiated decrees of the assembly, but that individual citizens often in-
 tervened (G.'s 'intervenants') and asked the boule or magistrates to make a proposition to the
 assembly (περὶ ὧν ἐπήλθεν; πρόσδοτον/ἐφοδοτον ποιησάμενος; ὑπὲρ ὧν προεγνώματο or προ-
 γαρήν/εἰσαγαφήν ποιησάμενος [for this problem and, more in general, for the problem of the role of the

assembly in later centuries cf. also A. La Rocca in F. Amarelli (ed.), *Politica e partecipazione nelle città dell'impero romano* (Rome 2005) 93-118 and H.-L. Fernoux in H. Duchêne (ed.), *Survivances et métamorphoses* (Dijon 2005) 19-71. Cf. C. Brélaz' review in *Topoi* 15 (2007) 649-653, Pleket]. See also our lemmata nos. 470 and 1100. [For the problem of a certain 'oligarchisation' in the late-Hellenistic period (see our lemma no. 1987) it is rather irrelevant whether or not the boule always initiated decrees of the assembly; as long as the 'interventions' belong to the city-elite, it remains true to say that it is basically the city-elite who exercised a decisive influence in the field of city-politics. For the role of the demos/ekklesia and council see also A. Zuiderhoek's paper mentioned in our lemma no. 1102 in fine, Pleket.]

LYDIA

1285. Northeastern Lydia. Epitaphs of L. Amatia Prosdokia and P. Claudius Thrasymboulos, 195/196 and 235/236 A.D. SEG LII 1163/1164. G. Petzl, in *L'Hellénisme* 290-295, republishes the inscriptions (ph.; French translations) with commentary.

1286. Northeastern Lydia. Epitaph of Andreas and Papiane, early 3rd cent. (211/212?) A.D. Stele with triangular pediment with acroteria; in the pediment a round object in the center; in each corner a heart-shaped leaf; below the pediment a relief with three figures (two female, one male [from right to left: Andreas, Aphphion, and Papiane: so Petzl (see infra app.cr.)]) standing on a protruding plinth, inscription below. In a private collection, provenance unknown; attributed to the Lydian-Phrygian border zone by the personal names and the vocabulary [however, the names as well as the vocabulary are common in large parts of Asia Minor (cf. app.cr.); it is rather the use of *ἐτείμῃσε* (Brixhe) and the relief that are typical for the area, Corsten]. Ed. pr. J. Kobes, *EA* 38 (2005) 87-92 (ph.; German translation). Cf. C. Brixhe, *BE* (2006) no. 350; text, French translation, and commentary in *An.Ép.* (2005) [2008] no. 1473 (B. Puech).

Ἀφφίον · Ἀνδρέαν τὸν ἐαυτῆς
 ἄνδρα ζήσαντα · ἐτ(η) · μ' · ἐνοῦ-
 σα καὶ αὐτὴ ἐτείμῃσε ὁμοίως
 4 καὶ Παπιανῇ, τὴν νύμφην, ὁμοί-
 ως καὶ Βάσσος τὸν πατέρα καὶ τῇ, ν
 γυναῖκα · ἔτους · σ' ς' · μ(ηνός) · Περειτίου · β'

Date: most probably 296 Sullan era = Dec. 25/26, 211/212 A.D. (L. 6), ed. pr.; horizontal strokes above the abbreviations in LL 2 and 6 and the numbers in L. 6 || ed. pr. presents three alternative explanations of the relationships within the family [neither of which is right since he, starting from a wrong interpretation of Βάσσος as an undeclined name in L. 5, has not understood the text, cf. already Brixhe (we refrain therefore from repeating most of K.'s commentary), Corsten] || 1. ed. pr. provides a list of 25 inscriptions (most of them from Lydia) from *SEG* and *TAM* V.1 containing the name Ἀφφίον, from which he deduces the probable provenance [however, Aphphion and related names occur almost all over Asia Minor, see Zgusta, *KP* 70-85 § 66 and (for northwestern Asia Mi-

nor) now *LGNP* V.A s.v., Corsten] || 2-3. ἐνοῦσα could either mean that Aphphion will also be buried in the tomb or point to her depiction in the relief between Papiane and Andreas, ed. pr. [In a paper to be published in G. Reger, F.X. Ryan, T.F. Winters (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen Tracy* (Bordeaux 2009), G. Petzl argues that Aphphion, when she was still alive, had a tomb built for herself, her husband and other relatives; Aphphion died first, soon followed by her husband and her daughter-in-law Papiane; Bassos, Aphphion's son, erected the stele and mentioned his mother as 'Mit-Urheberin dieser Ehrung'. P. translates ἐνοῦσα καὶ αὐτὴ as 'sich ebenfalls darinnen befindend'. For the use of ἐνοῦσι and ἐνοῦν he refers to *LSmyrna* 211, 219, and 443. On stylistic grounds he assigns the stele to northeastern Lydia, Pleket.] || 3. the use of ἐτείμῃσε in a funeral context is typical for the region, B., P. || 4. νύμφη (for νόμφη), Pleket.] || 3. the use of ἐτείμῃσε in a daughter-in-law, since she is the wife of Bassos who in turn is Aphphion's son (see below), B.; this latter meaning is often attested in Lydia and in regions close to Phrygia, P. || 4-5. Βάσσος (nominative, not undeclined!) is the son of Aphphion and Andreas, and Papiane is his wife, B. [like Aphphion, Bassos is a common name, and the 26 examples from Athens plus one from Lydia (*TAM* V.1.122), mentioned by ed. pr., are of no help in determining the provenance of the stone, Corsten].

1287. Charakipolis (area of: Korubaşı). Epitaph, Imperial period. Lower right part of a marble stele, found in 1998, present location unknown; wreath above the inscription. Ed. pr. P. Özlem Aytaçlar, *EA* 38 (2005) 55 no. 1 (ph.).

[- - - καὶ] Τυρανὶς Ν
 [- - - τὸν ἐπ' αὐτῶν υἱὸν
 4 [καὶ ἡ θυγατὶς] Λικιννία vac.

1. For the name Τυραν(ν)ίς see *TAM* V.1.7 and *SEG* XL 1035, ed. pr. [many examples in *LGNP*, most of them from Asia Minor (*LGNP* V.A), Corsten] || 2. for ἐπ' αὐτῶν cf. G. Petzl, *Arkeoloji Dergisi* 2 (1994) 146 with bibliography, ed. pr. [cf. also Brixhe, *Essai* 81, Corsten] || 4. shallow letters, perhaps later addition, ed. pr.

1288. Hypaipa. Epitaph of two families, 2nd cent. A.D. Marble block, found near Ödemiş, now in a private collection. Edd. pr. M. Riel, H. Malay, *EA* 38 (2005) 45-52 (ph.; English translation). Text with French translation and commentary in *An.Ép.* (2005) [2008] no. 1453. We incorporate several remarks by G. Petzl (per ep.).

["Ετους ...", μ(ηνός)] Ἀελλαίου κ' ·
 [.....]·Ιουλου καὶ Ἑλπίς
 [.....]·Υπαίτηναι ἡγόρασσαν
 4 [τὸν οἶκον ἐπ' αὐτῶν υἱὸν καμάρ-
 [ρα σὺν καὶ τῇ καμάρᾳ καὶ μνημεῖ-
 [ον παρακεῖμενον πρὸς τὸ εἰς τὸ μνη-
 [μεῖον τεθῆναι] ἐαυτὰς τε καὶ Τρόφι-
 8 [μον καὶ Ἐπικράτην τοὺς ἄνδρας αὐ-
 [τῶν καὶ τὰ τέκνα καὶ τὰ ἔγγονα αὐ-
 [τῶν, μ(ηνός) ἐχόντας ἐξουσίαν

- 12 [ἐνθάδε] τεθ<η>νε· εἰ δέ τις παρὰ ταυτὰ
[τι ποιή]σει, ἀποδώσει εἰς τὸν κυ-
[ρίου] Καίσαρος φίσκον * βφ' καὶ εἰς
[τήν] ἐν Ὑπαίποις Ἄρτεμιν * , αφ'·
16 [ἄν τι]νι δὲ βουληθῶ<σ>ιν συνχωρήσαι
[Τρό]φιμος ἢ Ἐπικράτης οἱ ἄνδρες ἡμῶν
[ἐπι]τεθῆναι εἰς τοῦτο τὸ ἥρῳον, ἐξου-
[σίαν] ἐξουσιν ἐτι τεκέων τρέφουσιν
[ἢ ἐν] τὸς ἀνθρώπων θρεπτικῶν εἶ τιν'
20 [ἀπε]λελυθερώσει τις αὐτῶν· ὁμοίως ἐξουσί-
[αν ὁ ἀπ]ελευθερωθεὶς τοῦ τεθῆναι ἐνθάδε
[τὰ τέκ]να αὐτοῦ

2. Possible are [Π]αύλου, [Πρ]αύλου, Αὐλου, ed.pr. || 4-6. the monument consisted of a funerary chamber (καμάρα) for sarcophagi, on which an οἶκος was placed, i.e. another chamber or a platform for sarcophagi (or, less likely, L. 4 [τὸν βομών], and a tomb nearby, ed.pr., who for a funerary chamber with a construction on top refer to TAM II 438 (Patara) || 6. or [προσκεῖμ]ενον, ed.pr. || 6-7. the μνημεῖον is most probably identical with the first mentioned tomb complex which is in LL. 17 called a ἥρῳον, and not with the μνημεῖον in LL. 5-6, ed.pr. || 7-8. since the husbands of the tomb-owners have no father's name, they may have been of lower status and in a subordinate position, ed.pr. || 11. or [ἐτέρου], cf. *I.Smyrna* 199 LL. 5-7, ed.pr.; ΤΕΘΝΕ, lapis || 11 and 21. read τεθῆναι, Corsten || 12-13. rule of a sole emperor of the 2nd cent. A.D., ed.pr. || 14. cf. SEG XXXI 998 for the only other instance of a fine payable to (Persian) Artemis (Ἀναίτις) in Hypaipa, ed.pr. || 15. βουληθῶ<σ>ιν (the stone has epsilon instead of sigma): aorist subjunctive for imperative, ed.pr. || 15-21. Petzl; [μῆδε]νι ... ἥρῳ-ον· ἐξου[σίαν] ... | [ἐν]τὸς ... | [ἐλε]υθερώσει ... ἐξουσί[αν ὁ] ἐλευθερωθεὶς κτλ., ed.pr. || 17. or [ἐν]τεθῆναι, ed.pr.; or [εἰς]τεθῆναι, Petzl || 18. τεκέων (poetic) instead of τέκνων; the present participle τρέφοντες instead of the usual θρέψαντες should mean that at this point the children were still being nurtured, ed.pr. || 19. ἀνθρωποι θρεπτικοί, attested here for the first time, should be equivalent to θρέψαντες, τροφεῖς, nutritores, i.e. 'slaves of the tomb's owners employed as tutors of children, probably not only their masters' children but also their house-born or bought slaves'; the tomb's owners may have been rich families who possessed 'professionally trained nurses' who could also have been 'employed for nursing other people's children and slaves', ed.pr. || [15-20. D.Feissel, *An.Ep.* (2005) [2008] no. 1453, suggests removing the comma in L. 17 and restoring in L. 15 initio [ὅτι]νι; he gives as Latin equivalent *si cui concedere voluerint ... potestatem habebunt*, and translates ἐτι τεκέων τρέφουσιν by 'y compris pour les nourriciers des enfants'.]

1289. Hyrkanis (area of: Bedeller). Epitaph, Imperial period. Fragment of a marble block, now in the Manisa Museum. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 55/56 no. 3 (ph.).

Στρατά[νικ- - -]
νᾶδι τῷ [- - - -]
τέκνω [- - - -]
4 Μοσχα[- - - -]

καὶ Ἀπο[λλ- - -]
τῷ ἁδ[ελφῷ μν]-
εἰας χ[άριν]

1. Στράτα (cf. TAM V.1.25/26) or Στρατά[νικη] or Στρατά[νικος], cf. Στρατανείκη in P.Herrmann, H.Malay, *New Documents from Lydia* (Vienna 2007) 64 L. 13, ed.pr. || 1-2. the deceased had a name ending in -ās, ed.pr. || 4. probably Μοσχᾶ[ς] or Μοσχά[ριον], ed.pr. [most probably an epitaph for [- -]ās, erected by his father or mother Strata- (therefore in L. 2 εἰαυτοῦ/ῆς) and his brothers Moscha- and Apo[ll- -], Corsten].

1290. Maionia. Epitaph of Ammia, Imperial period. Lower right part of a marble stele, found in 1996 in Gökçeören (formerly Menye); present location unknown. Ed.pr. P.Özlem Aytaçlar, *EA* 38 (2005) 55 no. 2 (ph.; English translation).

[vac.? "Ετους -]ζ', μῆ(νός) [1-2]
[- - - - -]ενης Δ[1-2]
[- - - - -] καὶ Μελτίνῃ

4 [ἡ γυνὴ αὐ]τοῦ Ἀμμίαν
[τὴν ἐαυ]τῶν θυγατέ[ρα]
vacat [ἐ]τείμ[ησαν]

1291. Philadelphia (area of: Hayallı)? Dedication to Meter Leto, 161/162 A.D. Marble stele with pediment and acroteria, in the pediment a rosette and ivy-leaves; inscription below; a stylized wreath between LL. 1 and 2 and reaching up to the center of L. 1. Allegedly found in Hayallı (probably in the territory of Philadelphia), copied in Esenyazı (south of Maionia), now in the Manisa museum. Ed.pr. H.Malay, *EA* 38 (2005) 42-44 (ph.; English translation); now TAM V.3.1556 (German translation).

Ἀγαθῇ Τύχη· ☿
wreath
"Ετους ρθβ', μῆ(νός) Περιτίου δ'
Νέοι φιλάνπελοι ὑπὲρ

4 τῆς ἐαυτῶν σωτηρίας
Μητρὶ Λητώ εὐχὴν ☿
☿ ἀνέθ[η]καν ☿

Date: year 192 (Aktian era) = 161/162 A.D., ed.pr. || 3. Νέοι φιλάνπελοι: association of 'wine-lovers'; the meaning of νέοι is not clear: either a new association replacing an older one or νέοι is used to make a distinction between two rival associations, ed.pr., who refers to Strabo 13.4.11 for the production of wine in the Katakekaumene; a φιλανπέλων συνβίσις is also attested in Kotiaion (our lemma no. 1418) || 5. only six dedications to Leto are known from Lydia (see M.Paz de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (AMS 36 [Bonn 1999]) nos. 5.6, 7.32, 40.23-26); this is the first from Philadelphia, ed.pr.

1292. Philadelphia (?). Epitaph of Antiochis, Hellenistic period (?). Marble lid of an ostiotheke, allegedly found at Alaşehir (Philadelphia), now in the Manisa museum; red paint preserved in the first seven letters. Ed.pr. H.Malay, G.Petzl, *EA* 38 (2005) 40 no. 7 (ph.; German translation); now TAM V.3.1685 (German translation).

Ἀντιοχίδος Μενεκράτου, ἡ γυναικὸς δὲ Ἀπολλωνίου

1293-1298. Philadelphia (area of: Badınca). Epitaphs, 1st cent. B.C.-1st cent. A.D. Five limestone ostotheke with lids and one lid only (no. 1), found in the village of Badınca where there must have been an ancient settlement belonging to Philadelphia; now in the Manisa museum. Edd.pr. H.Malay, G.Petzel, *EA* 38 (2005) 37-40 nos. 1-6 (ph.; German translation) [now also in *TAM* V.3]. Nos. 1-5 are for members of a family (stemma on p. 39). – For the site and its inscriptions edd.pr. refer to *SEG* XVII 524, *EA* 5 (1985) 19-16 (inscriptions in *SEG* XXXV 1169-1173), and *I.Manisa* 230, 433, 457, 464, and 481; for the use of the Aktian era in this region (here in nos. 1293 and 1294), *SEG* XXXV 1169.

- 1293:** 37/38 no. 1. **Epitaph of Kleandros, 26 B.C.** Lid of an ostotheke, inscription on one face of the lid [now *TAM* V.3.1702].

Κλέανδρος Ἡφαιστίω-
νος τοῦ Κλεάνδρου·

4 ν ἔτους ε', μηνὸς ζ',
vac. ἐπὶ Θέρμου vac.

Date: 6th month of year 5 (Aktian era) = February-March 26 B.C., ed.pr. II 4. date after an eponymous official who cannot be the priest of Roma (thus in Sardis: *I.Sardis* 119 with commentary) since in *SEG* XXXV 1169 from Badınca, dated to the same year, a Μηνόφιλος is mentioned as the priest of Roma and Augustus; Thermos (cognomen) may have been a Roman citizen, like Murena in the next lemma, ed.pr.

- 1294:** 38 no. 2. **Epitaph of Phila, 26/25 or 23/22 B.C.** Ostotheke; inscription on a long side [now *TAM* V.3.1703].

Φίλα Μηνοδότου
ἡ καὶ vac. Ἀφριον,

4 ν γυνὴ δὲ Ἡφαιστίωνος·
ἔτους ζ', ἐπὶ Μουρήνα

Date: year 6 (Aktian era) = 26/25 B.C., unless the numeral is to be read as θ = 9 = 23/22 B.C. ed.pr. II 4. Murena (cognomen) may have been a Roman citizen, ed.pr.

- 1295:** 38/39 no. 3. **Epitaph of Kleandros, end of the 1st cent. B.C.** Ostotheke; inscription on a long side, remains of red paint [now *TAM* V.3.1704]. Κλέανδρος Ἡφαιστίωνος

- 1296:** 39 no. 4. **Epitaph of Melitine, end of the 1st cent. B.C.** Ostotheke; inscription on a long side [now *TAM* V.3.1705]. Μελιτίνη Ἡφαιστίωνος | τοῦ Κλεάν vac. δρου

2. The name was incised around holes in the stone, ed.pr.

- 1297:** 39 no. 5. **Epitaph of Melitine, end of the 1st cent. B.C.** Ostotheke; inscription on a long side, remains of red paint [now *TAM* V.3.1706]. Μελιτίνη | Κλεάνδρου

- 1298:** 40 no. 6. **Epitaph of Antonius, 1st cent. B.C./A.D.** Ostotheke; inscription on a long side, omega written as C [now *TAM* V.3.1712]. Αντωνίου

1299. Saittai. Epitaph of Stephanos, 196 A.D. Rectangular white marble stele with pediment and corner akroteria; in the tympanon in the center a rosette connected with a leaf in both lower corners; below the pediment a semi-circular wreath; below the latter an inscription. Offered for sale by Gorny & Mosch, Giessener Münzhaltung; cf. Catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 113 no. 336 (color photo). Text read from the photo.

Ἐτ(ους) σπα', μηνὸς Δίου νο(μηνίᾳ), Στέφα-
νον Πολιτικῆς ἐτί-
μησεν ἡ συνεργασία
4 τῶν λινουργῶν, ξή(σαντα) ἔτ(η) ξ'

[No provenance in the catalogue; the stone is likely to come from Saittai, on iconographical and terminological grounds. In *SEG* XLVIII 1462 we have in the pediment a rosette connected with a leaf in both lower corners and similar akroteria; various inscriptions from Saittai record the association of λ(ε)ינוγοί erecting epitaphs for deceased members: *SEG* XXIX 1191; XXXI 1036; XXXII 1234 (deceased with metronymic, as in the present text); XL 1088; XLVIII 1460/1461 and 1467 (epitaph of Αὐρηλία Πολιτικῆ, who died at the age of 18; 224/225 A.D. (Aktian era); possibly a member of the family of Stephanos' mother); the name Πολ(ε)ντικῆ is rather rare II 1. tau, eta and omicron superimposed on epsilon, mu and nu, respectively; νο = νο(μηνίᾳ): cf. *SEG* XXXII 1224 (νο(μηνίᾳ)) II 4. eta and tau superimposed on zeta and epsilon, respectively, Plectet].

1300. Sardis (area of: Kemerdamları). Honorary inscription for Euxenos, 150/149 B.C. *SEG* XXXII 1237; cf. L 1189; LI 1624; LIII 1345. On the basis of a squeeze, P.Herrmann, in *L'Hellénisme* 278-284 no. 1, republishes the inscription and reads the date in L. 1 as θ (a mason's correction) instead of Ϝ (edd.pr.). He argues that Ἀπολλώνιος Καδοῦν could be the son of Καδοῦας Πληρη in *SEG* XLVI 1519 L. 2 from the same sanctuary (ca. 150 B.C.; cf. also Καδοῦας Πληρη in *SEG* XXXII 1237 L. 8), and points to the possible identity of Μητρόδωρος Μιθρήσους in *SEG* XXXII 1237 LL. 8/9 and Μητρόδωρος Μιθρείους in *SEG* XLVI 1519 L. 28. He therefore dates the inscription to the 9th year of Attalos II (150/149 B.C.) which makes Euxenos an Attalid official (cf. *OGIS* 483 LL. 165/166). He further supports the view of an adoption of the Seleukid administrative organization by the Attalids (cf. *SEG* L 1736). On the basis of *SEG* XLVI 1520 (early 1st cent. B.C.) he argues that the sanctuary, still with a priest from the same family (Ἐρμογένης Καδοῦν, L. 4), was later integrated into the territory of Sardis, thereby replacing the ἀρχιερεὺς by a ἱερεὺς Ῥώμης and a ἱερεὺς Διὸς Πόλεως.

1301. Sardis. Inscribed ampulla, 6th/7th cent. A.D. Ampulla found in the Byzantine shops; on the front an image of the Virgin holding her child; on the reverse a bearded figure. Ed.pr. C.H.Greenewalt, M.L.Rautman, *AJA* 102 (1998) 486 (ph.). Mentioned by M.Rautman in

Mélanges Jean-Pierre Sodini (T&M 15; Paris 2005) 720. On the front βοείθε τ(ο)ῦς ξέν(ο)υς; on the back Ἄγχιε Ἰοάννη Βα(πιστῶ). According to R. the ξένους-text 'makes clear that the flask was intended to serve as an amulet and safeguard the one who carried it'.

1302. Thyateira (area of: Doğuca). Fragment of an epitaph, Imperial period. Fragment of a marble sarcophagus lid, found in 1997; present location unknown. Ed.pr. P.Özlem Aytac-İlar, *EA* 38 (2005) 56 no. 4 (ph.). ζῶ

1303. Unknown provenance (northeastern Lydia?). Dedication, 44 A.D. White marble stele with pediment; now in a private collection. Ed.pr. G.Petzl, *EA* 38 (2005) 21/22 no. 1 (ph.; German translation). Text with French translation in *An.Ép.* (2005) [2008] no. 1446.

v. Κατὰ εὐχῇ, v
Γάιος Ἰούλιος
v. Κλασσικοῦ

4 ἀπελεύθερος
v. Ἑλλην· μη(νὸς) ιβ', ε', ηκρ'

Date: day 10 of month 12, year 128 (Sullan era) = Sept. 2, 44 A.D., ed.pr. || the god to whom this dedication is addressed is not mentioned, ed.pr. || 2-5. the freedman gives only his former master's cognomen, ed.pr., who adds that a relation to Iulius Classicus in *PIR*² J 267 is not probable [but suggested by O.Salomies, *An.Ép.* (2005) [2008] no. 1446] || 5. the numbers are indicated by horizontal strokes above the letters, ed.pr.

1304-1311. Unknown provenance (northeastern Lydia?). Epitaphs, Imperial period. Eight stelae of unknown provenance in private collections. Ed.pr. G.Petzl, *EA* 38 (2005) 22-30 nos. 2-9 (ph.; German translation).

1304: 22/23 no. 2. **Epitaph of Tyrannos, 42 A.D.** White marble stele with pediment.

Ἔτους ρ' καὶ κ' καὶ
ς', μη(νὸς) Πανήμου πέππ-
τη·
wreath
4 Ἀρκεσίλαος ἐτεί-
μησεν τὸν ἑαυτοῦ
θρέψαντα Τύρανο-
ν, Καλίστη τὸν ἄν-

8 δρα, Τύρανος τὸν
πατέρα, Τυρανίς
κα<ι> Ὠρίχη τὸν πα-
τέρα, Ἀρτεμᾶς καὶ
12 Ῥόδων τὸν πενθε-
ρόν, Φιλόκαλος τὸν
ἀδελφὸν καὶ οἱ συ[v]-
[γενεῖς πάντες - - - -]

Date: 5th Panemos 126 (Sullan era) = May 28, 42 A.D., ed.pr. || 1-2. numbers indicated by horizontal strokes above the letters, ed.pr. || 2-3. for πέππη = πέμπη cf. Gignac, *Grammar* 1.117 and Brixhe, *Essai*² 36, ed.pr. || 4. the foster-son is mentioned before the deceased's own family, ed.pr. || 10. Ὠρίχη is previously unattested; it may mean 'in der Jugendblüte stehend' (perhaps graphic variant of Ὠρίκη, from the adjective with this meaning; for the exchange of tenues and aspira-

tae ed.pr. refers to *I.Ephesos* 3255 L. 1 and *TAM* V.2.1199 L. 3) and would then fit the names of other family members that are connected to beauty (*Καλίστη*, *Φιλόκαλος*), ed.pr.

1305: 23 no. 3. **Epitaph of Metrophanes and Nikon, 73 A.D.** White marble stele with tenon, broken above; inscription below a wreath.

Ἔτους ρη', μηνὸς Δεί-
ου ζι' Ἑρμοκράτης Μη-
τροφάνου ἐτείμησε-
ν τὰ τέκνα τὰ ἑαυτο-
ῦ Μητροφάνην καὶ

8 Νείκωνα, καὶ Ἀμμι-
ᾶς ἡ μήτηρ αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτοῦ
Ἀρτέμων καὶ Ἀπολ-
λώνιος

Date: 17th Deios 158 (Sullan era) = Oct. 9, 73 A.D., ed.pr. || 1-2. numbers indicated by horizontal strokes above the letters, ed.pr.

1306: 24 no. 4. **Epitaph of Apollonios and Ammion, 75/76 A.D.** White marble stele with pediment, under which a wreath, followed by the inscription. Photo and brief description in Münz-Zentrum Rheinland, *Auktion 117 vom 10. bis 13. 9. 2002* p. 54 no. 799 [non vidimus].

Ἔτους ρξ', μη(νὸς) Περειτίου·
Μενεκράτης καὶ Μόσχι-
ον ἐτείμησαν Ἀπολλώ-

4 νιον τὸν υἱὸν καὶ Ἀμμιον
vacat τὴν θυγατέρα vacat

Date: year 160 (Sullan era) = 75/76 A.D., ed.pr. || 1. numbers indicated by horizontal strokes above the letters, ed.pr.

1307: 24/25 no. 5. **Epitaph of Papas, 88 A.D.** White marble stele with tenon, broken above; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1447.

Ἔτους ροβ', μη(νὸς) Ἀρ-
τεμεισίου κ'
Κλαυδία Λολλία

4 ἐτείμησεν
τὸν ἑαυτῆς σύν-
τροφον Παπᾶν

Date: 20th Artemision 172 (Sullan era) = April 12, 88 A.D., ed.pr. || 1. numbers indicated by horizontal strokes above the letters, ed.pr. || 6. for Παπᾶς cf. Zgusta, *KP* 406-408 § 1199-1 and T.Drew-Bear, C.M.Thomas, M.Yildizturan, *Phrygian Votive Steles* (Ankara 1999) [SEG XLIX 1805] 389, ed.pr.

1308: 25/26 no. 6. **Epitaph of Hermippos, 168 A.D.** White marble stele with pediment and tenon; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1448.

Ἔτους σγ', μη(νὸς) Αὐ-
δναίου ιε'. Ἑρμι-
πος τελευτᾷ ἐ-
4 τῶν ἧ' κ' τειμῶ τον

ἡ μήτηρ Μηνοδώρα καὶ
Βάσσος ὁ πατροπότη-
τος

Date: 15th Audnaioi 253 (Sullan era) = Dec. 7, 168 A.D., ed.pr. || 1-2. numbers indicated by dashes before and after (which occur also at other places in the text), ed.pr. || 3-4. τελευτᾷ between dashes; for the present tense instead of the aorist (also in τειμῶ L. 4) cf., e.g., TAM V.1.218 and 289; SEG XXXIV 1205, ed.pr. || 4. for τον instead of αὐτόν (as in modern Greek) cf. K. Dieterich, *Untersuchungen zur Geschichte der griechischen Sprache* (Leipzig 1898) 192, and Gignac, *Grammar* II 165/166, ed.pr. || 6. a dash between the two sigmas of the name, ed.pr. || 6-7. πατροπότης ('step-father') is very rare; cf. MAMA VII 58, 330 [now Waelkens, *Türsteine* 617, Sverkos], and 351; RECAM II 387, ed.pr. [and Dimitis, *H Makedonia* 286, Sverkos].

- 1309: 26-28 no. 7. **Epitaph of Tatia, 183 A.D.** White marble stele with pediment and tenon; inscription below a wreath. Photo and brief description in Münz-Zentrum Rheinland, *Auktion 117 vom 10. bis 13. 9. 2002* p. 54 no. 798 [non vidimus].

Ἔτους σξη', μη(νὸς) Ἀπελ-
λαίου γι' Ἀρτεμῆς
Ποσφόρου μετὰ τῶν

4 τέκνων τὴν ἰδίαν γυ-
ναῖκα Τατίαν ἐτείμη-
vacat σαν vacat

Date: 13th Apellaios 268 (Sullan era) = Nov. 5, 183 A.D., ed.pr. || 2-6. the same family in Petzl, *Beichtinschriften* 55 (160 A.D.) from Mağazadamları between Kollyda, Maionia and Saïtai; this stele is likely to come from the same area; the Artemas in the confession text whose son Phosphoros committed an offense is most probably identical to the Artemas in this inscription whose father was also called Phosphoros, ed.pr.

- 1310: 28-30 no. 8. **Epitaph of Bassa, 190 A.D.** White marble stele with pediment and tenon; inscription below a wreath. Text with French translation in *An.Ép.* (2005) [2008] no. 1449.

Ἔτους σοδ', μη(νὸς) Γορπίεου
ιη' νν ἐτείμησεν
ἡ συνβίωσις Βάσσα-
4 ν τὴν Ἑρμογένου
θυγατέρα vacat
ζή(σσαν) ἔτ(η) ε'

Date: 18th Gorpaios 274 (Sullan era) = Aug. 10, 190 A.D., ed.pr.

- 1311: 28-30 no. 9. **Epitaph of Pr(e)imigenes, 239 A.D.** White marble stele with pediment; inscription below a wreath.

Ἔτ(ους) τκγ', μη(νὸς) Ὑπερβερταί-
ου ζι' ἐτείμησεν ὁ
θίασος τῶν μουσι-
4 κῶν Πρειμυγένην
ζή(σαντα) ἔτ(η) νθ'

Date: 16th Hyperberetaios 323 (Sullan era) = Sept. 8, 239 A.D., ed.pr. || 2-4. Primigenes had possibly been a member of the association of musicians who paid for his tomb, cf. TAM V.1.91 and 92; a θίασος τῶν μουσικῶν also in SEG XLIX 1683 from Lydian Satala, ed.pr. [for cultural merits of deceased in northeast Lydia cf. also SEG LII 1163/1164].

AIOLIS

1312. **Aiolis (between Kyme and Smyrna). Rock-cut inscriptions, undated.** In a report on their survey in southern Aiolis, A.Erkanal-Öktü, K.Iren, *AST* 22.1 (2005), mention three rock-cut inscriptions on (the hill) Belen Tepesi west of the village of Haykiran: OΠAA, OPT (ph.), O

1313. **Kyme. Letter of Augustus and Agrippa concerning public and sacred properties, 27 B.C.** *I.Kyme* 17. SEG XLIX 1750*; LII 1982; LIII 2225. S.Follet, in *L'Hellénisme* 158 note 111, prefers to restore LL. 6/7 as μηδὲ ἀγοραζέτω μηδὲ ἀπο[τίμημα | ἦ] δῶρον λαμβανέτω, instead of Engelmänn's μηδὲ ἀπο[διδόσθω | ἦ] δῶρον etc.

1314. **Kyme. Sale contract of property, 1st cent. A.D.** *I.Kyme* 37. M.Polito, in A.Mele et al. (edd.), *Eoli ed Eolide tra madrepatria e colonie* (Naples 2005) 525-532, republishes the inscription and, on the basis of a comparison with Strabo 15.3.15 and M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* VI (Leiden 1989) no. 385, supports the view that the association in the text is a δοῦμος for the cult of Κυβέλη.

TROAS

1315. **Troas. The god Πρίαπος and the Bebrykes.** In his study of Priapos and the Bebrykes in northwestern Asia Minor, F.Prêteux, *REG* 118 (2005) 246-265, examines the peculiarities of the cult of this god and his success in the wider Greek world. He first reviews the literary testimonia on the Bebrykes, in particular in regard to their geographical distribution; the name of their heros eponymos, Βέβρυξ, is also attested as a personal name in two inscriptions: M. Riel, *EA* 18 (1991) 23/24 no. 46 (SEG VI 109) and C.H.E.Haspels, *The Highlands of*

Phrygia (Princeton 1971) I 352 no. 140. Since both inscriptions are from Phrygia, he infers that there may be some truth in the ancient tradition of a connection of the Bebyrkes with the Thracians or the Phrygians.

The cult of Priapos seems in historical times to be centered on Lampsakos where the god was ultimately identified with Dionysos. He appears once as the eponymous official of the city (*I.Lampsakos* 7 L. 9: *πρυτανεύοντος Πριάπου επιφανοῦς*). In the course of time, his cult as a protector of navigation spread through the Mediterranean world and is epigraphically attested at Thera (*IG* XII.3.421c), Neandria (*SEG* XLIV 987), Halikarnassos (*SEG* XXVIII 840), Kos (*Ischr.Cos* EV 18), and Cyrene (*BE* [1964] no. 572). In addition, a female name Πρηπίς, derived from the god's name, is attested at Kyzikos or Daskyleion (*I.Kyzikos* 146 [M.Cremer, *Hel-lenistisch-Römische Grabstelen im nordwestlichen Kleinasien* 1: *Mysien* (AMS 4.1; Bonn 1991) 144 no. KM 4]). In contrast, there are no attestations in the northern Propontis and in Thrace where the cults of Ζεὺς Οὐριος and the Ἥρωες Στοματινός were predominant and had the same function.

1316. Abydos. Inscribed bronze tablet, 4th cent. B.C. P.Gauthier, *BE* (2006) no. 331, points out that D.Knoepfler drew his attention to the auction catalogue of Freeman and Sear, *Mail Bid Sale* 12, Los Angeles, October 2005, 'Antiquities' no. 667 (ph.) [non vidimus]: a bronze tablet; in the left part of the central field Μήτριχος Διονυσίου; at left in a circular monogram ΑΒ; below, representation of a bird; at right in a quadrangle ΑΩ (the owner belonged to the phyle of the Αρ(γαδεῖς)). This type of bronze tablet was popular in Athens but G. points out that they have also been found in other cities, both in Greece and in Asia Minor. They have been characterized as dikastic or voting tablets; G. prefers the term 'Auslösungstäfelchen'.

1317. Alexandria Troas. Natives and colonists. In an article on the fate of the native Greek population of a polis in which a Roman colony was founded, A.Sugliano, in M.G.Angeli Bertinelli, A.Donati (edd.), *Il cittadino, lo straniero, il barbaro, fra integrazione ed emarginazione nell' antichità* (Serta Antiqua et Mediaevalia VII; Rome 2005) 437-452, examines the situation in Alexandria Troas, taking advantage of M.Ricci's *I.Alexandria Troas* (cf. *SEG* XLVII 1666). 180 inscriptions record 144 individuals; 121 among these are *cives Romani* and bear the *tria nomina*. 70 of them have a non-imperial *nomen*; only fifteen among the latter belong to the group of enfranchised natives (or freedmen of Roman masters and their descendants); the remaining 55 are the original settlers and their descendants. Imperial *nomina* are few in number in the 1st and 2nd cent. A.D.; this shows that there was no massive enfranchisement of the peregrine inhabitants of the colony during those centuries.

The remaining 23 individuals can be divided into two groups: four have a Greek name plus patronymic, whereas the other 19 bear only one name. S. suggests tracing back the latter to the early Hellenistic πάποικοι, i.e., members of the original population living in the area before the Greeks founded their poleis [but see H.W.Plekhet, *BABesch* 82, 2007, 294 for some criticism].

1318. Çavuşköy (valley of the Koressos). Dedication to Pergamene Asklepios, Imperial period. Large altar of reddish tuff; inscription in tabula ansata. Edd.pr. R.Körpe, F.Körpe, *Studia Troica* 15 (2005) 205-207; cf. *An.Ép.* (2005) [2008] no. 1443.

Μινούκιος | Βαλέριος | Ἀσκληπιῶ | Περγαμ[η]νῶ | εὐχὴν

Two other inscriptions recording the cult of Asklepios have been found in the same region: *I.Lampsakos* 9 and *SEG* XLVI 1547, edd.pr. II for the worship of Asklepios Pergamenes see also *EBGR* (2004) [2007] no. 243.

1318 bis. Iliion. Law against tyranny and oligarchy, early 3rd cent. B.C. *I.Iliion* 25; *SEG* XLVI 1562; LIII 1372. A.Maffi, in J.-M.Bertrand (ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2-4 mai 2002)* (Paris 2005) 137-161, presents a thorough examination of this inscription, which he regards as a law 'dans le sens propre du terme' and not as a reaction to a recently abolished oligarchy (thus, e.g., *SEG* LIII 1372), although he admits that some clauses could reflect previous experiences. He concludes that the law makes a clear distinction between the leaders of an insurrection, who are threatened with heavy fines, and collaborators, who will be punished comparatively mildly.

1319. Iliion. The Aristodikides dossier, ca. 274 B.C. *I.Iliion* 33 (*OGIS* 221; *RC* 10-13; English translation in R.S.Bagnall, P.Derow, *The Hellenistic Period. Historical Sources in Translation* [Oxford 2004] no. 18 [for this inscription cf. now also C.Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasien und seine Bevölkerung* (Berlin 2008) passim; summary, partial quotations and German translation on 139-141 and 154/155, Corsten]). In an attempt to explain why Aristodikides attaches to Iliion the land that he received from Antiochos I, A.Bencivenni, *Simblos* 4 (2004) 159-185 (text and Italian translation), argues that Aristodikides' estate acquired 'uno statuto più stabile e duraturo' through an association with the sanctuary of Athena in this city (L. 10: *διὰ τὸ ἱερὸν*). She also examines the nature of the king's beneficence and notes a hierarchy of land ownership; in this context B. compares *RC* 18-20 and *SEG* XXX 1360. – P.Gauthier, *BE* (2006) no. 332, points out that the verb used in *I.Iliion* 33, *διδόναι*, does not signify 'donation' but 'conferment', in particular of revenues, and concludes that Antiochos I conferred on Aristodikides the revenues of the land.

1320. Iliion. Epigraphic evidence for the construction of the temple of Athena, Hellenistic period. *I.Iliion* 1, 25, 32, and 84. On the basis of archaeological, literary, and epigraphic evidence, D.Hertel, *AA* (2004) 177-205, discusses the dating of the construction works in the area of the temple of Athena and the altar. Rejecting the interpretations of C.B.Rose (*Studia Troica* 13 [2003] 27-88), he argues *inter alia* that 'the early Hellenistic modifications in the area of the temple and altar can certainly have predated the building of other structures in the Athena Sanctuary of Iliion' and that 'construction of the city wall of Iliion and the Synoikismos may well have begun under Lysimachos, although the wall certainly was not finished until very

much later' (204). As part of his analysis he discusses the epigraphic evidence in some detail (193-196). From *I.Illion* 1 he concludes that the building works in the area of the temple and altar must already have commenced in ca. 306 B.C. (193) and infers from *I.Illion* 32 that the city in ca. 270 B.C. was wealthy enough to erect a gilded statue of Antiochos I [however, M. Seve, *BE* (2006) no. 23, points out that the attribution of this text to Antiochos I is not certain]. Moreover, he disagrees with Rose's idea that Ilion's anti-tyranny law (*I.Illion* 25 [cf. our lemma no. 1318 bis]) refers to Lysimachos; instead he argues that it dates after Lysimachos' death, ca. 281-275 B.C. (196). H. furthermore rejects Rose's suggestion to relate *I.Illion* 84 to Iulian Apostata rather than Augustus (197).

1321. Smintheion. Honorary inscription for Licinnius Aquila Sabinus, Imperial period. Upper part of a statue base, found near the propylon; mentioned by C.Özgünel, *KST* 26.2 (2005) 305 (ph.); no text; we read from the photograph.

Ἡ βουλὴ
Λικίννιον
Ἀκυλά

4 [Σα]βεῖνον .

[4. In fine, traces of a letter.]

1322. Smintheion. Inscription on a glass cup, undated. Cup of dark glass with an inscription around the shoulder. Ed.pr. Ç.Gençler, *I.-II. Ulusal arkeolojik araştırmalar sempozyumu. Anadolu Suppl.* 1 (Ankara 2004) 63 (majuscule text; ph.; dr.; Turkish translation).

εὐφραίνου ἐφ' ᾧ πάρεῖ

Ed.pr. refers to E.M.Stern, *The Toledo Museum of Art. Roman mold-blown glass - the first through sixth centuries* (1995) 97 [non vidimus], who explains this as the abbreviation of a phrase such as εὐφραίνου ἐπὶ τοῦτ' ἐφ' ᾧ πάρεῖ [however, cf. the same phrase on a glass cup, possibly from Syria or Cyprus and found in Tomis (1st/2nd cent. A.D.): *SEG* XLV 956 with further parallels, Corsten].

MYSIA

1323. Gambreion. Decree concerning funerals, 3rd cent. B.C. *LSAM* 16. E.Stavrianopoulou, in C.Ambos et al. (edd.), *op.cit.* (our lemma no. 1111) 24-37 (German translation), explores the regulations by the city of Gambreion concerning funerals and discusses their socio-cultural background. S. also refers to *LSCG* 154 A LL. 21-30 (German translation) and *LSAG* 2 14 no. 2 (*SEG* XII 1112; German translation). S. provides a list of references with further literary and epigraphic sources concerning funerary and luxury laws in the ancient Greek world (35).

1323 bis. Hadrianoi (?). Epitaph, 2nd/3rd cent. A.D. Fragment of a sarcophagus found in 1966 in Samos, now lost; probably from Hadrianoi. Ed.pr. K.Hallof in *IG* XII.6.1202 (ph.).

[-----] μηδέναι τεθῆναι ἄ[λλον -----]
[-----] ἐάν] δέ τις ἐπιχειρήσ[η -----]
[-----] δώσει ----- τῇ βου[λῇ] Ἀδριανῶν ἀσ[αρία -----]
4 [-----] ἥρος χρηστέ, χα[ίρε] ?

Restorations by G.Dunst II 3. [πό]λη, D.; [βου]λῇ, H.

1324. Kyzikos. Lists of names, 2nd/1st cent. B.C. C.Habicht, *EA* 38 (2005) 93/94 nos. 1/2, argues that two inscriptions without certain provenance (first seen in Istanbul), for which a Kyzikene origin had already been suggested on the basis of the personal names, can now safely be attributed to Kyzikos on the basis of prosopographic connections with persons in several other inscriptions from this city.

A) *CIG* 6851; *GIBM* 927. H.W.Hasluck, *Cyzicus* (Cambridge 1910) 266 no. 12A with note 1, had already tentatively assigned the inscription to Kyzikos (instead of Teos or Miletos: thus, also tentatively, *CIG*). Habicht identifies the following men as members of the same families: Ποσειδώνιος 'Εστιαίου (L. 28) belongs to the family of 'Εστιαῖος Ποσειδωνίου in H.Lechat, G.Radet, *BCH* 12 (1888) 187 no. 1, and Μηνόδωρος Διοκλείους (L. 20) to that of Διοκλῆς Μηνόδωρου in *CIG* 3660 L. 18 [Robert, *Ét.anat.* 199-201] of the 2nd cent. B.C.

B) Three men in K.Lehmann, *MDAI(A)* 42 (1917) 185-190 no. 1 (cf. L.Robert, *BCH* 102 [1978] 456/457 = id., *Documents d'Asie Mineure* [Paris 1987] 152/153), assigned to Kyzikos following a suggestion by J.H.Mordtmann, can be connected to three men in H.Lechat-G.Radet, *BCH* 12 (1888) 190: Διονύσιος Μηνόδωρου in *MDAI(A)* B L. 14 with Μηνόδωρος Διονυσίου in *BCH* B L. 10, Μηνόφάνης Δημητρίου in *MDAI(A)* A L. 51 with Δημήτριος Μηνόφάνου in *BCH* B L. 12, and Μένανδρος Δημητρίου in *MDAI(A)* A L. 22 with Δημήτριος Μενάνδρου in *BCH* B L. 16. In addition, Habicht assigns Μηνόφαντος Διονυσίου in *MDAI(A)* A L. 27 to the family of Διονύσιος Μηνόφάντου in *F.Delphes* III.1.463 L. 2 (100-50 B.C.).

1325. Kyzikos. Two decrees in honor of Kleidike, 1st cent. B.C. Michel, *Recueil* 537/538. C.Habicht, *EA* 38 (2005) 94-97 nos. 3-5, suggests several prosopographic connections:

A) 94 no. 3: Ἀπολλώνιος Θεοφίλου in Michel 538 L. 3 was a younger member of the family of [Θε]όφιλος Ἀπολλωνίου in Michel 536 LL. 3/4 (2nd cent. B.C.), perhaps his son.

B) 95-97 nos. 4/5: Ἀρίστανδρος Ἀπολλωφάνου in Michel 537 LL. 2/3 was related to Ἀπολλωφάνης Ἀρ[ιστάνδρου] and (his son?) Ἀρίστανδρος [Ἀπ]ολλωφ[άνου] in *CIG* 3660 (republished by Robert, *Ét.anat.* 199-201) LL. 3 and 11 (2nd cent. B.C.), as already noted in *CIG*, where also a connection to Ἀρίστανδρος [Ἀπ]ολλωφ[άνου] in *SGDI* 3752 L. 1 is suggested. Ἀπολλωφάνης Ἀρ[ιστάνδρου] in *CIG* 3660 L. 3 was most probably the son of the ἱπάρχης Ἀρίστανδρος [Ἀπ]ολλωφ[άνου] in a Rhodian decree (Rigsby, *Asylia* 166), dated by the Rhodian eponym Ἀρατοφάνης to ca. 169-167 B.C. (G.Finkelsztejn, *Chronologie détaillée et révi-*

see des éponymes amphoriques rhodiens, de 270 à 108 av. J.-C. environ [Oxford 2001] 192). Habicht finds more members of the same family: Απολλωνίος Απολλωφάνου and Απολλωφάνης Απολλωφάνου του Μενεκλείου in Michel 538 LL. 3 and 9-11, as well as [Απολλω]φάνης Απολλωφάνου in SEG XL 1124 L. 12. To later generations (ca. 50 B.C. through 14 A.D.) belong Εὐμένης Ἀριστά[νδρου] and Ἀρίστανδρος Εὐμένους in IGR IV 136 (cf. A. Wilhelm, *Klio* 5 [1905] 300 = Wilhelm, *Abhandlungen* II 156; cf. also our lemma no. 1326). – Ἀρτέμων Βακχίου in CIG 3660 L. 17 should be an ancestor of Βάκχιος Ἀρτέμωνος του Βακχίου in Syll.³ 799 II (38 A.D.).

1326. Kyzikos. List of magistrates, ca. 50 B.C.-50 A.D. IGR IV 149; cf. A. Wilhelm, *Klio* 5 [1905] 293-302 = Wilhelm, *Abhandlungen* II 149-158). Since the inscription can roughly be dated by identifying Εὐμένης Ἀριστάνδρου in L. 10 as either the father or the son of Ἀρίστανδρος Εὐμένους in IGR IV 136 (cf. our lemma no. 1325), C. Habicht, *EA* 38 (2005) 97 no. 6, cautiously suggests a relationship between Πυθέας Πυθέα in L. 11 and Πειθείας Πυθέου in I. Didyma 148 L. 15 (40/41 A.D.); they can, however, not have been brothers, because their respective patronymics Πυθέας and Πύθεος are distinct names.

1327. Kyzikos. Inscription mentioning the 'crown of Ammon', early Imperial period. T. Reinach, *BCH* 14 (1890) 537 no. 2. C. Habicht, *EA* 38 (2005) 99 no. 10, refers to a suggestion of A. Wilhelm (*Klio* 5 [1905] 299 = Wilhelm, *Abhandlungen* II 155) that the στρατηγὸς Κλ. Εὐμένης ὁ καὶ Μόσχος Στρατίου in LL. 4 and 8-10 should be a direct descendant of Εὐμένης Στρατίου Κυζικηνός who won the wrestling contest as a boy in the Theseia (IG II² 960 B LL. 13/14, 142/141 B.C.). – On 99/100 no. 11, he argues that Καικίνα Πανσανίου in L. 4 was related to Αὔλος Κλαύδιος Καικίνα Πανσανίας in IGR IV 152 (2nd cent. A.D.) and to the perhaps identical – Αὔλος Κλαύδιος Καικίνα [-] -αῖος Κυζικηνός in I. Ilion 106 (mid-2nd cent. A.D.). To the same family may have belonged Τιβέριος Κλαύδιος Πανσανίας, *procos. Lyciae et Pamphyliæ* in the 2nd or 3rd cent. A.D. (IGR III 471; cf. *Laterculi Praesidium* 1 284 no. 54).

1328. Kyzikos. List of new citizens, ca. 150 A.D. F. W. Hasluck, *JHS* 23 (1903) 83 no. 30 (with Wilhelm, *Abhandlungen* II 4, 556). C. Habicht, *Hyperboreus* 11 (2005) 114-120 (cf. id., *EA* 38 [2005] 100 no. 12), argues that the eponymous hipparch on record in LL. 1/2 (ἵππαρχοντος [Σέξτου] ἱ. Τουλίου Μαίωρος; [Σέξτου] restored by Habicht) is identical with Sextus Iulius Maior Antoninus Pythodoros from Carian Nysa, who erected an honorary inscription for his friend Titus Iulius Perseus (AvP VIII.3.27, where he called himself Ἰούλιος Μαίωρ). He is also on record in SEG IV 402-408 (from Nysa), AvP VIII.3.23, IG IV. 1².88 and 684 (from Epidauros) and Pausanias 2.27.6-7 (he is called συγκλητικός by P.; in AvP VIII.3.27 he calls himself *vir praetorius*). He is the son of the Sextus Iulius Maior who was, *inter alia*, suffect consul in 126 A.D. and governor of Asia (or Africa) in the beginning of Antoninus Pius' reign; he was active ca. 150 A.D. His family had long-standing relations with Kyzikos. H. lists a num-

ber of inscriptions that record kings, emperors, deities and foreign citizens as eponymous magistrates in Greek cities in general and in Kyzikos in particular. On 117 note 20 H. assigns SEG XL 1129 to Kyzikos rather than to Smyrna (as P. Weiss suggested). Both ἵππαρχοντος (τοῦ δέινα) and ἐπ' ἵππαρχέω point to Kyzikos.

1329. Kyzikos. Honorary inscription for Demetrios, ca. 15 B.C.-15 A.D. IGR IV 159 (cf. SEG XLII 1107). In *Citoyenneté* 214-222, E. Chiricat republishes the text, with French translation.

- [-] -TOANA[-] -----]
 [-] -JĒNĒPIΣXEA[-] -----]
 ΔΩΝΑΑΝΑΠΙΜΕΙ[-] -----]
 4 καὶ τοὺς ἄ[λλοις] [π]ο[λίτας] -----]
 αὐτῶν ΕΠΙ[.....]ΑΦΗΣ[.....]ΥΔΙ[-] -----] ἀναγορευόντος τοῦ
 κήρυκος τ[ά]δε· ὁ δῆμος κ[α]ὶ οἱ π[ρ]α[γματού]μενοι Ῥωμαῖοι στεφανοῦσιν Δη-
 μή[τριον] Οἰνιάδ[ου] ἄρετ[ῆς] ἔν[ε]κεν καὶ εὐνοίας τῆς εἰς αὐτοὺς -]
 8 στεφανοῦσθαι δὲ αὐτὸν καὶ ἐν τοῖς [κατ'] ἐνιαυτὸν ἀγο[μ]ένοις γυμ[νικοῖς] ἀγῶσιν
 τῶν Ῥ[ω]μαίων ἀ[να]γαγ[ο]ν[τ]ος [τ]οῦ κ[ή]ρυκος ὅτι [ὁ] δῆμος στεφανοῖ [Δημή-
 τριον] Οἰνιάδ[ου] π[α]τ[ρ]ός τ[ης] ἀρετῆς ἔν[ε]κεν ὁμ[ο]λοῖας δὲ στεφανοῦσθαι αὐτὸν καὶ
 ἐν τοῖς κατ' ἐνιαυτὸν τιθεμ[έ]νοις εὐχ[α]ριστηρίοις ἀγῶσιν Ῥ[ω]μαῖοι τῷ πάπ-
 12 ποι αὐτοῦ Ἀσκληπιάδῃ τῷ οἰκ[ιστῇ] καὶ τ[οῖς] συναγωνισαμένοις αὐτῷ κατ' Ἀ-
 λεξάνδρειαν ἐν τῷ [κατ'] Πτο[λεμ]αῖ[ου] πο[λ]ι[τέ]μ[ε]ν[ος] μετὰ τὰς τοῦ πατρὸς αὐτοῦ
 καὶ τοῦ θείου στεφανώσε[ις] ἀναγ[ο]ν[τ]ος [τ]οῦ κήρυκος ὅτι ὁ δῆμος στεφανοῖ
 Δημήτριον Οἰνιάδου τοῦ Ἀσκληπιάδου πάσης γενόμενον ἄξιον τιμῆς τῇ
 16 πατρίδι· ἀνατεθῆναι δὲ αὐτῷ εἰκ[ό]να τελείαν γραπτὴν ἐν ὕλῃ
 ἐπιχρῶσαι καὶ ἄγ[αλμα] μαρ[μάρινον] ἐν τῷ τοῦ Ἀσκληπιοῦ καὶ Ἀπόλλωνος
 ἱερῷ[ι].
 ὅφ' ἂ ὑπογράψαι ὅτι ὁ δῆμος Δημήτριον Οἰνιάδου τοῦ Ἀσκληπιάδου διὰ τῆς
 20 ἑκ τε αὐτοῦ καὶ τῶν προγόνων εἰς τὴν πόλιν εὐεργεσίας ἀνατεθῆναι
 δὲ καὶ στήλην [λε]υκὴν [λιθ]εῖαν πρό τοῦ γυμνασίου ἐν τῇ κατασκευ-
 αζομένῃ στοῖχ[ῳ] τῷ δῆμ[ῳ] ὑπὸ τοῦ ἀδελφοῦ αὐτοῦ Διονυσίου τοῦ
 Οἰνιάδου ἐκ τοῦ ἰδίου βίου, ἐφ' ἣν ἐν τῇ συντελουμένῃ ὑπὸ τοῦ δή-
 24 μου καταδρομῇ τοῦ πατρὸς αὐτοῦ Οἰνιάδου τοῦ Ἀσκληπιάδου
 [στεφανοῦσθαι αὐτὸν μετὰ τὸν πατέρα αὐτοῦ ἐν τοῖς ἀγῶσι τοῖς ε.ε.]
 ἀγομένοις κατ' ἐνιαυτὸν ὑπὸ τῶν ἀρχόντων τοῦ γυμνασίου ἀπὸ τοῦ
 Ῥ[ω]μοῦ, τοὺς δὲ νέους καὶ ἐφήβους καὶ παῖδας τὴν ἐσομένην στεφάνω-
 28 σιν αὐτοῦ π[α]ρ[α]π[ρ]ο[σ]τ[α]ν[τ]ος [π]αι[δ]ων (?) ἀναγορευόντος τοῦ κήρυκος
 ὅτι ὁ δῆμος στεφανοῖ Δημήτριον Οἰνιάδου τοῦ Ἀσκληπιάδου τῆς διὰ
 προγόνων εὐ[φ]ο[ν]ι[α]ς εἰς τὸν δῆμον ἔνεκεν, ποιουμένου τὴν ἐπιμέλειαν
 τῆς ἀναγορεύσεως τοῦ στεφάνου τοῦ κατ' ἐνιαυτὸν γυμνασιάρχου·
 32 ἀναγραφῆναι δὲ εἰς τὴν στήλην καὶ ἀντίγραφον τοῦδε τοῦ ψηφισ-
 ματος· τὸ [δὲ] ψήφισμα εἶναι ὑπὲρ τῆς σιωπηρίας τῆς πόλεως

1. [ὁ ἀνα---, IGR; τὸ ἀνά[λωμα?], C. || 4. ἐπὶ [διασ]άφην[ιν], IGR || 5-6. | κήρυκ[ος δημοσίᾳ?] τὸ πρῶ[γμα?]---, IGR; C. adopts the reading of M.Sève, *BCH* 103 (1979) 331 || 8. ἐν τοῖς [?] τιθεμένοις ἀγῶσιν[? ὑπὸ] τῶν 'Ρ[ω]μαίων, IGR; ἐν τοῖς [κατ'] ἐνιαυτὸν ἀγο[υ]μένοις γυμ[νικοῖς ἀγῶσιν], C. || 11-13. Asklepiades, commander of a group of Kyzikene soldiers, participated in the campaign of Mithridates of Pergamon, who relieved Caesar, who was besieged in Alexandria in 46 B.C. || 24. restored by C.; 'Ἀσκληπιάδου | [.....], IGR || 27. [πα-]ροσ[έ]μειν, IGR; C. prefers περιμέν[ει]ν, in accordance with F.W.Hasluck's copy (*JHS* 23 [1903] 89-91). C. translates LL 22-27 as follows: '(une stèle) auprès de laquelle il sera couronné lors de la *katadromè* dite de son père Oiniades, fils d'Asklepiades, qui est organisée par le peuple lors des concours célébrés chaque année par les magistrats du gymnase en partant de l'*hérôon*; et que les *néoi*, les éphèbes et les *paides* accompagnent [παρὰ]μειν; or, with περιμένειν: 'attendent (après la fin des concours) la cérémonie du couronnement' | la cérémonie de couronnement qui suivra et qu'ils manifestent leur vive approbation (?)'; the heroon (L. 26) probably was the tomb of Demetrios' grandfather Asklepiades and his fellow soldiers (see LL 11-13); C. refers to the heroon built for Diodoros Paspas in the agora.

1330. Kyzikos. Dedication to Poseidon and Aphrodite Pontia, 1st cent. B.C. Robert, *Hellenica* IX 94-97.

A) With reference to Διοκλῆς Ἀρχεβίου in *CIG* 6851 (cf. our lemma no. 1324 A) L. 8, C. Habicht, *EA* 38 (2005) 98 no. 7, argues that in L. 12 Ἀρχεβίος Ἀρχεβίου τοῦ Διοκλείου should indeed be the right name as read by G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* III (Constantinople 1914) 58/59 no. 849, and accepted by L.Robert (τοῦ Διονυσίου, ed.pr.).

B) Id., *art.cit.* 99 no. 9: the ἱπάρχης Μενεσθεὺς τοῦ Πολυίδου, after whom the dedication is dated, is most likely the same as the Μενεσθεὺς under whom Michel, *Recueil* 537 (see our lemma no. 1325) was proposed. Since the decree was passed under Ἡγησίας, Menestheus must be a predecessor of the latter, from which it follows that the dedication is to be dated to approximately the same time as the decree.

1331. Kyzikos. Dedication to Meter Tolypiane, 1st cent. B.C. Michel, *Recueil* 1226; G. Mendel, *Catalogue* --- III (see our lemma no. 1330) 60/61 no. 850. C.Habicht, *EA* 38 (2005) 98/99 no. 8, suggests identifying the ἱπάρχης Ἀρισταγόρας with his namesake in Plutarch, *Luc.* 10.2, and Iulius Obsequens 60, where he is called γραμματιστάς and *summus magistratus*, respectively. Μελέαγρος Ἀρισταγόρου and other men called Ἀρισταγόρας are on record in H.Lechat, G.Radet, *BCH* 12 (1888) 189 B L. 7 (Hellenistic period) and in *SEG* XL 1126 LL 5/6 and 10/11 (early Imperial period). The name is reminiscent of the homonymous tyrant of Kyzikos at the end of the 6th cent. B.C. (Her. 4.138.1).

1331 bis. Miletoupolis. Fragment of a sacrificial calendar, 4th cent. B.C. *I.Miletoupolis* 1. *SEG* XLIX 1764. R.Parker, *Polytheism* 484/485, finds that 'the text does not fit wholly comfortably in an Attic context,' contra C.Habicht, *EA* 31 (1999) 26-29 (*SEG* XLIX 1764). In L. 7

τετρακαδεκάτη is a unicum for τέτραδι ἐπὶ δέκα. An offering to τὸ Ἀπόλλων Κάρνειος (L. 11) would require a special explanation in an Attic calendar. 'The presumptive sacrifice to Peace falls on Skirophorion 17, whereas the attested Attic date is Hekatombaion 16 ... The choice finally of a bull as offering no less than three times in a fourteen-line text is wholly unexampled in Attica (though also, it must be conceded, elsewhere).'

1332. Pergamon. The Asklepieion. In *Pilgrimage* 198-206 (ph.). A.Petsalis-Diomidis presents the Greek text, with English translation, of AvP VIII.3.161 (*lex sacra* for the cult of Asklepios). On 213-217 she briefly discusses AvP VIII.3.91, 111 (b) and 139 (ph. of all three).

1333. Pergamon. The date of the Pergamon Altar. Cf. *SEG* LII 1190. F.Queyrel, *Studi Ellenistici* 16 (2005) 201-210, argues that the construction of the altar, dedicated to the Twelve Gods and to Eumenes II, was probably begun by the latter (i.e., before 158 B.C.), but that the iconographic program was changed by his successor, Attalos II (if indeed the altar was not begun in his reign). After an interruption in 156-154 B.C., caused by Prusias II's attack on Pergamon, work was resumed but ceased without the altar being finished, perhaps at the time of Attalos II's death. All dedications that were erected in front of it (for the inscriptions see *I.Pergamon* 189, 226, 232, 241/242, 371, 381 (?), 404, 408, 412, 416/417, 426, 430, 436; no. 219, dedicated to Attalos II, was most probably put up in the sanctuary of Athena) date from after the royal period and so cannot be used to date the altar.

1334. Pergamon. Epideictic epigrams concerning Homer, late Hellenistic. *I.Pergamon* 203; *SEG* XXVIII 968; *SGO* I 598/599 no. 06/02/18. D.Clay, *Archilochos Heros* --- (cf. our lemma no. 941) 88/89 and 137/138 no. T2, reprints the text (English translation) and discusses it as evidence for the dedication of statues of poets.

BITHYNIA

1335. Bithynia. Weights, Roman Imperial period. P.Weiss, *Chiron* 35 (2005) 422-430, discusses the specific features of Bithynian weights (from Trajan to ca. 260 A.D., with a peak under Septimius Severus), the similarities and differences with Thracian and Moesian weights, and the fundamental differences with weights from western Asia Minor. Whereas the latter in most cases have a recessed field on only one side, the other being flat (see our lemma no. 1964), the Bithynian counterparts have recessed fields on both sides; moreover, they have more elaborate inscriptions containing the following elements: 1) ἔτους --- Αὐτοκράτορος ---; 2) ὑπατεύοντος τῆς ἐπαρχίας ---; 3) λογιστεύοντος ---; 4) ἀγορανομούντος ---. The weight standard is nearly always that of the λίτρα ἀγοραία.

For a series of weights from Nikomedeia see our lemmata nos. 1369-1388. For two moulds for weights from Nikomedeia see our lemma no. 1389. On 425 brief discussion of *CIG* 8545 (*IG* XIV 2417, 1), on which see already *SEG* XLIV 810 app.cr.

1336. Adapazarı (modern). Inscriptions in the local museum. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 133-172 (ph.; German translations), publish a catalogue of the stone monuments in the museum at Adapazarı (east of Nikomedeia). We present the new inscriptions in our lemmata nos. 1343, 1347-1364, 1365 bis, and 1366/1367 and give here a *comparatio numerorum* for the published texts.

<i>SEG</i> XXXIII	<i>Gephyra</i>	<i>SEG</i> XXXIII	<i>Gephyra</i>	<i>I.Iznik</i>	<i>Gephyra</i>
1089	135/136 no. 1	1092	147/148 no. 15	1336	140/141 no. 6
1090	136/137 no. 2	1093	150/151 no. 18	1344	143/144 no. 10
1091	151/152 no. 19				

1337-1339. Nikaia (area of: Bilecik, Bayırköy). Dedications to Zeus Agathios, 3rd cent. A.D. Three altars with mouldings. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 85-90 nos. 5-7 (Turkish translation), on the basis of copies sent by the finder. For Zeus Agathios cf. *I.Iznik* 1061-1067.

1337: 87/88 no. 5. Dedication of Auphidius.

Διὶ Ἀγαθίῳ Ἀύ[ρ]. Αὐφί-
διος Δημητρίου κατὰ
ἐπιταγὴν ἀνέθηκα

Date: after 212 A.D. (L. 1: Aur.), ed.pr. || 1-2. Αὐφίδιος = Aufidius, ed.pr.

1338: 88/89 no. 6. Dedication of Askles.

Ἀγαθῇ τύχῃ·
Διὶ Ἀγαθίῳ
Ἀσκληῆς Διο-
νυσίου[υ] ὑπὲρ ἐ-
αυτοῦ καὶ τῶ-
ν ἰδίων κ[α]τὰ
εὐχὴν ἀνέθη-
κα

Date: close to the text in the preceding lemma, ed.pr.

1339: 89/90 no. 7. Dedication of a statue (or bust?) of Zeus.

Ἀγαθῇ τύχῃ·
Διὸς Ἀγαθίου ἐ-
πηκόου θεοῦ τῇ
εἰκόνᾳ Α.Τ.ΤΑΜΗ-
ΜΚΩΜΙ ἀνέσ-
τησα[ν?]

Date: close to the text in the preceding lemma, ed.pr. || 2-3. for ἐπήκοος cf. e.g. H.S.Versnel in id. (ed.), *Faith, Hope and Worship. Aspects of Religious Mentality in the Ancient World* (Leiden 1981) 34-37, ed.pr. || 4. dedications of εἰκόνες to Zeus Agathios also in *I.Iznik* 1061-1063, of other images to other gods *ibid.* 1129, 1503, ed.pr. || 4-5. the name of a village, ed.pr. [However, this is not a dedication of an image to Zeus, but of an image of Zeus to a village the name of which is to be expected where the copy shows an incomprehensible sequence of letters, the last of which may conceal κόμη, Corsten.]

1340. Nikaia (area of: Ahmetler, Bilecik). Dedication to Apollon Gorzaïos, Imperial period. White limestone altar with mouldings. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 91/92 no. 8 (ph.; Turkish translation); cf. T.Corsten, *EA* 39 (2006) 128.

Ἀπόλλωνι ☿
Γορζαίῳ ☿
4 εὐχὴν ☿
Π. Ἰούνιος Ἀνγelo[ς]

Date: 1st cent. A.D. (letter forms), ed.pr. || 1-2. cf. *I.Iznik* 1034, also from the region of Bilecik where there was perhaps a temple, ed.pr. || 4. Π. Ἰούνιος Ἀνγelo[ς], C.; Πιούνιος Ἀνγelo[υ], ed.pr. [another Iunius in Bithynia in our lemma no. 1367, Corsten].

1341. Nikaia (area of: Kurtköy, Bilecik). Dedication to Hermes and Apollo, Imperial period. Round marble altar with mouldings; below the upper moulding a figure of Apollo in relief, surrounded by the inscription. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 92/93 no. 9 (ph.; Turkish translation).

Ἀγαθῇ τύχῃ·
Ἑρμῇ καὶ Ἀπόλ-
λωνι Μαρκιανὸς
4 Δημητρίου εὐχὴ[ν]
ὑπὲρ ἑαυτοῦ, πάντων
ἰδίων καὶ τῆς κόμης

Date: 150-250 A.D. (letter forms), ed.pr. || 4 and 5. read Δημητρίου and ἑαυτοῦ, ed.pr.

1342. Nikaia (area of: Keskin/Gölpazarı). Dedication to Apollo Lyk(e)ios, Imperial period. *I.Iznik* 1035. J.Nollé, in S.Mitchell, C.Katsari (edd.), *op.cit.* (our lemma no. 1999) 65, regards this dedication as evidence for Apollo as 'protector of the flocks', contra F.Graf, *Nordische Kulte* (Rome 1985) 218-226.

1343. Nikaia (area of: Pamukova). Dedication?, Imperial period. Upper part of a gray limestone altar, found in Kusaka near Pamukova, now in the museum at Adapazarı. Edd.pr. M. Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 161 no. 30 (ph.).

ΘΕΩΛ...Ε...Α[- - - -]
 ΜΑ[- - - - -]
 ΝΙΑ[- - - - -]

4 [- - - - -] ΠΙΗ[- - -]
 [- - - - -] Ι[- - - - -]

1. Θεω?, which would suggest a dedication, edd.pr.

1344. Nikaia (area of: southern environs?). Funerary epigram for Onesimion, Imperial period. Grey limestone stele; pediment with large akroteria; underneath, an empty vaulted niche flanked by pilasters; inscription on the architrave. Findspot unknown, assigned to the area south of Nikaia by its style. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 77-79 no. 1 (ph.; Turkish translation).

Εἰκοστὸν καὶ πέμπτον ἐγὼ τελέων ἐνιαυτὸν
 ἐνθ' ὃ τάλας κείμαι καλὸς Ὀνησιμίων,
 πιστὸς μὲν θρέψασι, φιλόστοργος δὲ γονεῦσι,
 4 ἡδὺς συν[ν]τροφίῃ, τερπνὸς ὁμηλικίῃ,
 λείπων θρέψασιν καὶ γενέταις δάκρυα

Date: 3rd cent. A.D. (letter forms), ed.pr. [could well be earlier, Corsten] || the epigram consists of two distichs (LL. 1-4) and one pentameter (L. 5), ed.pr. || [2. καλὸς *metri causa* with long first syllable, Corsten].

1345. Nikaia (area of: Elbeyli). Epitaph of the family of Chrestos, Imperial period. Marble altar with mouldings and block-shaped upper element; on the front of the latter a gorgoneion. The inscription, on the shaft, has been incised at different times (after the death of each person), the letters becoming smaller and finer toward the end. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 81-83 no. 3 (ph.; Turkish translation).

Ἀνεξοδίαστο-	8	Βασιλῆς ν Χρήστου ν, γυνὴ δὲ
ν·		Ἀσκληπιόδοτου, ζήσασα
ζήσας ἔτη ν να',		ἔτη νν λα' ν, χαῖρε·
χαίριν·	4	Ἀσκληπιόδοτος Ἀσκληπι-
Χρήστος ν Χρήστου[ν]	12	οδότου ☉, ζήσας ἔτη ☉ ξγ',
ζήσας ἔτη νν κα',		χαῖρε
χαῖρε·		

1-2. Very frequent in and around Nikaia, cf. *I.Iznik* 1231 with parallels; originally, the name of another person, presumably Χρήστος, the father of Χρήστος in L. 5, must have been inscribed here, as the age given in L. 3 shows, ed.pr. || 4. χαῖριν = χαίρειν, ed.pr. || 8. Basilis was the daughter of the elder Chrestos and thus the sister of the younger Chrestos; the sigma of Χρήστου, originally omitted, was later added in smaller script, ed.pr.

1346. Nikaia (area of: Nasuflar). Epitaph of Longos and Tyrannis, Imperial period. Limestone altar with mouldings and block-shaped upper element; on the front of the latter a wreath, on its moulding an ivy-tendrill. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 84/85 no. 4 (dr.; Turkish translation).

Λόνγος Ἀσκλη-
 πιόδοτου vac.
 γερουσιαστής
 4 κατεσκεύασεν

μνημεῖον ἑαυτοῦ
 καὶ τῇ ἑαυτοῦ γυναι-
 κὶ Τυραννίδι, ζήσα-
 8 ☉ ση ἔτη ο' ☉

Date: 2nd/3rd cent. A.D., ed.pr. || 3. members of the gerousia are frequently attested in Bithynia, cf. *I.Iznik* 1242, 1250, 1261, 1340, 1578; *I.Kios* 113; *I.Prusias* 107 a, ed.pr. [also perhaps *I.Prusa* 1066, Corsten].

1347-1363. Nikaia (area of). Epitaphs, Imperial period. Gravestones in the archaeological museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 141-162 nos. 7-9, 11-14, 16/17, 20-26, and 31 (ph.; German translations).

1347: 142/143 no. 8. **Epitaph of Pompeia, Imperial period.** Limestone stele with round niche below and, separated by a slim ledge, pediment in relief above; in the pediment a patera, below a tabula ansata with LL. 1-5 of the inscription; L. 6 is on the ledge below, L. 7 on the arch of the niche; on the background of the niche a folding mirror, wool basket, spindle and distaff, and two perfume flasks; found in Kemaliye near Pamukova.

Πομπεία	κὶ μνήμης
Σόλωνος θυ-	vac. χάριν ζη(σάση) (ἔτη) κε·
γάτηρ· Κάρπος	vacat χαῖρε
4 τῇ ἰδίᾳ γυναι-	

1348: 141/142 no. 7. **Epitaph of Eia, 2nd cent. A.D.** Marble stele with round niche, in which the bust of a woman; underneath, inscription, wool basket, spindle and distaff, folding mirror; found in Paşalar, west of Pamukova.

Εἷα Μενάνδρου θυγάτηρ, γυνὴ δὲ Ἀσκ[λ]-
 ηπιάδου, χέρετε πάροδοι· ἐπιδέξετ[αι]
 (basket) τῆς τύχης ἔτη νθ'

1. Εἷα: Thracian name, edd.pr. [contra: C.Brixhe, *BE* (2007) no. 480: 'nom d'un type universel'].

1349: 147 no. 14. **Epitaph of Ia, 2nd cent. A.D. (?)** Marble door stele with pediment; in the pediment a rosette; in the lower part, round niche with door, in which spindle and distaff, wool basket, comb, and lock; above, ledge with LL. 1-2 of the inscrip-

tion (L. 3 is incised around the arch of the niche); between the ledge and the pediment two recessed fields, the left one with a box with two perfume flasks and an unidentified object, the right one with a grapevine and a wreath; found in the area of Geyve. "Ετους ι'. Απολλώνιος Ι' Ἰα τῇ ἑαυτοῦ γυναικὶ μνήμης χά (arch) ριν

Date: this way of indicating a year is frequent in this area in the 2nd cent. A.D., cf. *I.Izmit* pp. 39. 44, edd.pr. on 158 (on their no. 25 = our lemma no. 1355).

- 1350: 149/150 no. 17. **Epitaph of Diophanes, 2nd cent. A.D. (?)**. White marble slab with engraved door stele comparable to our lemma no. 1349; the objects in the round niche are destroyed, the left square field below the pediment was apparently left empty, and instead of the right field there is a wreath; inscription on the ledge below the pediment; found probably in the area of Geyve or Taraklı (similarities to our lemmata nos. 1349 and 1351). "Ετους δι'. Διοφάνης Ι' Νόσσου χαῖρε

- 1351: 148/149 no. 16. **Epitaph of a couple, undated [2nd cent. A.D.?]**. White limestone door stele with pediment; in the pediment a rosette; in the lower part two round niches; in the left one a folding mirror, spindle and distaff, jewelry box with several flasks, wool basket; in the right one an axe, pruning hook and knife; underneath the niches, on the lower ledge of the stele, several drinking cups, and above the niches, a ledge with the inscription; above this, two square recessed fields with the busts of a man and a woman. Exact provenance unknown, but certainly from the region of Geyve or Taraklı. "Ετους ια'. [- - -] ΣΟΣΙ[-] ΤΕΣΚΕ[-] ΤΩ[- -] ΙΗΣΤΙΑΤΩ[- - - -]

[For the date see our lemma no. 1349 app.cr., Corsten]

- 1352: 156 no. 23. **Epitaph of Demetrios and his sons, 2nd cent. A.D. (?)**. White limestone altar; found in Dumanköy, south of Taraklı.

4 Δημήτριος Δη- μητρίου ζήσας ἔτη ξ'. τούτου νιοὶ Θεόδοτος ζήσας ἔτη κε', Ἡρᾶς ζήσας ἔ- τη κα', Δημήτρι- ος ζήσας ἔτη	12 vacat ιη', vacat Χρήστος ζή- σας ἔτη κε', Λούκιος ζή- σας ἔτη λε', Θεόφιλος Πουφίονος ζήσας ἔτη ιη'
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14. Theophilus was a foster-child or a relative of Demetrios, edd.pr.

- 1353: 145/146 no. 12. **Epitaph of the father of Hostilios, 2nd/3rd cent. A.D.** White limestone block with engraved stele with round niche and pediment; inscription above the pediment; found in Erperek near Geyve.

ἐποίησα ζῶν μνήμης χάριν Ὅστιλιος Ι' vacat πατρὴι

[Unusual word order, Corsten] || 3. πατρὴι = πατρί, edd.pr.

- 1354: 157 no. 24. **Epitaph of Glykon, 2nd/3rd cent. A.D.** Upper part of a white limestone altar, found in the village of Hacıyakup near Taraklı.

νν ἔτους η' · vac. Δημήτριος Πυλ- αμέννου τῷ ἀ- 4 δελφῷ Γλύκ-	ωνι ζήσαντι ἔτη λα' ἀνέ- [στ]ησε[ν]
--	---

- 1355: 157/158 no. 25. **Epitaph of Sosthenes, 2nd/3rd cent. A.D.** Upper part of a white limestone stele with carved pediment with akroteria; in the pediment a rosette; inscription on either side of the middle akroterion; found in the village of Hacıyakup near Taraklı.

Σωσθένης (akrot.) ἔτους αλ'
 (akroterion) Θεοδώρ[ου]

1. The inscription cannot be dated by emperor (unlike our lemmata nos. 1349-1351, 1354, 1358, and 1360), since no emperor of the 2nd or 3rd cent. ruled long enough, and it is unlikely that it is a local era; perhaps the age of the deceased, edd.pr. || 2. Theodoros was either the deceased's father or a close relative, edd.pr.

- 1356: 158 no. 26. **Epitaph of Eia and her husband, undated [2nd/3rd cent. A.D.?]**. Fragment of a white limestone stele or altar, found in the village of Hacıyakup near Taraklı.

νν ἔτου[ς - - νν] Εῖα Θε[- - - -] ἐαντῇ [καὶ - - -]	4 νι γλυ[κυτάτῳ] ἀνδρὶ [ζήσασα] ἔτη ξ'
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5. [ζήσας], edd.pr. [either ζήσασα or ζήσαντι, Pleket].

- 1357: 146/147 no. 13. **Epitaph of A. Kallistos, after 212 A.D.** Limestone stele with pediment and representation of a funerary banquet; inscription below; found in Akçakaya near Geyve.

4 Α. Τρύφαινα ἀνέσ- τησεν τὸ μνημεῖ- ον τῷ ἐαντῇ ἀνδρὶ Α. Καλλίστῳ ζή- σαντι ἔτη μα' εἰ	8 τις δὲ ἐσκόλη μὴ προσ- ἦκαν, παραδεδόσ- θω θεῷ καταχθ- νίως, χαῖρε
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1 and 4. A. = A(ὀρήλιος), edd.pr. II 4. a different (hardly the same) Aur. Kallistos in *I.Iznik* 1082, edd.pr. II 6-7. for σκύλλειν (here with prothetic iota) and προσήκων cf. *OMS* V 729, and *I.Iznik* 117 and 1587, edd.pr. (who wrote ἰσχυλῆ, but see C.Brixhe, *BE* (2007) no. 480) [cf. *SEG* LIV 623, Chaniotis] II 8-9. θεὸς καταχθονίως = θεοὺς καταχθονίοις; the invocation of the gods of the underworld is rare in Bithynia, cf. *TAM* IV.1 174; *I.Iznik* 87, and for imprecations in Bithynia, Strubbe, *Arai Epitymbioi* 101-107, edd. pr.

- 1358: 155 no. 22. **Epitaph of Syriskos, 2nd cent. A.D.** White marble door stele with pediment; round niche with door, in the fields of which a rosette, a lock, a pruning knife, and a door knocker are represented; below the door three drinking vessels. Above the niche a field with a wreath, diptychon and writing implements, left of the pediment perhaps a book scroll. The inscription is engraved in the field with wreath and on the ledge below. Found in Dumanköy, south of Taraklı, where there must have been a rural settlement in the Roman period, given the fact that also our lemmata nos. 1352 and 1359/1360 were found there.

Ἔτους ιγ' Ἰ Συρίσκος Συρίσκου ἄλλυπε, χαῖρε

- 1359: 152/153 no. 20. **Epitaph of Attikos, after 212 A.D.** Marble stele with pediment and relief of three standing figures, apparently the family mentioned in the inscription engraved below the relief; found in Dumanköy, south of Taraklı.

Αὐρ. Ἀττικὸς κὲ Γαϊανή
τὸ μνημῖον κατεσ- 4 κευ(ά)σαμεν τῷ υἱῷ Ἀττι-
κῷ ζήσαντι ἔτη ιθ'

1. for Γαϊανή, derived from Γάιος, edd.pr. refer to *IG* X.2.1.516; *MAMA* V 185; VI 274; X 89; *TAM* III 375; *LGNP* II s.v. [now also *LGNP* V.A s.v., including this example, Corsten].

- 1360: 153-155 no. 21. **Funerary epigram for Papias and Babou, 3rd cent. A.D.** Marble door stele with two round niches, flanked by columns and crowned with a pediment; in the pediments rosettes; between and above the pediments jewelry box, perfume flasks, comb, diptychon and writing implements; above, L. 1 of the inscription. In the left niche jewelry box, perfume flasks, folding mirror, and spindle and distaff, in the right double axe and plow. LL. 2-6 in the pediments and on the ledge below. Found in Dumanköy, south of Taraklı.

Ἔτους δ' ἰ

4 υἱέες ἔσθλοι ἰ ἀνφοτέροις γονέεσσι τόδ' ἔκτισαν, ἰ
Παπία καὶ Βαβου πολλὰ πονησαμένοις·
ὥς ζωὴς δ' ἂν ἰ [ξε]ῦγος ἔην φιλήεις ἀγαπήσε,
οὕτως καὶ φθιμένοις συνφύτοις θαλάμῃ

The meter is not always correct; in LL. 2/3 no shortening in the hiatus, in L. 3 in fine one additional short syllable, edd.pr. II 4. Παπία must be read as two syllables ('Papia'), edd.pr. II 4. Βαβου: undeclined name, cf. Zgusta, *KP* 115 § 133-13; P.Frei in H.Otten (ed.), *Hittite and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp* (Ankara 1992) 185; M.Riel, *EA* 29 (1997) 38, edd.pr.; dativ of Βαβου(ς), cf. Brixhe, *Essai*² 75/76, C.Brixhe, *BE* (2007) no. 480; for πολλὰ πονησαμένοις at the end of a pentameter cf. *Anthologia Graeca* IX 417, 2 and *GV* 1983 L. 8, edd.pr. II 5. ἀγαπήσε = ἀγαπήσαι, edd.pr. II 5-6. συνφύτοις with long -υ-, edd.pr.

- 1361: 143 no. 9. **Epitaph of Domna, 3rd cent. A.D.** Bluish marble stele with round niche below and, separated by a slim ledge, pediment in relief above; the inscription is engraved on a tabula above the pediment (LL. 1-3) and on the ledge (LL. 4/5); found in the area of Pamukova.

[3-4] τη Καλλέ- 4 θυγατρὶ Δόμνη ζη-
[ου] ζῶσα ἀνέστη- σάση ἔτη θ' τοῖς ἐπάνω χέρε[ιν]
[σε] τῇ αὐτῇς

5. For τοῖς ἐπάνω χέρειν cf. *SEG* XLVIII [not XLIX] 931 (Perinthos); *I.Iznik* 1282, 1450, 1466, 1486, and 1582, edd.pr.

- 1362: 144/145 no. 11. **Epitaph of Pol(l)ion and Titha, 3rd cent. A.D. (?)** Limestone stele with a rounded niche above and a square recessed field below; in the niche the busts of a couple, pruning knife, wool basket, and mirror; inscription on the ledge between the fields and in the lower field; found in the area of Pamukova/Geyve.

[ὁ δεῖνα] Πωλίω- οντα· χαῖρε·
νος κατεσκεύ- 8 εὐσεβίης ἔνεκεν
ασε τὸ μνημεῖον
4 Πωλίῳ τῷ πατρὶ
καὶ Τίθῃ τῇ μητρὶ ζή- 6-7. read ἐξήκοντα, edd.pr. II 8.
σαντι ἔτη (ἐ)ζήκ- εὐσεβίης = εὐσεβείας, edd.pr.

- 1363: 161/162 no. 31. **Epitaph of a man?, undated.** White limestone stele with pediment; in the pediment a patera; provenance unknown, probably from the area of Pamukova. Ζωῖλος Σω[- -] ἰ (five illegible lines)

1364. **Nikaia (area of: Pamukova?). Fragment, 2nd/3rd cent. A.D.** White marble block, provenance unknown, certainly from the area of Pamukova (Taraklı?), now in the museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 160 no. 29 (ph.).

[- - - -]ΚΟΜΗ[- - -]ΚΤΩΚΑΙΠ[- - -]

Perhaps a tombstone for or erected by a man with the name [Νι]κομή[δης]; the age of the deceased would then have been 58 years ([ὁ]κτὼ καὶ π[εντήκοντα]), edd.pr. [or a building inscription or dedication (letter height: 6 cm) by the, e.g., [δῆμος ὁ Νι]κομή[δων] for [- -]κτὼ καὶ Π[- -], Corsten].

1364 bis. Nikaia. Fragment, undated. Fragment of a block (material unspecified) re-used in the city wall, near the gate of Yenisehir; inscription on a protruding fascia; sistrum in relief above. Ed.pr. L.Bricault, *RICIS* (cf. our lemma no. 2071) 471 no. 308/0501 (ph.).

NOYMHNIEP[-]

[The reading of the last letter as P is not supported by the ph., which seems to show a Π; Νομήνιε Π[-]?, Tybout].

1365. Nikomedeia. The cult of Demeter. Mainly on the basis of coins, literary sources, and *TAM* IV.1.53/54, H.Boyana, *JAC* 20 (2005) 99-112, gives an overview of the cult of Δημήτηρ in the city. She concludes that Demeter was 'the main goddess' who 'protected the harbour and the gulf as the representative of the city and facilitated the safety of the Nicomedeians, who ... expected her to bring along fertility and abundance'.

1365 bis. Nikomedeia (area of: Karaman (Ocağ)/Adapazarı). Dedication of a krater by Aur. Roufina, after 212 A.D. Fragments of a white marble krater with continuous relief representing the youthful Dionysos with thyrsos amidst vine tendrils. The inscriptions runs along the rim (L. 1) and on the upper part of the body (L. 2). Mentioned by S.Polat, S.Şahin, *EA* 5 (1985) 103 with note 4; M.Cremer, *MDAI(I)* 38 (1988) 180 (ph.). Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 137/138 no. 3 (ph.; German translation).

Ἀγαθὴ τύχη· Ἀὐρηλία Ρουφίνα Χρήστου ἐποίησα τὸν κρατῆρα κάμην Σαν[- -]

For another dedication of a stone krater, which was used during festivals, cf. *TAM* IV.1.20, edd.pr.

1366-1367. Nikomedeia (area of). Epitaphs, Imperial period. Two stelae in the archaeological museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 138-140 nos. 4/5 (ph.; German translations).

1366: 138/139 no. 4. **Epitaph of Pollion and his family, Imperial period.** Marble stele with pediment, in the pediment a rosette; found in the village of Karaçalılık (south of Akyazi); on the 'architrave' two lions seizing an ox; below in a niche, four stan-

ding figures (three men, two of whom embrace each other, and a woman), followed by the inscription; at the bottom of the stele, relief of man on horseback, followed by a servant with double axe, both on a base. Edd.pr. date the relief to the 2nd or 1st cent. B.C. and propose that the inscription (in letter forms of the Imperial period) may belong to a re-use of the stele.

Κοίλιος τὸ μνήμα τοῖς γονῖσι [- - - - -]
[- - - - -] Παλλίωνι [- -] καὶ Τίθῃ [- - -]
καὶ τοῖς ἀδελφοῖς Παλλίωνι καὶ Ποπλίῳ

1. γονῖσι = γονεῖσι = γονεῦσι, cf. Brixhe, *Essai*² 64, edd.pr. || 2. or τίθῃ for τίθη/τίτθη (cf. *SEG* XXVIII 1018; XLV 1599), Chaniotis || 3. the iota of τοῖς was added later in smaller script, edd.pr.

1367: 139/140 no. 5. **Epitaph of Phillys, Imperial period.** Gray limestone stele with pediment, in the pediment a large patera, found in the village of Yanık (near Sapanca).

Φίλλυς,
Μ. Ἰουνίου
Φαυστείνου
4 οἰκονόμος,
ζήσας ἔτη ν'.
χαίρετε

1-4. Phillys was a slave-administrator of the estate owner M. Iunius Faustinus, edd.pr.

1368. Nikomedeia? (area of?). Funerary epigram for Nomoniane, Roman Imperial period. Undecorated marble sarcophagus with lid of unknown provenance; assigned to the area of Nikomedeia by its style; inscription on front. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 79/80 no. 2 (ph.; Turkish translation).

Νηπίαχον κούρην μὲ φίλοι θάψαντο τοκῆς,
τήθη δ' οὖνομ' ἔχω ταῦτ' Ὀνομωνιανῇ·
τις ἂν δ' ἀνύξει τὴν σπορὸν ταύτην, δότω ταμείῳ
4 Ἀττικὰς δισχειλίας καὶ τῇ πόλει Ἀττικὰς χιλίας
χαίρετε

1-2. A distichon, ed.pr. || 1. θάψαντο = ἐθάψαντο, the augment missing *metri causa*, ed.pr. || 2. Νομωνιανῇ also in *I.Kalchedon* 68; cf. Νομωνιανός in *IG* II² 3990, ed.pr. || 3-4. this formula is frequent in Bithynia, ed.pr.

1369-1388. Nikomedeia. Lead weights, Roman Imperial period. R.Haensch, P.Weiss, *Chiron* 35 (2005) 443-498 nos. 1-13 (ph.; German translations), (re)publish 13 lead weights. These weights all have on both sides recessed fields framed by edges; on the front there is a mention of the regnal year of an emperor, with titulature; on the back the provincial governor,

the *curator rei publicae* (λογιστής), the urban agoranomos and the weight unit are mentioned. The texts have many ligatures. The weights are likely to come from the province of Pontus/Bithynia; one is said to have been found near Nikomedeia (our lemma no. 1377); the name of the agoranomos in our lemma no. 1376 (Staius Aelius Nicomedianus) may point to the same city. The basic unit seems to have been the λίτρα ἀγοραία of ca. 500 gr. As to the regnal year, edd. pr. point out that it is not always clear whether it is related to the annual transfer of the *trib. potestas* or to the *dies imperii*.

On 479-483 edd.pr. give a summary of what these weights contribute to our knowledge about governors of Pontus and Bithynia, the change of the status of the province, from *provincia populi Romani* to *provincia Caesaris* (probably between 156/157 and 159 A.D.; with an inverse change for Lycia-Pamphylia from Imperial to senatorial province: see 454 with note 46, and the app.cr. of B in our lemma no. 1370), the phenomenon of the *curator rei publicae* λογιστής (only three recorded in the whole series which implies that even in the first half of the 3rd cent. A.D. the *curator* was not a regular phenomenon) and about the various agoranomoi mentioned on these weights (most of them were Roman citizens).

For some of their names (our lemmata nos. 1373, 1378, and 1385) there are parallels in Nikomedeia and other Bithynian cities; however, H.-W. argue against too 'schnelle Identifikationen' (483). For Bithynian weights in general see our lemma no. 1335.

In *Chiron* 37 (2007) 183-217 nos. 14-16, R.Haensch, P.Weiss publish three more, similar weights from Pontus/Bithynia; we add these texts to the ones from 2005. In *Chiron* 38 (2008) 243-259 nos. 17-19, F.Dönmez-Öztürk, R.Haensch, H.Sami Öztürk, P.Weiss publish another set of weights from Nikomedeia; *ibidem* 261-265 no. 20 the same authors publish one more weight. Nos. 14 and 16 were offered for sale by Gorny and Mosch, *Auktionskatalog Giessener Münzhandlung* 151, 9 Okt. 2006, nos. 547/548 and are now in a private Collection in the USA. No. 15 was found by divers in the sea off the coast of Sicilian Kamarina (*SEG* L 1008), together with six other weights (*SEG* XLIV 760; XLIX 1294). These weights are likely to have been part of the cargo of a ship that was shipwrecked near Kamarina. On 200/201 reflections on the two systems of the λ(ε)ίτρα ἀγοραία and the λίτρα Ἰταλικά.

Nos. 17-19 originally were in two private Turkish collections and are now in the Pera Museum in Istanbul; no. 20 belongs to the collection and Museum Halûk Perk in the same city.

- 1369: 451 no. 1 = *SEG* XX 786. No new readings. Hexagonal weight, 2600 gr; probably a pentalitra; on the back a bust of Hermes; seen by L.Robert in Istanbul; in 1963 in the private Sammlung Breusch; 113/114 A.D. On 481/482 H.-W. suggest that the name of the agoranomos (Ἰέρωνος Χρήστου) was Hieron, son of Chrestos, instead of a double name; see also our lemma no. 1381 in fine.

- 1370: 452-454 no. 2. Weight of pedimental shape; 2980 gr (six litrai); on the front (A) in the pediment, representation of a Tyche or city-goddess, on her head a kalathos; in her right hand a steering-wheel; with her left arm she leans on a scepter. Inscription on the back (B). In a private collection in America; 156/157 A.D.

A:	Ἔτους κ' · Αὐ- τοκράτορος τὸ β' Καίσαρος		8	νου Σεβαστο- ῦ Εὐσεβοῦς κα- αὶ · Μ(άρκου) · Αὐρηλίου Καίσαρος
4	Τ(ίτου) · Αἰλίου Ἀδρι- ανου Ἀντωνεί-			

1. The last three letters engraved on a rectangular elevation; apparently the mould was deepened here in order to change the regnal year; the 20th year = 156/157 A.D. (on the basis of the awards of the *trib. potestas*), edd.pr. II 2-3. the second acclamation as Imperator took place in 142 A.D. II 8-9. M. Aurelius Caesar was co-ruler from 139 A.D.

B:	Ταμειούντο- ς · Α(ουκίου) · Ἰουλίου Λο- υπέρκου, ἀγ- ορανομόν- τος · Μ(άρκου) Ποντί-		8	ου Σαβεινι- νου Μενεκ- ράτους, λειτ- ρε ἔξ ἀγοραῖε
4				

1-3. L. Iulius Lupercus, previously unattested, was the provincial *quaestor pro praetore* rather than an urban treasurer, edd.pr., who refer to *SEG* XLIX 495 (L. 472) for another weight with a *quaestor pro praetore*. A senator Q. Valerius Lupercus Iulius Frontinus, on record in *CIL* XII 1859/1860 (Vienna), may have belonged to the same family, edd.pr., who add that C.Marek, *EA* 6 (1985) 144-152, inferred from *CIG* 4152 (d) (*IGR* III 84) that in 159 A.D. Pontus/Bithynia was administered by an Imperial *legatus Augusti* instead of a proconsul and a *quaestor pro praetore*. The present weight shows that the change in the status of the province is likely to have been realized between 156/157 and 159 A.D. II 5-8. Μενεκράτους; perhaps the patronymic of the agoranomos, edd.pr. (on 482).

- 1371: 454-456 no. 3. Octagonal weight; 295 gr (hemilitron); inscribed on both sides (A, B); now in a private collection in America; 199/200 A.D.

A:	Ἔτους η' [Αὐτο]- κράτορος τὸ αὐ' Καίσαρος Λ. Σεπτι- μίου Σεουήρου[Εὐ]σε- βοῦς Περτί[ναξ]ος Σεβαστοῦ Ἀραβικοῦ Ἀδιαβηνικοῦ Παρθικοῦ		8	μεγίστου καὶ Αὐτοκρά- τορος Καίσαρος Μ. Αὐρηλί- ου Ἀντωνείνου Εὐσεβοῦς<ς> Σεβαστοῦ καὶ Π. Σεπτι- μίου Γέτα Καίσαρος 12
4				νίου τῶν Σεβαστῶν

Many ligatures, especially for OY || same text as in the next lemma under A (the only difference is that in LL. 10/11 we have Εὐσεβοῦς Σεβαστοῦ, whereas in *SEG* XLIV 1011 A L. 9, we read Αὐτοῦ Σεβαστοῦ Σεβαστοῦ) || 1. the 8th regnal year of Sept. Severus would be 199/200 A.D. (if we count according to the *trib. potestas*).

B: Ὑπατεύον-
τος τῆς ἐπαρχεί-
ας τοῦ λαμπροτά-
του ὑπατικοῦ Τιβερίου
Κλαυδίου Καλλιππιανοῦ Ἰτα-
λικοῦ καὶ λογιστεύον-

5. KAYALII, weight; edd.pr. propose that the mason was confused by the letters ΚΛΑΚΑΑ. They also point out that a governor Καλλιππιανός is on record in *I.Nikaia* 59 (honorary inscription for [Φουλο]νίαν Πλαντίλλα[ν] Σεβαστήν, married to Caracalla until the demise of her father, the *praef. praetorio* Plautianus); the title Σεβαστή points to the period 202-205 A.D.; the texts together support the conclusion that Kallippianos was *leg. Augusti pro praetore* between 199-200 and 202 A.D. He is probably identical with the *leg. Augusti Ti(berius) Cl(audius) Callippianus* Italicus on record in *IG III/III** 4215. K. was preceded as governor of Pontus/Bithynia by Q. Tineius Sacerdos and followed by M. Claudius Demetrius II 6-9. the *curator* M. Ulpius Tertullianus Aquila is related to two homonyms on record in *SEG XXXI* 634 (*proc. Macedoniae* in 212/213 A.D. [for attestations of this proconsul see now *I.Leukopetra* pp. 222/223 s.v., Sverkos; and cf. our lemma no. 2105, Corsten] and *IGR III* 474 (*consularis et curator rei publicae Attaleae*; unknown period [cf. *I.Pis. Cent.* 44 and P.Adam-Veleni, E.Sverkos in *B' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* (Thessaloniki 2008) 15 note 4, Sverkos]). Given the relatively long time span between ca. 200 (*curator* in Pontus/Bithynia) and 212/213 A.D., edd.pr. prefer to see in both men next of kin, possibly father and son II 9-11. on the weight in the next lemma, from the same regnal year of Septimius Severus, another agoranomos is mentioned; it is well known that in the Roman Imperial period annual magistracies were held by more than one person, each serving for a number of months II on **B** there are two control stamps: Ulpiu (Latin letters, Greek declination) and Ἀθηναίου.

1372: **456-459 no. 4** = *SEG XLIV* 1011 A, B. No new readings. The text on **A** is the same as that on **A** in the preceding lemma. On **B** the name of the provincial governor, on record in **B** of the preceding lemma, is compatible with the traces of letters.

1373: **459-462 no. 5**. Weight in the shape of an ivy-leaf, inscribed on both sides (**A, B**); 275.08 gr (hemilitron); on **B** a special line is inscribed parallel to the edge; inscription within this line; L. 15 of **B** between the line and the edge; many ligatures of OY; now in a private collection in Germany; 211/212 A.D.

A:	Ἔ-	αρος Μάρκου
	[τ]-	Αὐρηλίου Ἀντ-
	ους	ωνείνου Εὐσεβο-
4	ζι' Ἀν-	12 ὡς Σεβαστοῦ Βρετα-
	τοκρά-	νικοῦ μεγίστου, δη-
	τορος	μαρχικῆς ἐξουσίας
	τὸ δεύτ-	τὸ εἰ', ὕπατος τὸ γ'
8	ερον Κάισ-	16 ἀνθύπατος

τος τοῦ κρατίστου λογι-
8 στοῦ Μ. Οὐλπίου Τερτυλλι-
ανοῦ Ἀκύλα, ἀγορανομο-
οὔντος Οὐλπίου Ἀθη-
ναίου, ἡμίλειτρο-
12 νον ἀγοραίου

The 17th regnal year of Caracalla (LL. 1-4) does not square with his 13th *trib. potestas* (LL. 13-15); the latter dates to 211/212 A.D.; this date is consistent with the 2nd acclamation as *imperator* (LL. 4-8; the 3rd acclamation dates to Sept. 213 A.D.) and the 3rd consulship (L. 15; the 4th consulship was held by Caracalla in 213 A.D.); unless we consider ζι' (L. 4) an error, the solution could be that we start counting from the moment Caracalla was promoted to Caesar (196 A.D.). - On **A** we have a control stamp: Α[ὐρ]ηλίου (left) and [Τ]ειμοκράτου (right); for this person see *B.L.* 12/13, edd.pr.

B:	δ	πον	του Ἰουλίου
	ιέ-	πον-	Πρόκλου (?) ἀγο-
	πον-		ρανομόν-
4	τος	τῆς ἐ-	12 τος Μ. Αὐ. Τει-
	παρχείου	τοῦ κρατί-	μοκράτου, ἡμί-
	του ἐπιτρό-	λετρον	ἀγορέον
8	στον ἐπιτρό-		

1-10. The procurator of the province, an equestrian *vir egregius*, functioned as governor, because the regular, senatorial governor had dropped out (died?), edd.pr.; τῆς ἐπαρχείου, sc. χώρας or ἀρχῆς, edd.pr. II 10-13. this agoranomos is previously unattested, edd.pr. [Iulius Proculus was no longer governor in the 19th year of Caracalla: see our lemma no. 1383].

1374: **462-466 no. 6**. Weight of pedimental shape; 494.06 gr (a litra); inscribed on both sides (**A, B**); many ligatures; found in Šapine (ca. 20 km. northwest of Viminacium) and now in the museum in Požarevac. Ed.pr. M.Mirković, *ZPE* 152 (2005) 295-298; republished by Haensch-Weiss, with various corrections; 235/236 A.D.

A:	[Ἔ]-	8 Σεβαστοῦ) • ἀρχιερέως μ-
	τους β'	εγίστου, δημαρχι-
	Αὐτοκ-	κῆς ἐξουσίας τὸ β', ὑ-
4	[ρ]άτορος Κ-	πάτου, πατρός πατ-
	αἰσαρος Γ(αίου) Ἰουλί-	12 ρίδος, καὶ Γ(αίου) Ἰουλίου
	ου Οὐήρου Μαξιμί-	Οὐήρου Μαξιμίμου Καί-
	νου Εὐσεβ(οῦς) • Εὐτυχοῦς	σαρος(ος), υἱοῦ τοῦ Σεβαστοῦ

1-8. The second regnal year of Maximinus Thrax squares with his 2nd *trib. pot.* (LL. 9/10): 235/236 A.D., H.-W. II 10-11. Maximinus held the consulate in 236 A.D., edd.pr. II 12-14. Maximinus' son was elevated to the position of Caesar in 236 A.D., H.-W.

B:	ὑ-	4 [ιμ]ητεύοντο
	πατεύο-	[ς] τῆς ἐπαρχ[είας]
	ντο[ς] καὶ τ-	τοῦ λαμπροτάτου

ὑπατικοῦ Λ(ουκίου) Π[α]νί-
8 ου Ὀπτάτου πρε-
σβευτοῦ καὶ ἀντι-
στρατήγου τῶν Σεβ-

αστῶν, [ἀγ]ορανο-
12 μοῦ(ντος) Φλαβίου [Ῥο]στωρ-
ίου Ἑρμοδώρου

1-11. The governor (*legatus Augusti pro praetore*) Lucius (or Aulus) Ranius Optatus is also on record in SEG XLVIII 1502, in which Amastris honors him as λαμπρότατον ὑπατικόν (238 A.D.), M. and H.-W., who add that Ranius probably was governor for three years (236-238 A.D.); in 235 A.D. C. Furius Sabinus Timesitheus seems to have been deputy-governor of the province (*CIL* XIII 1807; *ILS* 1330); in LL 1-3 M. suggested reading [ὑ]πατεῦσι[ντος] τ[οῦ] Καί[σ]αρος; for τ[ιμ]η-τεῦντο[ς] H.-W. refer to *I. Perinthos* 20 (*IGR* I 796; a governor who held a census in his province (τιμητής)) and *I. Prusias* 9 (*IGR* III 60; τιμητεύσαντα) || 7. or Α(ῦλου), H.-W. || 12-13. Flavius Ostorius, son of Hermodorus?, H.-W. (on 482) [but here the *tria nomina* formula seems preferable: Flavius Ostorius Hermodorus, Pleket].

- 1375: 466/467 no. 7 = SEG XLIV 1008; from the 7th regnal year of Gordian: end 243/ beginning 244 A.D. Cf. also the brief discussion of the weight by P. Weiss in C. Howgego, V. Heuchert, A. Burnett (edd.), *Coinage and Identity in the Roman Provinces* (Oxford 2005) 60/61; see also 66/67 for some reflections on the role of the functionaries mentioned on weights; the local dignitary, often the agoranomos, 'had a direct involvement with the manufacture and inspection of weights', and may well have underwritten the production costs of the weights.

- 1376: 467-469 no. 8. Weight in the shape of an ivy-leaf; 271.33 gr (hemilitron); inscribed on both sides (A, B); many ligatures; seen on the antiquities market in 2001; since 2002 in the Bibliothèque Nationale de France; 244/245 A.D.

A:	Ἔ- του- ς β' τ- 4 ὦν κ[υ]- ρίων ἡ- μῶν Αὐτο-	κρατόρων Μ. 8 Ἰουλίου Φιλίπ- που καὶ Μ. Ἰουλίου Φί[ι]- λίππου Καίσαρ- ος υἱοῦ τοῦ Σε- 12 βαστοῦ
----	---	--

Year 2 of Philippus Arabs and his son: 244/245 A.D.; however, since in the next lemma, dated to the same second regnal year of Philippus Arabs and his son, another governor is mentioned, edd.pr. assume that not only Gordian's last year (see preceding lemma) but also Philippus' first year may not have lasted twelve months; control stamp on this side: Στα(τίου) Αἰ(λίου) Νει(κομηδianoῦ) and Αλκίμου (cf. B LL 12-15).

B:	ὑ- πα- τεύο-	4 ντος Τ- ιβ(ερίου) Κλα- υδίου Αττά-
----	--------------------	--

λου Πατερκ-
8 λιανοῦ καὶ λο-
γιστεύοντος Κ-
οίντου Τινησίου Σε-
[ο]νήρου Πετρωνιανού,

12 ἀγορανομοῦ(ν)τος
Στατίου Αἰλίου Νεικ-
ομηδianoῦ Αλκ-
ίμου

The same governor and *curator rei publicae* as in the preceding lemma.

- 1377: 469/470 no. 9 = SEG XXXIX 1342. No new readings; 244/245 A.D.

- 1378: 470-472 no. 10. Weight in the shape of a leaf; 1040 gr (dilitron); inscribed on both sides (A, B); now in the Römisch-Germanisches Museum in Cologne, which bought it on the antiquities market (*Auktionskatalog Kölner Münzkabinett Tyll Kroha* 72 [2000] 1532). Ed.pr. R. Haensch in B. Klein, X. Loriot, A. Vigourt (edd.), *Pouvoir et Religion dans le monde romain. Autour de l'oeuvre de Jean-Pierre Martin* (Paris 2005) 289-302; republished by R. Haensch, P. Weiss, *Chiron* 35 (2005) 470-472 no. 10; 249/250 A.D.

A:	Ἔτου- ς α' * τοῦ κυρίου ἡμ- 4 ὶνων Αὐτοκρά- τορος Καίσαρ-	ος * Γ(αίου) * Μεσσίου Κυ- ίντου Τραϊανοῦ 8 Δεκίου Εὐσεβούς, Εὐτυχούς Σε- βαστοῦ
----	---	--

1-10. The first regnal year of the emperor Decius; probably 249/250 A.D. || control stamp on A: Αὐρηλίου and Μαρκianoῦ (cf. B LL 11/12).

B:	ὑ- πατε- ύοντος 4 τῆς ἐπαρχί- ας τοῦ λαμπρο- τάτου ὑπατικοῦ Λ(ουκίου)	Ἐγνατίου Βικτορος Α- 8 ολλιανού, πρεσβευτοῦ κ- αὶ ἀντιστρατήγου τοῦ Σε- βαστοῦ, ἀγορανομοῦντος Αὐτ. Μαρκianoῦ παλ- 12 αίστρατιώτου
----	--	---

Many ligatures; in LL 8/9 a Latin V instead of Y || 1-10. for this governor see the above-mentioned study of ed.pr. R. Haensch, who argues that the governor of Pontus and Bithynia, mentioned on the present weight, may have been the son of the homonymous senator, who is on record in a large number of honorary inscriptions (see SEG LIII 1327/1328); the father was praetorian *leg. Aug. Galatiae* in 218, *proconsul* of Asia in 242/243-244/245 and *praef. urbi* in 254 A.D.; a governorship of Pontus and Bithynia would have to be dated to the late twenties or thirties of the 3rd cent. A.D., if we apply the criteria developed by prosopographical studies for the structure of senatorial careers [but if we allow for irregularities in career-patterns, introduced in a period in which emperors succeeded each other rapidly, Lollianus senior could easily have been governor of Pontus-Bithynia in 249 A.D.

Haensch allows for strategic considerations or financial crises as motives for disregarding career patterns; however, given the dearth of information for the mid-3rd century A.D., absence of evidence is not necessarily evidence of absence, Pleket; see also F. Hurlet, *ZPE* 153 (2005) 271-279 || 11, the agoranomos was a veteran; on 482 H.-W. point out that Aur. Marcianus does not carry a patronymic; they suggest that as a veteran he did not belong to a leading family that for generations had been active in urban politics.

- 1379: 473/474 no. 11 = SEG XXXIX 1753 bis. H.-W. print in B Ούλουσέννα, but the photo clearly shows Ούλουσέννα (as in SEG); 253 A.D. On 482 H.-W. suggest that the name of the agoranomos (Αύρηλιου Ἀβειτιανοῦ Ἀβείτου) may have been Aurelius Avitianus, son of Avitus (rather than the *tria nomina* formula).

- 1380: 474-476 no. 12. Hexagonal lead weight inscribed on both sides (A, B) in different scripts; 489 gr (one litra); now in a private collection in Germany; 259/260 A.D.

A: [Ε]τους η' Ο-
υαλειαν-
ου καὶ Γαλλ-
4 ηνου Σεβ(αστών) κ-
αὶ Σαλωνείνου

Ουαλειανου
Καίς(αρος), διέπ[ον]-
8 (ος τῆς ἐπαρχείας)
Σεν[ε]κίω(ος)

1-7. Eighth regnal year of Valerianus and Gallienus (and the Caesar Saloninus Valerianus). 259/260 A.D., edd.pr. || 7-8. a governor Senecio cannot be identified; the cognomen was widely used in the senatorial and equestrian order, edd.pr. [I]a lecture T(ίτου) Σεν[ε]κίω(ος) est suspecte, since in 260 A.D. one expects an abbreviated gentilicium, not a praenomen, O.Salomies, *An.Ép.* (2005) [2008] no. 1435; we print the text as published by edd.pr., Corsten).

B: ἀγορανομο[ύν]τος Ποπλίου Αἰλίου Ἀσπικλητιοδότου

This agoranomos is previously unattested; control stamp on B: [---] Ἀσ and κλητιοδό(ό)του.

- 1381: 476-479 no. 13 = CIG 8544 (IG XIV 2417, 2; IGR I 524; SEG XLIV 810). In A H.-W. now read Τι(βερίου) <Ο>κλατίου Σεουήρου (photo: • T • I ð K Λ A). H.-W. point out that it is by no means certain whether this weight belongs to the Nikomedean series nos. 1-12. As to the provincial governor Tiberius Oclatius Severus, Latin inscriptions show that he probably was *consul suffectus* by the end of 160 A.D. (*An.Ép.* 1999 no. 1191). The text mentions a regnal year 14, without the name of an emperor; calculated in terms of the *trib. potestas* the 14th year of M. Aurelius would be end 159-end 160 A.D. Antoninus Pius died March 7, 161 A.D. The 14th year of M. Aurelius may have lasted somewhat longer, i.e., until after March 7. In that case uncertainty as to who would succeed Antoninus (M. Aurelius alone?, M. Aurelius and Lucius Verus?) may explain why the name of an emperor was left out after ἔτους ιδ'. If Oclatius was governor in 161 A.D., he may have held the *suffect*

consulship in *absentia*, H.-W., who add that a definitive conclusion is not possible; they also consider the possibility that we have two Oclatii Severi: father and son.

On 481/482 H.-W. suggest that the agoranomos (ἀγορανομούντος Μενεσθέως Χρήστου) was called Menestheus, son of Chrestos; cf. our lemma no. 1369 (Γέρο-
νος Χρήστου).

In their commentary on no. 14 (below) they argue that no. 13 is likely to have originated in the same city as the other lead weights, viz. Nikomedeia (cf. also 204-206). They assign year 14 (no. 13) and 15 (no. 14) to the reign of M. Aurelius but now prefer to calculate these years in terms of the emperor's *dies imperii* (and no longer the *trib. potestas*), which yields 23.9.173-22.9.174 (14th year) and 23.9.174-22.9.175 A.D. (15th year). The correction of 14 into 15 in no. 14 (see app.cr. ad L. 1) is to be related to the fact that in the course of the 14th year Oclatius Severus was succeeded by the new governor P. Herennius, who held his function at least well into year 15. The exceptionally large chronological gap between Oclatius' *suffect* consulship in 160 A.D. and his governorship in 174/175 A.D. may have been due to the effects of the plague raging in the empire in the late 60s of the 2nd cent. A.D. Many obvious candidates may have died.

On 202/203 H.-W. offer some comment on dates on the basis of regnal years; on 214-218 tabular survey of such dates in Nikomedeia, Nikaia and other cities of Bithynia (cf. especially Bithynian epitaphs with ἔτους plus a number but without a reference to an emperor: *I.Izmit* II 1 pp. 39-44).

- 1382: 184-189 (*Chiron* 2007) no. 14 (ph.). Square weight inscribed on both sides; 468 gr (somewhat less than the average weight of a litra agorai; range from 466-506 gr); suspension-hole of later date. A front, B back.

A: ἔτους εἰ', ὑπ(ατεύοντος)
τῆ[ς] ἐ(ρ)παρχ(είας)
Π(οπλίου) Ἐρεννίου Νί-
4 γερο[ς] Ἀττικι-
αν[οῦ], π[ρ]εσβ(ευτοῦ)
καὶ [ἀν]τιστρ-
ατήγου Σεβ[α]-
8 στοῦ· λείτ[ρα]

B: καὶ λογιστέ-
οντος τῆς μη-
τροπόλεως,
4 ἀγορ[αν]ομο-
ύτο[ς] Ποπλί-
ου Μάρκου·
ἀγοραία

A 1. Epsilon of εἰ' corrected from delta; horizontal stroke above εἰ', edd.pr.; for the chronology cf. app.cr. of our lemma no. 1381 || 3-5. P. Herennius Niger Atticianus is previously unattested as senator, edd.pr., who refer to TAM V.3.1473 (SEG L 1186), in which two *πραιφέκτο* Ἐρεννίου Νίτρος καὶ Ἀττικός honor an equestrian procurator of Antoninus Pius, and to a *diploma militaris* of 134 A.D. recording a *praefectus alae* (*milliariae*) P. Herennius Niger, originating in [Philad]el[ph]ia (restoration by edd.pr.); they suggest regarding our Bithynian governor as the son of the Philadelphian Herennius Niger; the *praefectus alae* may have belonged to an earlier generation of the family, since it is unlikely that the commander of a prestigious *ala milliaria* would have been satisfied with the

simple title *πραιφεκτος* in TAM V.3.1473. – B 1-3. μητροπόλεως; only Nikomedeia and Nikaia are known to have carried that title in Bithynia, edd.pr., who point out that in recent studies Nikaia is held to have had the title only during a short period under Hadrian (and perhaps Antoninus Pius). As a result the title carried in an inscription from 174/175 A.D. points to Nikomedeia; this is the first text that records a provincial governor doing the work of or perhaps even holding the function of a *curator rei publicae* II 5-6. Ποκλίου Μάρκου: 'Publius, son of Marcus' rather than Publius Marcus, edd.pr., who refer to the control stamp Ποκλίου on B.

1383: 189-195 (Chiron 2007) no. 15 (ph.). SEG L 1008. Republished by H.-W. on the basis of an electronic version of a photo of the front. A front, B back.

A: Ἔτους θ' Αὐτο-
κράτορος (ς) τὸ δ' Καί(σαρος) Μ(άρκου) Α[ύ]-
ρηλίου Ἀντωνείνου
4 Εὐ(σεβοῦς) Σεβαστοῦ Παρθι-
κοῦ μεγίστου Βρετα-
νικοῦ μεγίστου
8 Γερμανικοῦ με[γ]ί-
στου, ἀρχιερέως μ-
εγίστου, δημαρχι-
κῆς ἐξουσίας [-],
12 ὑπάτου [τὸ] δ', ἀνθυ-
πάτου

B: ὑπατε[εύ]οντος [τῆς]
ἐπαρχ[ε]ίας [- - -]
4 [- - - - -]
[πρεσβευτοῦ] καὶ ἀντισ-
[ρατίου] Σεβαστοῦ, λο-
8 [γιστε]ύον[τ]ος το[ῦ]
[- - - - -] Αὐρ[ή]-
λίου Ἀντ[ι]όχου Κομμο-
διανοῦ, ἀγορανομούν-
12 ος Αὐρ[ή]λιου [Β]εγετιανοῦ,
[ἡμίλειτρον ἰταλικόν]

A. Many ligatures II 1. θ' or η'; possibly *eta* corrected into *theta*; Caracalla assumed the name Germanicus Maximus (LL. 7/8) at the end of 213 A.D. and was emperor IV (LL. 1/2) from 214 A.D.; year 19 yields 23.9.213-22.9.214 A.D.; since the emperor is already consul IV (L. 11), the weight should be dated after Jan. 1 of 214 A.D., H.-W. – B 1-4. Iulius Proculus, governor in Caracalla's 17th year (see our lemma no. 1373), was no longer in office in the emperor's 19th year; at that time the governor was a senator (LL. 5/6), H.-W. II 6-10. in the gap in L. 8 something like [τοῦ κρατίστου λογιτοῦ Μ(άρκου)], H.-W., who comment on the rather rare name Κομμοδιανός, adopted by people or given to them in honor of Commodus; many may have dropped the name after Commodus' death [for the name Κομμοδιανός see, e.g., H.Solin, *Arctos* 35 (2001) 195; 38 (2004) 169; and 42 (2008) 218, Sverkos] II 12. ed.pr. considered the weight to be a 'pentounkion'; rejected by H.-W., who prefer the Italian hemilitron (cf. the ἰταλικόν δίλειτρον in SEG XLIV 810).

1384: 195-199 (Chiron 2007) no. 16 (ph.). Weight (263 gr) in the shape of an ivy-leaf, inscribed on both sides; suspension-hole above of later date. A front, B back.

A:	Ἔ- το- υς δ' 4 Αὐτο- κράτο- ρος Καί- σαρος Μ(άρκου) 8 Αὐρηλίου Σε- βαστοῦ Ἀ- λεξάνδρου Εὐ- σεβοῦς(ς) Εὐτυχοῦς(ς) Σε- 12 βαστοῦ, ἀρχιερέως μεγίστου, δημαρ- χικῆς <ς> ἐξουσίας, 16 ὑπάτου, πατρὸς πατρίδος	B:	ὑ- πα- τεῦο- 4 ντος τῆς ἐπα- ρχίας Γ(αίου) Ποντίου 8 Ποντιαν- οῦ Πονυφικί- ου Μαξίμου, π- ρεσβευτοῦ Σε- 12 βαστοῦ καὶ ἀντι- στρατήγου, ἀγορα- νομοῦντος Μ(άρκου) Αὐ- ρηλίου Ἀλεξάν- δρου, ἡμίλι- τρον
----	--	----	---

A. No ligatures; on the inner edge, at right and left, a control stamp: Αὐρηλίου and Ἀλεξάνδρου II 1-12. 4th year of Severus Alexander: 23.9.224-22.9.225 A.D. II 14. KHE, weight. – B. Many ligatures II 1-10. the governor G. Pontius Pontianus Puficius is previously unattested, edd.pr., who refer to various Pontii Pontiani from the period 200-230 A.D., and in particular to a coin from Nikopolis ad Istrum (217/218 A.D.) recording a consular governor Π. Φου. Ποντιανού: Π(οντίου) Φου(φικίου) Ποντιανού according to edd.pr., who suggest identifying this man with our Bithynian governor; on 212/213 a tabular survey of governors of the imperial province of Pontus/Bithynia II 16-17, the weight is a ἡμίλειτρον ἀγοραῖον (and not italicum), edd.pr., who mention hemilitra of 271, 275 and 295 gr; cf. pp. 200/201 for some reflections on the 'market-litra' and the Italian litra.

1385: 244-247 (Chiron 2008) no. 17 (ph.). Quadrangular weight; inscription in a slightly recessed, framed field; broken at left; found in Adapazarı. Weight 191.4 gr.

A (front): [Ἔτους] Αὐτοκράτο-
[ος Καί]σαρος Α(ουκίου) Σε[πτε]μ(ίου) Σε-
[ου]ήρου Περτίνακος
4 [-] πα[τ]ρὸς πατρί(δος) ἀρχ[ιερ]-
έως με[γ]ίστου δη[μ]αρ[χ]ικῆς
[ἐξ]ουσίας ὑπάτ(ου) ΠΑ/Δ
[-.....]Α/Δ
8 [-.....]ΝΟΥΚ
[-.....]λείτρα

B (back):

ὕπατεύν[τος]
τῆς ἐπαρχεί[ας]
τοῦ λαμπροτά[του]
4 ὑπατικοῦ Σειλί[ου]
Μεσάλα πρεσ[β]-

ευτοῦ καὶ ἀ[ν]τισ(τρατήγου) [τοῦ]
Σεβαστοῦ, ἀγο[ρ]α-
8 [νομ]ῶ[ν]τος [--]
ΛΕΤΡΑΤΟ[.]ΙΝ[--]

A. Date: under Sept. Severus, before 197 A.D.; in **B** the governor is the *legatus* of one Σεβαστός, edd.pr. || 2. an alternative reading could be ΛΣΕΤΣ: Σε[π]τ(μίου), W. || 4-5. [--]ΠΑ[.]ΠΑ. ΤΡΙΑΡΧ[...-...-]ΕΓ, edd.pr. [suppl. Chaniotis] || 6. ΥΠΑΤΑ, weight || 7-9, probably a Caesar was mentioned here; perhaps in 8/9 [Ἀντωνε]ίου Κ[αί]σ[α]ρος, edd.pr. || **B**. 3-7, the governor was *consul suffectus* in 193 A.D.; he may have been the successor of L. Fabius Cilo (193/194 A.D.).

1386: 247-251 (*Chiron* 2008) no. 18 (ph.). Weight in the shape of an ivy-leaf; found in Adapazari. Weight 1006.4 gr.

A (front): 'Ετους Β' Αὐτοκράτορλος Καίσαρλος Γ(αίου) Μεσσίου Κυνίντου Τραιανού | Δεκκίου Σεβ(αστοῦ) | καὶ Μεσσίου Κλουίντου 'Ερηνίου 'Ετρου-σκ[ι]λλου Δεκκίου καὶ Γ(αίου) 'Οστιλλανού Μεσσίου Κυνίντου Καισάρων υἱῶν τοῦ Σεβαστοῦ

B (back): ὑπατεύντος τῆς ἐπαρχείας | τοῦ λαμπροτάτου ὑπατικοῦ Γ(αίου) | Σεβαστοῦ Σεκουίντου Πλάλου Μοδέστου πρεσβευτοῦ καὶ ἀντιστ[ρα]τήγου | τῶν Σεβαστῶν, ἀγορανομῶντος Αἰλίου 'Ασκληπιοδότου τοῦ | καὶ Δροσίου ὁμονήαρχου

A. Year 2 of Decius = 23 Sept. 249-22 Sept. 250 A.D.; since Decius' sons are also mentioned, the weight is to be dated at the end of Decius' 2nd year, edd.pr. || **B** 1-11, the governor is G. Sabucius Secundus Paulus Modestus; three Sabucii are known from Latin inscriptions: G. Sabucius Maior Caecilianus (*cos.suff.* in 186 A.D.), his grandson and a G. Sabucius Perpetuus; our Sabucius is likely to have belonged to that family, edd.pr., who add that on coins of Nikopolis in Moesia Inferior from ca. 241 A.D. a consular governor Sab(---) Modestus is mentioned; he may well be identical with our Sabucius || 11-14, Aelius Asclepiodotos, whose *supernomen* was Δροσίνος (related to δρόσος; 'Tau'), is not necessarily identical with the P. Aelius Asclepiodotos in our lemma no. 1380, edd.pr.; ὁμονάρχης = ὁμονόρχης; previously unattested; a function in the context of shared religious festivals/sacrifices and special *theoroi* to such festivals, edd.pr., who add that Nikomedia was a *homonoia*-partner of Pergamon, Smyrna and Perinthos and that the mysterious ἀνδοκίαρχης on the weight (*IG* XIV 2417 (1)) may have been an ὁμονόρχης.

1387: 252-254 (*Chiron* 2008) no. 19. Heptagonal weight; inscription in a slightly recessed field; found in Adapazari; on **B** below the inscription two control stamps. Weight: 461.5 gr.

A (front):

"Ετους δ'
τῶν κυρίω-
ν Αὐτοκρα-
4 ὄρων Λικιννί-
ου Οὐαλεριαν-
οῦ καὶ Πονπλί-
ου Γαλλιηνοῦ
8 Σεβασ-
τῶν

B (back):

[ὕ]πατεύν-
τος τῆς ἐπαρ-
χίας · Μ(άρκου) 'Αγανίου
4 'Ιέρωνος · πρεσβευ(τοῦ)
καὶ ἀντιστρατή-
ου τῶν Σεβαστ-
ῶν, ἀγορανο-
μῶντος Α[....]
[.]ΜΑΝΤΙΟΝ [.]ΕΝ[.]
[.]ΔΗΝ[....]
[--]ΑΡΤ

A. Date: 4th year of Valerian and Gallienus (23 Sept. 255-22 Sept. 256 A.D.); just between the dates of the weights in our lemmata nos. 1379/1380 || **B**, the consular governor is M. Antonius Hiero: presumably identical with M. Antonius Memmius Hiero, who in 243/244-245/246 A.D. was consular governor of Cappadocia. In the two control stamps, Νεικομη and ΔΟΝ[...], belonging to the name of the agoranomos (cf. our lemma no. 1376).

1388: 261-265 (*Chiron* 2008) no. 20. Triangular weight; inscription in a slightly recessed field; possibly found in Adapazari. Weight: 994.45 gr.

A (front): "Ετους α' τοῦ κυρίου || ἡμῶν Αὐτοκράτορος | Καίσαρος Γ(αίου) Μεσσίου Κυνίντου | Δεκίου Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ branch

B (back): ὑπατεύντος τῆς ἐπαρχείας τοῦ λαμπροτάτου ὑπατικοῦ | Λ(ουκίου) 'Ερνατίου Οὐλλίχορος Λολλιανού πρεσβευτοῦ καὶ ἀντιστρατήγου τοῦ | Σεβαστοῦ, ἀγοραλνομῶντος | Μ(άρκου) Οὐλπίου | 'Ιουβεντίου Σεκουνδελίνου 'Ρούφου, δῖλειτρον

A. Date: 1st year of Decius (summer 249-22 Sept. 249 A.D.); cf. our lemma no. 1376, which mentions the same governor; since the agoranomos on the latter weight is different from the one in the present lemma, in Nikomedia several agoranomoi held the office simultaneously the whole year or in succession, edd.pr. || **B** 15 Φ, weight; the agoranomos M. Ulpius Iuuentius Secundinus Rufus is likely to have belonged to the same family as Iuuentius Secundinus Gaurus, on record on the weight in our lemma no. 1375.

1389. Nikomedia. Two inscribed moulds for weights, Roman Imperial period. *IGR* III 7/8 (TAM IV.1.37 and 43). Identified as moulds for weights by P. Weiss, *Chiron* 35 (2005) 424/425. No. 8 was described as a 'stèle arrondie en haut'. Weiss points out that this is to be interpreted as a reference to the pedimental shape of the weight.

PONTUS

1390. Amaseia. Epitaph of Tes and Egatheos, 2nd/1st cent. B.C. (1) and (2) *CIG* 8894; *Studia Pontica* III 115/116 no. 95; (2) *SEG* XIII 534. Rock-cut tomb north of Amaseia with two inscriptions, republished by R.Fleischer, *Chiron* 35 (2005) 273-284 (ph.; dr.). (1) is cut above, (2) below a window in the rock.

(1) Της Ἀρχιθεύς

(2) [[καὶ Ἠγάθεος | Με[v]άνδρου]]

(1) Date: 2nd cent. B.C. || 1. F. confirms the reading of *Studia Pontica* against the previous reading Της, and for the name refers to Zgusta, *KP* 512 § 1550 || 2-3. the office of high-priest was taken over from the Seleukids who established it between 209 and 193 B.C. (cf. *SEG* L 1736). F. || (2) later addition after a new burial in the tomb, F., who assumes that the erasure of the inscription was due to this re-use of the tomb being unauthorized by the tomb owners; perhaps 1st cent. B.C., Wörle apud F. || 1. for the very rare name Ἠγάθεος cf. *ILS* 1529, F. || 1-2. ἈΗ.ΘΕΟΣ | Α vac. ΚΡΙΣΤΟ, *Studia Pontica*; ΚΑ.....ΟΕΘΕΙΧ.....ΙΟΥ, *SEG*.

1391. Amisos. Mosaic inscription, 1st half of the 3rd cent. A.D. *SEG* LIII 1427; *LIV* 1255. Republished by D.Şahin in *La mosaïque gréco-romaine* IX (Rome 2005) 413-426 (ph.). The mosaic is now in the local Museum in Samsun. It consists of ten sections: in the central part representation of Achilles and Thetis (with inscriptions Ἀχιλλεύς and Θέτις); in the corners around the central panel busts of the four seasons; four sections along the sides depict Ne-reids; the bottom section displays a sacrificial scene; below the Achilles-Thetis mosaic the inscription Ὁρέντης ἐνφοθέτιστα. The mosaic is likely to have come from a Roman villa. On the basis of a comparison with mosaics from Zeugma Ş. suggests dating the Amisos mosaic to the period indicated in the heading. Ş. argues that the mosaic attests the cult of Achilles in Amisos ['this is far from certain', A.Chaniotis, *EBGR* (2005) [2008] 262 no. 137].

On 420-423 comment on the Achilles cult in the Black Sea area [for the cult of Achilles and Thetis see now also M.Oller Guzmán, *ZPE* 167 (2008) 75-80 and P.Cabanes, *REA* 109 (2007) 529-540; cf. also M. Sève, *BE* (2008) no. 84, (Plekett)].

1392. Laçın (modern; on the river Halys west of Amaseia). Epitaph of Hikesios, 2nd cent. B.C. *CIG* 4178; *Studia Pontica* III 186/187 no. 188. Rock-cut tomb, republished with commentary by R.Fleischer, *Chiron* 35 (2005) 278/279 (ph.; dr.): Ἰκέσιος

The tomb resembles very closely the unfinished tomb of Pharnakes I near Amaseia, and F. assumes the same workshop; Hikesios may have been the master of the castle on the hill. Ἰκεσίου, *CIG* and *Studia Pontica*.



PAPHLAGONIA

1393. Kaisareia. Funerary epigram for Priscus, sometime after 138 A.D. *SEG* XLIII 911 (Merkelbach-Stauber, *SGO* II 302/303 no. 10/02/28; cf. *SEG* LII 1164 app.cr. ad LL. 6/7). R. Haensch, *art.cit.* (our lemma no. 840) 261-263, argues that the honorand was a member of the urban elite rather than a simple farmer; the μεγάλη ἀρχή that Trajan gave to him (L. 8) is not the function of a standard-bearer but rather that of the commander of a special force (a vexillatio vel sim.), i.e., of an equestrian officer; ἐστεφάνωσε (L. 9) refers to the corona that the emperor awarded to Priscus for his victorious performance on the battlefield (see νεκροφόρον in L. 8). The σκῆπτρον (L. 10), which the emperor gave to Priscus, is the symbol of the 'Befehlsgewalt über eine der Formationen ..., die von ritterlichen Offizieren kommandiert wurde'. Finally, H. suggest interpreting L. 3 as an opaque reference to the honorand's adlectio into the senate. For σκῆπτρον see our lemma no. 840.

M.P.Speidel, in K.Vössing (ed.), *Biographie und Prosopographie* (Internationales Kolloquium zum 65. Geburtstag von Anthony R.Birley, 28. September 2002; Historia Einzelschriften 178; Stuttgart 2005) 80-86 (Greek text; German translation), argues that Priscus may have started his career in an ala and subsequently became a member of the imperial guard, i.e., of the equites singulares Augusti; the στρατιά σύγκλητος in L. 3 may have denoted the latter unit, as already suggested by O.Stoll, *Zwischen Integration und Abgrenzung. Die Religion des römischen Heeres im nahen Osten* (St. Katharinen 2001) 55. The σκῆπτρον (L. 9; a σημεῖον βασιλείου (L. 10)) may have been the scepter carried by a soldier of the imperial guard, when the emperor began a campaign. S. refers to a relief representing such a scene. The symbolic function of the scepter is referred to in L. 11: λαὸν δ'ἐφύλασσε: 'he protected the entire army'. The μεγάλη ἀρχή, awarded to Priscus by the emperor (L. 8), may have been the function of decurio in the imperial guard.

In E.Winter (ed.), *Vom Euphrat bis zum Bosphorus. Kleinasien in der Antike* (Festschrift für Elmar Schwertheim zum 65. Geburtstag; Bonn 2008) 423-430, C.Marek (ed.pr. of the text) returns to this inscription. He presents the Greek text, with a German translation. In L. 10 he sticks to the reading οἴο(v) (OIOL, lapis) and rejects both G.Petzl's proposition οἴω (see *SEG* LII 1164 app.cr. ad LL. 6/7), pointing out that we have a cursive omega throughout this text, and *SGO*'s οἴοι ('oho!'). M. discusses and rejects the theories of Haensch and Speidel and essentially sticks to the interpretation given by him in his ed.pr. (see *SEG* XLIII 911).

1394. Sebaste (area of: Egerli near Şarkışla). Sculptor's signature, 2nd/3rd cent. A.D. Small marble base with the remains of a marble statue (pair of feet and lower part of the body of what presumably is a lion) inserted in a cutting, around which a snake curls; now in the Sivas Museum; inscription on the front face. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 176/177 no. 4 (ph.; English translation); see now also D.H.French, *EA* 40 (2007) 99/100 no. 44 (ph.; English translation); cf. also M.Sève, *BE* (2008) no. 66.

Σεκουδίων Ἀσιαλὸς τεχνεῖτης | vac. ἐποίησεν

1-2. Ἀσιανός: personal name, ed.pr. and BE; slave living in Asia but born elsewhere, F. II 2. for the standing of τεχνῖται cf. SEG L 1335, ed.pr.

1395. Sebaste (area of: Emlak Karacaören near Şarkışla). Epitaph of the mother of Germanos, 3rd cent. A.D.? Upper part of a marble stele with pediment; now in the Sivas Museum. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 176 no. 3 (ph.; English translation).

Γερμανός | τῇ χρηστῇ | καὶ ἄσυνκρίτῳ μητρὶ [- -] - -

2-3. The same epithets in *Studia Pontica* III 112, ed.pr.

1396-1397. Sebaste (area of)? Epitaphs in the museum at Sivas, 3rd cent. A.D. Two epitaphs of unknown provenance, now in the Sivas Museum. Ed.pr. M.Arslan, *Gephyra* 2 (2005) 173-175 nos. 1/2 (ph.; English translations). Both tombstones were set up by Ti. Kl. Apollos for his wife and son, and most probably produced by the same mason, given the similarities in style and lettering.

1396: 173-175 no. 1. **Epitaph of Arsinoe.** Marble stele with pediment; floral akroteria; in the pediment a rosette; inscription on the shaft, below wreath and grapes.

Τι(βέριος) Κλ(αύδιος) Ἀπολλῶς	4	κρίτῳ καὶ φιλάν-
Κλ(αυδία) Ἀρσινόη τῇ σε-		δρῳ γυναικὶ μνή-
μοτάτῃ καὶ ἄσυν-		μ(ν)ης ἕνεκα

2-4. The same epithets in *I.Stratonikeia* 1262, ed.pr.

1397: 175 no. 2. **Epitaph of Ti. Cl. Pomponius.** Marble stele, pediment presumably broken off; inscription on the shaft, below wreath and grapes.

Τι(βέριος) Κλ(αύδιος) Ἀπολλῶς	4	ἄσυνκρίτῳ υἱῷ
Τι(βερίῳ) Κλ(αυδίῳ) Πομπωνίῳ		μνήμης ἕνεκα
τῷ φρονίμῳ καὶ		

GALATIA

1398. Ankyra. Epitaph of the Montanist Trophimos from Pepuza, 5th/6th cent. A.D. Rectangular panel of white-grey limestone, broken in three pieces; re-used for an Ottoman fu-

nerary inscription on the reverse. Provenance unknown, but presumably from Ankyra. Ed.pr. S. Mitchell, *SCI* 24 (2005) 207-223 (ph.; English translation); cf. our lemma no. 2086.

† Τρόφιμος ἀπόσ-		ἡμέρᾳ Σαβαθ-
τολος Πεπουζέως		8 ὑπὲρ εὐχῆς Σευήρ[ου]
καλέσας εἰς τὴν		προστάτου δεκα[νί-]
4 ἀγιοσύνην ἐκοιμ[ι-]		ας ὁ γ' καὶ παντ[ὶ]ος
θη ὁ ἰνδ. γ' ὁ μινι		τοῦ οἴκου αὐτοῦ
Φεβρουαρίου ὁ κ	12	Α † Ω

Date: early 6th cent. A.D., most likely 510 A.D., ed.pr. II 1. Τρόφιμος: one of the commonest Phrygian names, ed.pr. II 1-2. ἀπόστολος occurs 'nowhere else in the epigraphic or literary documentation of the Montanists'; the term denotes 'inspired envoys, who transmitted the message of the gospel to new churches', ed.pr. II 2. first epigraphic attestation for the Montanist center Pepuza, ed.pr. II 4. ἄγιοι: members of the Montanist community, whose 'conduct in life had earned them entry into the realm of the New Jerusalem at the second coming', ed.pr. II 5. punctuation mark before and a sign of abbreviation after ἰνδ.; punctuation mark before μινι (= μινι), ed.pr. II 6. punctuation mark before numeral, ed.pr. II 7. Σαβαθ: undeclinable Jewish form (in contrast to the Hellenized Σάββατον), ed.pr. II 9-10. the term δεκανία ('burial society') also occurs in the Jewish foundation inscription from Aphrodisias (cf. SEG XXXVI 970), ed.pr. (cf. also SEG LII 1416, Sverkos) II 10. punctuation marks before and after the numeral, ed.pr. II 12. 'alpha and omega': traditional Christ symbol (cf. Revelation 1.6; 21.6; 22.13), ed.pr.

1399. Pessinous. Corpus. J.Strubbe, with the assistance of F.Schuddeboom, publishes a corpus of *The inscriptions of Pessinous* (IGSK Band 66; Bonn 2005 [abbreviated *I.Pessinous*]), comprising a short introduction to the history of Pessinous, the texts of the inscriptions with translations and commentaries, ancient (literary and non-literary) testimonia, bibliography, concordances, indexes, and photographs [for new texts see our lemma no. 1401 and J.Devreker, H. Verreth, *Anatolia Antiqua* 14 (2006) 143-151, for comments on several inscriptions see our lemmata nos. 1400 and 1402/1403]. The corpus is divided into 13 chapters, most of them with an introduction, and contains 162 inscriptions (1-162) plus 28 fragments (F1-F28) from the city itself, 30 (163-192) from the territory of Pessinous, eight letters on marble architectural blocks (B1-B8), 49 inscriptions on ceramic vessels and the like (C1-C49), and two inscriptions on stucco (S1/2). Among these 279 texts there are one Greek-Latin bilingual and four Latin inscriptions; 30 items are inedita.

Hellenistic period: letters of Attalid kings (1-7), amphora stamp (C28), inscriptions on ceramic vessels (C9/10, C19, C21); *Imperial period:* letters of Roman emperors (8-11, 164), honorary inscriptions (12-19, 170), dedications (20-34, 167, 171, 174), building inscriptions (35-39), milestones (41, 183), boundary stone (166?), inscriptions of various character (42/43, 45/46), epitaphs (47-127, 129-163, 165, 168/169, 172/173, 175-182, 184, 185?, 186-192), letters on architectural blocks (B1-8), inscriptions on ceramic vessels (C6-8, C11-18, C20, C22, C24-27), tiles (C43?, C44-46), graffito (C47), inscriptions on stucco (S1/2), fragments (F1-8, F10-26, F28); *Byzantine period:* building inscription (40), prohibition against requisitioning animals

(44), epitaphs (95?, 108?, 128, 146?), inscriptions on ceramic vessels (C1-5, C23), eulogy ampullae (C29-41), tile (C42), graffiti (C48/49), fragments (F9, F27).

On p. xi, note 10, S. lists five inscriptions which have been wrongly assigned to Pessinous: Merkelbach-Stauber, *SGO* III 147 no. 15/03/01 (from near Iouliopolis, see *RECAM* II 74A), 148 no. 15/03/02 (*SEG* LI 1747) and 150 no. 15/03/06 (both from Kadıncık, belonging most probably to Germlia, see J.Devreker, H.Verreth, *EA* 33 [2001] 61 note 16), 149 no. 15/03/05 (*SEG* XLI 1166; from Zeyköy, certainly in the territory of the colony Germa), and *SEG* XLII 1183 (from Koças Köyü, belonging to Germlia, see S.Mitchell, *Anatolia* [Oxford 1993] II 129 note 48).

Cf. A.Chaniotis, *EBGR* 2005 [2008] 265/266 no. 153; C.Brixhe, *BE* (2006) no. 401.

[Remarks on various inscriptions: 12, 14, and 17: Chaniotis tentatively suggests that the ἀρχιερεῖς served as ἀγωνοθέται when contests took place during their term; 19: Chaniotis argues that the terms γαλατάρχης and ἀρχιερεὺς Γαλατίας designate two separate aspects of the same office, cf. ἀσιάρχης/ἀρχιερεὺς Ἀσίας; 29: dedication for the salvation of Vespasian and his sons, not to the emperor, Chaniotis; 47: in L. 3 perhaps ἱερεα for ἱερεία, Brixhe; 56: for κά instead of καί cf. C.Brixhe, *Bulletin de la Société de linguistique de Paris* 94 (1999) 289, Brixhe; 60: Brixhe doubts the existence of an undeclined name Σουσου and suggests as possible nominative, besides Σουσος and Σουσας (mentioned by Strubbe), also Σουσους; 64: the phrase ὅς ἂν ἐνεχίρησε is a mixture of ὅς ἂν ἐγχειρήσῃ and ὅς ἐνεχείρησε, Brixhe; 110: cf. *IJO* II p. 336 with note 5 (not Jewish), Corsten; 132: see our lemma no. 1402; 159 comm.: read *I.Prusias*.]

Administration et sim.: γραμ(μ)ή (166), γραμματοφύλαξ? (153), δημόσιος (not a slave, 86), παιδονόμος (130), φυλή Σεβαστή (21).

Onomastics: Ἀμβίας (123), Ἀπόλλων (73), Ἀργῆος (= Ἀργαῖος, 99, 163), Ἀσκληπία (61/62, 97, 179), Ἀσκληπῖος (63/64, 75, 112, 172), Ἀτατ(α)ίς (64), Ἀφρῖνος (176), Βάσιλος (71), Βέλλα (163), Βέλλων (54), Βρικκων (163), Εἰλαράς (92), Εἰμεν (96; rather a form of ἱμην, Brixhe), Εἰσκόμνος (= Σκύμνος [cf. our lemma no. 1357], 181), Ἐρεμαστής (110), Ἥλιος (99/100, 105), Θαδεὺς (123), Ἰσκόμνος (= Σκύμνος, 125), Ἴτρος? (50), Καπυρᾶς? (48), Κερπατής (97), Κόκκος (42), Κουλας? (156; perhaps going back to an anthroponym of the Hittite period, Brixhe, with reference to E.Laroche, *Les noms des Hittites* [Paris 1966] 96/97), Λιμνῆς (= Λιμναῖος, 100; cf. Brixhe: Λιμναῖος > Λιμναῖς > Λιμνῆς?), Λουσία (84), Μανδνίς? (105), Ματατάς (106), Μομμων (110), Μομμων (63), Παιθος (110), Πλατουνίς (= Πλατωνίς, 113), Προυκέντιος? (156), Σαγαρία (172), Σαγάριος (81, 120, 175), Τρος? (50), Τύχιος (173).

Religion and mythology: Ἀταβοκαοί (17/18), Ἄττις (21), Ἄττις ἱερεὺς (18, 36), μέγας θεὸς Ὑγιστος (23), Μήτηρ θεῶν Σατυρειναία ἐπῆκοος (24), Μήτηρ Μάγνη (171), προπάτωρ (of the city? 27), υποκείται τῷ ἔθι τῷ πρὸς τὸν Δία (93).

Christianity: διάκονος καὶ οἰκονόμος (40), δοῦλη τοῦ Θεοῦ (113), δῶσι Θεῷ λόγον vel sim. (69, 85, 141 ['not necessarily Christian', Chaniotis]), εἴχη πρὸς τὸν Θεόν (50 ['not necessarily Christian', Chaniotis]), ἡμέρα κρίσεως (85), Θεοῦ προνοία (40), πρεσβύτερος (66), πρωτοπρεσβύτερος καὶ περιοδευτής (40).

Military: βιξιλλάριος (124), ἐπαρχος σπείρης Ἰτουραίων (17), θείον ἀρμάμεντον (44 comm.), τετειμημένος δόρατι καθαρή καὶ στεφάνω τειχικῇ (17), χειλῖαρχος λεγεῶνος δωδεκάτης Κερνανοφόρου (17), χειλῖαρχος λεγεῶνος τρίτης Κυρηναϊκής (17).

Topography: Ἀτυνοί (171).

Special terms and vocabulary: ἀμέθυστος (164), διπλωμα (153), ἡλοκόπος (95), ἱμπεριβλατόριον (= Latin *infibulatorium*, 8), καπυρᾶς? (48), οἰκοδεσπότης (171), Παρή κίων (60), περίφραγμα (105), σαρδονύχιον (164), σύγκρου(σ)τον (71), σύστημα κηπουρῶν (22), τρίμιτος (11), τύποι στηθιαῖοι (43), φλ(ε)ῖός (= φλ(ε)ιά? 24).

Varia: τέκνος for τέκνον (79).

Comparatio numerorum with corpora and major collections:

<i>SEG</i>	<i>I.Pessinous</i>		<i>SEG</i>	<i>I.Pessinous</i>	
XXVIII	1072	131	XLI	1292	174
	1073	115		1293	184
	1074	50		1294	185
	1075	132		1147	94
	1076	71, 84,		1148	74
XXIX		123	XLII	1149	52
	1369	96		1150	60
	1370	54		1151	79
	1371	56		1152	89
	1372	105		1153	142
XXXI	1081	190		1154	137
	1082	187		1155	151
	1083	186		1156	150
	1084	188		1157	152
	1085	189		1159	F17/18
	1086	191		1160	F24
	1088	1-5		1161	C1
	1089	73		1162	C5
	1090	133		1163	C2
	1091	59		1164	C3
	1092	80		1165	C24
	1093	85		1164	164
	1094	71		1165	90
	1095	113		1166	136
	1096	146		1167	69
XXXVIII	1283	66		1168	80
	1284	87		1169	93
	1285	169		1170	58
	1286	126		1171	88
	1287	112		1172	118
	1288	170		1173	149
	1289	178		1174	157
	1290	180		1175	86
	1291	177		1176	111

SEG	I.Pessinous	SEG	I.Pessinous
	1177 114		1700 104
	1178 145		1701 117
	1179 168		1702 C43
	1181 138		1703 B8
	1182 95	XLIX	1804 43
	1183 app.cr. 165	LI	1739 39
	1184 C22		1740 F3
XLV	1702 F2		1741 98
	1703 23		1742 26
	1704 163		1743 53
	1705 172		1744 160
	1706 175		1745 173
1706 app.cr. 161/162			1749 F4
	1707 C31, 33,		1750 F19
	34-41,		1751 C28
	S1/2		1752 F26
	1707 (1) C25		1753 C42
	1707 (2) C27		1754 C13
	1707 (3) C6		1755 A C10
	1707 (4) C7		1755 B C19
	1707 (5) C14		1755 C C11
	1707 (6) C15		1755 D C4
	1707 (7) C8		
	1707 (8) C9	CIG	
	1707 (9) C16	III	3822c 63
	1707 (10) C17		4081 19
	1707 (11) C18		4082 22
	1707 (12) C30		(with add. 1111)
XLVI	1627 12		4083 120
	1628 16		4084 37
	1629 38		4085 13
	1630 35		(with add. 1111)
	1631 43		4086 55
	1632 44		4087 110
	1633 31		4088 106
	1634 21		4089 105
	1635 171		(with add. 1111)
	1636 28		4090 109
	1637 45		4091 59
	1638 F1		4092 123
	1639 147		4093 124
XLVII	1699 25		(with add. 1111)

CIG	I.Pessinous	RC	I.Pessinous
	4094 153	55	1
	4095 144	56	2
	Add. 4082b 20	57	3
IV	8822 40	58	4
		59	5
IGR		60	6
III	223 29	61	7
	224 30		
	225 18	Michel, Recueil	
	226 13	45	1-5
	227 124		
	228A 8	CIP ²	
	228B 9	II	797 110
	228C 10		
	228D 11	Waelkens, Türsteine	
	229 32	724	120
	230 17	726	96
	231 19	728	115
	232 14	729	130
	233 27	730	154
	234 129	735	101
		736	134
RECAM		738	82
II	122 181	739	155
	123 179	742	F25
	124 176	746	148
	125 182	753	64
		763	103
OGIS		764	81
315	1-5	765	97
537	13	766	125
540	17	768	127
541	18	772	85
		773	84
GV		774	176
296	91		
Merkelbach-Stauber,		CIL	
SGO III		III Suppl. 1	6771 129
149	no. 15/03/03 60	An.Ép.	
	no. 15/03/04 91	1897	no. 123 17
150	no. 15/03/99 144	1901	no. 160 18

<i>An.Ép.</i>	<i>I.Pessinous</i>	<i>An.Ép.</i>	<i>I.Pessinous</i>
1992 no. 1658	69	no. 1488	31
1995 no. 1532	23	no. 1490	21
no. 1535	172	no. 1491	171
1996 no. 1486	12	no. 1492	35
no. 1487	16	no. 1494	44

1400. Pessinous. Various inscriptions, Imperial period. P.Gatsioufa, *EA* 38 (2005) 140-142, republishes four inscriptions from publications of the 19th cent. with modifications. Partly the same restorations and readings are now suggested in *I.Pessinous* (see our lemma no. 1399) which appeared at the same time as G.'s article.

No. 1. G. restores εἰδ<ι>φ (the same in *I.Pessinous* 76); ΕΙΔΩ, ed.pr. (A.D.Mordtmann, *Sitz.Ber.München* 1860, 193 no. 5). – No. 2. See our lemma no. 1402. – No. 3. Almost identical to the restoration in *I.Pessinous* 141, except L. 2: in fine CAKTO (<ε>α<υ>τ<φ>, *I.Pessinous*); LL. 3-4: vac. [σ]υμβίω Α[- -] ([κ<ε> τ<η> σ]υμβίω α[ύ]τοϋ), *I.Pessinous*); LL. 4-5: τέκ[ι]νο[ι]ς ἐαυτοῦ (τέκ[ι]νο[ι]ς<ς> αὐτοῦ, *I.Pessinous*); L. 8: [ἐ]πενβαλε<ι>ν ([ἐ]πενβαλ<ε>ν, *I.Pessinous*). – No. 4. See our lemma no. 1403.

1401. Pessinous. Letter of Attalos II, 170-159/8 B.C. In their reports on the excavations in Pessinous, J.Devreker et al., *KST* 26.1 (2005) 89, and iid., *Anatolia Antiqua* 13 (2005) 159, announce the discovery of a letter of Attalos II concerning Ariba(d)zos, general of the Galatians of Κλειοννάειον (new toponym) and the colonists of Amorion, who is being authorized to collect the tax on land in the possession of mercenaries; cf. *I.Pessinous* p. 1 note 1.

1402. Pessinous. Epitaph of Venustus (?) and Hagia, Imperial period. *SEG* XXVIII 1075; now also *I.Pessinous* 132. P.Gatsioufa, *EA* 38 (2005) 140/141 no. 2, republishes the inscription with two alternative restorations. Cf. M. Sève, *An.Ép.* (2005) [2008] no. 1477.

Μάρκος Θυένους καὶ Ἀγία γονεῦσι μνήμης χάριν	or	Μάρκος Θυένους καὶ Ἀγία, γονεῦσι, μνήμης χάριν
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1. OYENOYΣ, ed.pr. (A.v.Domaszewski, *Archäologisch-epigraphische Mittheilungen aus Österreich* 7 [1883] 181 no. 41), who restored Ουενοῦς[τος]; Ουένους, Strubbe, *BN* 13 (1978) 376 (*SEG*); Ουενοῦς[τω], Strubbe, *Talanta* 10-11 (1978-1979) 140 note 133 (*SEG*) and in *I.Pessinous*; Θυένους; genitive (for dative) of Θυένης, G., who explains this as a variant, previously unattested, of the indigenous name Θυῆς or Θυεας II 3. Ἀγία, ed.pr. and *I.Pessinous* [G.'s alternative restorations are unnecessarily complicated, especially through the supposition of an unattested name/variant of a name; given that ed.pr.'s remark '[a]m Ende der ersten Zeile schien nichts zu fehlen' can well mean that the stone was weathered (not that there was no more space), Strubbe's restoration in *Talanta* and *I.Pessinous* is preferable, Corsten; cf. similarly Sève].

1403. Pessinous. Fragmentary epitaph, Imperial period. *MDAI(A)* 22 (1897) 51/52 no. 37; now also *I.Pessinous* 143. P.Gatsioufa, *EA* 38 (2005) 142 no. 4, republishes the inscription from the copy of ed.pr. (majuscules only).

Gatsioufa		<i>I.Pessinous</i>
[- - - -]ν Ἀνδροσθένου κ<ε> [- - -]		[- - - -]ν Ἀνδροσθένου κ<ε> [- - -]
[- - - -]αν κ<ε> Ἀνδροσθέ[νην]		[- - - -]αν κ<ε> Ἀνδροσθέ[νης - - -]
[- - - -]νος ἀνέστησεν [κ<ε> - - -]		[- - - -]νος ἀνέστησεν [- - - -]
[- ἐαυτ]οῦ γυναικί γλυκυ[τάτη]	4	[τῇ αὐτ]οῦ γυναικί γλυκυ[τάτη]
[μνήμης] χάριν		[μνήμης] χάριν vacat

Epitaph for three persons (in the accusative, LL. 1/2) and the wife (in the dative, L. 4) of -νος (L. 3) who built the tomb, G.; according to *I.Pessinous*, the three persons in LL. 1/2 erected the tomb for the woman in L. 4.

PHRYGIA

1404. Phrygia. For the name Βέβρυξ see our lemma no. 1315.

1405-1406. Southern Phrygia? Epitaphs. Two white marble stelae, provenance unknown, confiscated and reported to come from the region of Denizli (near Laodikeia on the Lykos), which is consistent with the style of the reliefs [however, Denizli is not in the 'lydisch-ionischen Raum', Corsten], now in the museum at Adapazarı. Edd.pr. M.Adak, N.E.Akyürek Şahin, *Gephyra* 2 (2005) 158-160 nos. 27/28 (ph.; German translations).

1405: 158/159 no. 27. **Epitaph of the son of Π(ε)istarchos, 1st/2nd cent. A.D.** Stele in the shape of a naiskos; in the pediment a patera; the relief represents a man leading a horse and holding in his left arm a palm branch; above, three wreaths (to be related to ἱερὸν[ικης?] in L. 3); inscription below the relief.

[- 4-5 -]ας Πλιστάρχου Ν-	4	vacat	ἥρωος χρῆσι[τέ],
[(ε)ικ?]ολάου ὁ καλού[μενος]		vacat	χαίρει vacat
[- - -]εαστος, ἱερὸν[ικης?].			

3. Presumably a victor in hippic contests, ed.pr. II [the restorations do not seem to take account of the space available, and the first preserved letter in L. 3 is certainly not an epsilon; rather something like [- 4-5 -]ας Πλιστάρχου [1-2/3-4]ολάου ὁ καλού[μενος] Ἀγαστός (?) κτλ.; Ἀγαστός 'The Admirable' would be a fitting nickname for a successful athlete (ὁ καλού[μενος] Ἄστος would match the traces as well, but the name Ἄστος is rare, in most cases much earlier, and attested almost exclusively in other regions, cf. our lemma no. 1132 (3) and *LGPVI*, III.A/B, and IV), Corsten].

- 1406: 159/160 no. 28. **Epitaph of Attalos, 3rd cent. A.D.?** Stele in the shape of a naiskos with an arched niche, in which the relief of a standing man; in the pediment a rosette. The (original) inscription started in the pediment and continued in the relief to either side of the figure; another inscription [not read by edd.pr.] was carved later in the lower half of the niche.

Ἀτταλος (rosette) ἐνθάδε
κεῖται ...ΝΟΣ[- - - - -]
ΝΕΟΣ[- - - - -]
4 ος καὶ Τ... ἄ-

δελφῶ Ν[- - -]
ΔΙΟΝ (figure) [- - -]Δ
ΑΚ...Σ (figure) . . . Ν
8 ΣΕΝ (figure)

1-2. The beginning could point to the inscription being an epigram, edd.pr.

1407. Aizanoi. Letter of the governor Avidius Quietus to the city, 125/126 A.D. *IGR* IV 571; *OGIS* 502 (cf. *MAMA* IX 178 P 1). M.Christol, T.Drew-Bear in *Le monde romain* 199/200, suggest identifying the ἐπίτροπος τοῦ Σεβαστοῦ Ἑσπερος (LL. 10/11), whom the governor asks to send γεωμέτραι to Aizanoi, with Hesperus, Aug. lib., procurator, on record on a marble block from Lepcis Magna (*IRT* 794 (d) 1-2). They argue that Hesperus, as procurator Phrygiae, administered all imperial property in Phrygia, both the estates and the Dokimeion quarries. He resided in Synnada, with other freedmen procurators, and was subordinate to the equestrian procurator of Asia resident at Ephesos. There was no central administration in Rome responsible for all imperial quarries. The *procurator marmorum* at Rome (*CIL* III 348; *ILS* 1477) had strictly local responsibilities. [For other freedmen-procuratores Augusti in Phrygia see now T. Drew-Bear, G. Sacco, *Annali di Archaeologia e Storia antica*. N.S. 13/14 (2006/2007) 270-273; see also our lemma no. 2004, Pleket.]

1408-1409. Attouda. Honorary inscriptions for members of the family of the Carminii, 2nd cent. A.D. Statue bases, reportedly found in the village of Kuyucak in the lower Maeander valley, but certainly from Attouda; now in the Aydın Museum. Edd.pr. P.J.Thonemann, F.Er-tuğrul, *EA* 38 (2005) 75-86 (ph.; English translation), who examine the connections of the family with the neighboring city of Aphrodisias, the career of several members in their home town and in the Emperor cult, and give an overview and a stemma of the family. Texts and French translations in *An.Ép.* (2005) [2008] no. 1457/1458.

- 1408: 74 no. 1. **Honorary inscription for M. Ulpius Carminius Claudianus.** Rectangular statue base with channel on the upper surface.

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν Μάρκον
Οὐλίπιον Καρμίνιον

4 Κλαυδιανὸν τὸν υἱὸν
τῆς πόλεως

2-4. The honorand is not otherwise known, but can be identified either with the honorand of the following text, with the latter's son (*CIG* 2782 LL. 2 and 13-16; *MAMA* VI 74 and 75 LL. 5/6; cf. *PIR*² C 433) or his grandson (*MAMA* VI 74 LL. 1/2), edd.pr.

- 1409: 75/76 no. 2. **Honorary inscription for M. Carminius Polydeuces Claudianus.** Rectangular statue base with cuttings for a bronze statue.

Ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γερουσία
ἐτείμησεν Μάρκον Καρμίνιον Πο-
λυδεύκην Κλαυδιανὸν ἀρχιερέα
4 Ἀσίας, τὸν υἱὸν τῆς πόλεως, στε-
φανηφορήσαντα καὶ ἱερατεύσαντα
καὶ πολλὰ καὶ μεγάλα αἰεὶ εὐεργε- (leaf)
τοῦντα τὴν πόλιν καὶ ἀναθέντα σει-
8 τωνικὰ χρήματα vacat

2-3. The honorand is to be identified with the man in *CIG* 2782 LL. 2/3 and 10/11, edd.pr.; the cognomen Πολυδεύκης is here attested for the first time || 4. the title υἱὸς τῆς πόλεως appears also on coins (F.Imhoof-Blumer, *Kleinasiatische Münzen* I [Vienna 1901] 124/125 nos. 7-11; *SNG von Aulock* 2500), edd.pr. [see now also F.Canali de Rossi, *Filius Publicus* - ΥΙΟΣ ΤΗΣ ΠΟΛΕΩΣ e titoli affini in *iscrizioni greche di età imperiale* (Rome 2007), Sverkos] || 5. the honorand was most probably priest of Μήτηρ Ἀδράστως, one of the most important deities of Attouda, edd.pr. [in a forthcoming article, R. van Bremen points out that the correct designation of this deity is Μήτηρ Ἀδράστου; this is confirmed by an unpublished inscription, discovered during the Aphrodisias survey (Μητρί Ἀδράστου), Chaniotis].

1410. Attouda. Epigram for an athlete, Imperial period. Upper profile of a round altar with a rectangular base on top, formerly in Hisarköy (the site of ancient Attouda), now in the museum at Denizli; LL. 1/2 on the base, L. 3 on the upper, LL. 4-5 on the lower part of the profile. Ed.pr. E.Miranda, *PP* 60 (2005) 388/389 (ph.) [now also ead. in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 60 (ph.; Italian translation)].

[- - - - -]ΥΠΟ[- - ca. 8 - -] 4 vacat θι' ἐμῆς π[α]- vacat
[- -]ΔΕΟΣΟΣΡΑΠΑΛ[- - ca. 6 -] vacat τρίδος vacat
vac. Παϊάνως στέφομαι Ποί-

3-4. Ποίθι' for Πόθι(α); these games are known as Πόθια Ἀνδριάνθειας, later perhaps with the additional epithet Νέα Ἀδράστεια, from *MAMA* VI 76 and 82, ed.pr.

1411. Attouda. Agonistic inscription of Alexandros (?), Imperial period. Fragment of a octagonal marble pilaster or base, formerly in Hisarköy (the site of ancient Attouda), now in

the museum at Denizli; the inscription is engraved on two consecutive faces. Ed.pr. E.Miranda, *PP* 60 (2005) 389/390 (ph.) [now also ead. in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 61 (ph.; Italian translation)]. [- - - - ?Ἀλέξανδρος γ' Ἀττικὸς ἰνικήσας ἀνδρῶν πανκρ(άτιον)]

1-2. The honorand is probably related to M. Ἀρήλιος Ἀττικὸς Ἀλέξανδρος in *SEG* XXXI 1103, ed.pr.

1412. Attouda. Epitaph of Andronikos, Enas, and Peritas, Hellenistic period. Marble slab, formerly in Hisarköy (the site of ancient Attouda), now in the museum at Denizli. Ed.pr. E.Miranda, *PP* 60 (2005) 387/388 (ph.) [now also F.Guizzi in T.Ritti (ed.), *op.cit.* (our lemma no. 1109) 12 (ph.; Italian translation)].

Περίτας
Ἀνδρόνικος Ἐνας Μενίππου
Περίτου Ἀπολλωνίου
χαίρετε

1413. Eumeneia (area of: Sarıbeyli Höyük). Epitaph, undated. E.Abay, F.Dedeoğlu, *AST* 22.2 (2005) 43 (ph.), mention an inscribed fragment of a block, found in the ruins of a Hellenistic-Roman settlement on Sarıbeyli Höyük (southwest of Eumeneia). No text, we read from the photograph.

[- - - -] ΜΩΝΟΣΟ [- - - -]
[- - - -] ΚΛΗΣ.ΑΣ τὸν βωμόν [- - -]
[- - - -] ἐν Ἀύρ. Πυθωνίδι [- - -]
4 [- - - -] οὐ ἐπισκόπων, καθῶ[ς] - - -
[ἐπηγγεί]λατο, καὶ Ἀύρ. Τρυ[.]ω.[-]
[τῷ ἀδελ]φῷ αὐτοῦ τ ΑΙ Αὐ[.]ρ. Ἀφί[.]α (?)
8 [τῇ ἁ]δελφῇ αὐτοῦ τ εἰ δέ τις ἐτε-
[ρος] ἐπιχειρήσει ἄλλον τινα [- - -]
[- - -] αἰ, θήσει προσ[.]ε[.]μου * . [-]
[εἰς τ]ὸν Καίσαρος φίσκον [or vacat?]
vacat?

[Date: after 212 A.D. (Aurelii)] the tomb was erected by a man for his 'guardian' (L. 4) and his siblings; this, together with fact that he mentions no parents, possibly means that he was an orphan (cf. ad L. 1); for a similar text, but set up by the guardian, cf. *I.Kibyra* 254 || 1. probably the genitive ending of the father's name of the man who erected the tomb followed by ὁ[φρανός], or the article ὁ to indicate a profession, an office or the like || 3. the name Πυθωνίς seems new || 4. the context and letter forms suggest that ἐπίσκοπος designates a guardian, more frequently called ἐπίτροπος, rather than a bishop; if Πυθωνίδι in L. 3 is read correctly, the guardian was a woman || 4. in fine perhaps [αὐτός]? || 5. a dot in the center of the line before and after Ἀύρ.; followed by Τρύ[.]ων[.] || 6-7. T seems to be a dividing mark between phrases; the upper part of the sign in L. 6 resembles the lower part of

an omikron; however, instead of a division marker and the following AI one expects καὶ || 8-9. e.g., ἐπυβόλ.α, ἐπυβέιναι vel sim. || 9. in fine the numeral for the fine is no longer legible, Corsten.]

1414. Hierapolis. Dedication to Tiberius and the demos, 14-37 A.D. *SEG* XLVI 1655. B. Söğüt, *AST* 22.1 (2005) 302, mentions this text as an ineditum (ph.; Turkish translation).

1415-1416. Hierapolis. Letters of Hadrian, 117/130 A.D. Marble block from the orchestra of the theater, now in the museum at Pamukkale/Hierapolis; the two inscriptions are separated by an uninscribed surface of about a line's height. Ed.pr. T.Ritti, in *L'Hellénisme* 297-340 (ph.), who assumes that the inscribing of the texts was initiated (and perhaps also financed) by Ti. Iulius Myndius (cf. *SEG* LI 1783) to his own and the city's glory. Text and French translation in *An.Ép.* (2004) [2007] nos. 1423/1424 (B.Puech); cf. also C.P.Jones, *JRA* 19 (2006) 651.

1415: First letter, 117 A.D. Ritti 302-336.

[Αὐτοκράτωρ Καῖσαρ, θεοῦ Τραϊανῶ]υ Παρθικοῦ [υἱός, θεοῦ Νέρουα]
[υἱανός, Τραϊανὸς Ἀδριανὸς Σε]βαστός, δημαρχικῆς [ἐξουσίας]
[Ἱεραπολειτῶ]ν τοῖς ἄρχουσ[ι] καὶ τῇ βουλῇ καὶ τῷ δήμῳ [χαίρειν]
4 [τὴν τῶν προγόνων ἐξηλώσ]ατε πρὸς θεοὺς εὐσέβειαν [τε καὶ]
[. . .]ν διὰ τῶν ἐμφησιμένων ἐπιδείκνυσθε προσθ[έ]ντες τὸ
[κα]ὶ ἐπὶ τῷ περιήκειν εἰς ἐμὲ τὴν πατρίαν ἀρχὴν ἐξαίρε[.]τους
[εὐ]χάς τε καὶ θυσίας τοῖς θεοῖς προσαγεωκ[.]χέναι τὰ μὲν οὖν
8 [το]σαῦτα ἐγένετό μοι προσηγ[.]ν, τὸν δὲ πεμφθέντα ὅφ' ὑμῶν
[χ]ρυσοῦν στέφανον, ἀρκεσθεῖς τῇ τιμῇ, ἀνέπεμψα ὑμῖν ὅσα δὲ
[δι]καία τοῖς τε πατρίοις ὑμῶν θεοῖς ὑπὸ βασιλείων καὶ αὐτοκ[.]ρατο[.]
[ρ]ων καὶ τῆς συνκλήτου, ἐπικυρωθέντα δὲ καὶ ὑπὸ τοῦ θ[ε]οῦ πατρός
12 [μο]υ, περὶ τῆς ἀστυλίας ἐδόθη, ταῦτα καὶ [ἐγὼ βεβαιῶ]
[διελέ]γησαν Ἰούλιος Μύνδιος φιλο[.]σέβαστος? -----
εὐτυχ[.]εῖτε πρὸς δ' [- - - - -], ἀπὸ [- - - - -]

The letter is Hadrian's answer to an embassy of the Hierapolitans, who congratulated the emperor on his accession, offered him a golden crown and asked for the confirmation of privileges, ed.pr. || 1-2. the office of *pontifex maximus* is not mentioned (cf. Oliver, *Greek Constitutions* 58 A and B) since Hadrian preferred to await his official investiture in Rome; as the second consulate is missing as well, the letter must date from before 1st January 118, ed.pr. || 4-5. εὐσέβειαν τε [- - -] καὶ ταύ-
την διὰ τῶν ἐμφησιμένων ἐπιδείκνυσθε πρὸς θε[.]οὺς[?], ed.pr.; εὐσέβειαν τε καὶ . . .]ν διὰ
τῶν ἐμφησιμένων ἐπιδείκνυσθε, προσθ[έ]ντες τὸ, Jones, who tentatively suggests at the beginning
of L. 5 [τιμῇ]ν or [πίστι]ν || 8-9. Hadrian, like several other emperors, sent the golden crown back
to lessen the burden on the Hierapolitans, ed.pr. || 9-12. the usual confirmation of the city's rights
that were conferred by previous authorities, ed.pr. || 10. Jones wonders whether something like καὶ
ὕμειν αὐτοῖς may have dropped out between θεοῖς and ὑπό, since a solitary τε would be odd || 11-

12. ed.pr. prints ὑπὸ θεοῦ Τραϊανῶ (also in *An.Ép.*), but states in the commentary (307): 'Nella lacuna va inserita l'espressione ὑπὸ τοῦ θεοῦ πατρός Ι μὲν, piuttosto che ὑπὸ τοῦ θεοῦ Τραϊανῶ [the photo confirms the existence of τοῦ, Corsten] || 12. Hierapolis must have enjoyed asyly already in the Hellenistic period, although the city is not mentioned by Tacitus, where its delegation may be subsumed under *alium quoque civitatum legationes* (*Ann.* 3.63.1), ed.pr. || 13. initio, [δέ]λησαν is not otherwise used in this context in the Imperial period, when a form of *προσβέω* is common instead, ed.pr.; instead of φιλο[σέβαστος], other adjectives beginning with φιλο- is possible, e.g., φιλόκαταρ, φιλότιμος, φιλόπατρις, or the name of a second (perhaps even followed by a third) ambassador, ed.pr. || 14. initio, Hadrian introduced εὐτυχεῖτε instead of ἔρωσθε vel sim., ed.pr. [for εὐτυχεῖτε see now G.A.Souris in *Β' Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* (Thessaloniki 2008) 226, Sverkos]; given the date of Hadrian's accession and the necessary preparations on the part of Hierapolis, only October, November, or December are possible, perhaps 10 Nov., a day before the emperor responded (from Iouliopolis) to the letter of the νέοι of Pergamon (Oliver, *Greek Constitutions* 58 B), ed.pr.

1416: Second letter, 130 A.D. Ritti 336-340.

[Αὐτοκράτωρ Καῖσαρ, θεοῦ Τραϊανῶ [Παρθικοῦ] υἱός, θεοῦ Ν[έρουα]
[υἱόνος, Τραϊανὸς Ἀδ]ριανὸς Σεβαστός, ἀρχι[ερ]εὺς μέγιστος, δημα-
[ρχικῆς ἐξουσίας] τεσσαρεσκαιδεκά[της], ὑπατος τὸ τρίτο[v, πατήρ]
4 [πατρίδος], Ἱεροπολιτ[ῶν] τοῖς ἄρχουσιν καὶ τῇ βουλῇ καὶ τῷ δή-
[μῳ χαίρειν·] ΑΛΛΑ ἐπαινῶν ἐπέστειλα ΤΗΣΙΙ . ΠΤΩΝΗΣΙΙ . ΤΙ[- - -]
[- - - - -]Ι ΤΙ . ΙΑΟΣ . ΚΑΙΟΝΤΗΙΑΠΙΑΓ[νοσησι] ὑμ[ίν]· ΑΛΛ[- - -]
[- - - - -]ΑΙΟΣ . ΒΡΟ . ΣΑΙΕνοσησατε καὶ παραπεμψα[ΠΑ] [- - - - -]
8 [- - - - -]ΝΕΝΤΑΛΛΛΠΠ[- - - - -]ΙΕΙ[- - - - -]
[- - - - -]ΤΑτων ΦΟΙ . Π . ΠΟΥ . . ΤΟ[- - - - -]
[- - - - -]ΤΑ . . . ΚΑΙ . . . ΙΚΑΙΜΕΙ[- - - - -]
[- - - - -]Ο . Π . ΑΛΛΟΡ . Ι ΠΑΙΖΙ[- - - - -]
12 [- - - - -] . Α . Ο . ΟΠ . . ΤΚΙΙ[- - - - -]
[- - - - -] ἐν Ἱεροσολ[ύμ]οις]

The letter was sent from Jerusalem (L. 13) and is thus to be dated between late spring, when Hadrian continued on to Egypt, and his arrival in Egypt in July/August 130, ed.pr., who adds that the preposition ἐν is unusual for indicating where the letter is sent from, and quotes Oliver, *Greek Constitutions* 18 (L. 42) and 24 B as exceptions; it may have been prompted here by the fact that Jerusalem no longer existed as a city and nor yet as a colony (as the form of the name indicates) so that Hadrian may have sent the letter from the military camp that was situated in Jerusalem. The content of the letter might have been a privilege, perhaps the *τράπεζα* τῶν φόρων, which was confirmed by Antoninus Pius (*SEG XLIX* 1813) || 6. ἀγνοῶσι ὑμ[ᾶς], Chaniotis].

1417. Hierapolis. Honorary epitaph for Dionysios, late Hellenistic to Imperial period. *SEG XXXI* 1106. G.Labarre, *EA* 38 (2005) 116-124 (French translation), republishes the in-

scription. He comments on the office of γραμματοφύλαξ (useful list of attestations; this text is the only one where it is related to the νέοι), the role of archives (also in villages) and the νέοι, and argues that the findspot (between Denizli and the village of Çal) belonged to the territory of ancient Hierapolis. — P.Gauthier, *BE* (2006) no. 357, tentatively suggests that, in view of the definite ('possessive') article (τὸν γραμματοφύλακα) and the absence of any further indication, the deceased may have been the secretary of the νέοι.

1418. Kotiaion (area of: Yaylababa Köyü). Dedication to Hosios (and) Dikaioi, 3rd cent. A.D. *SEG XXXI* 1130; *EA* 18 (1991) 24/25 no. 48. H.Malay, *EA* 38 (2005) 42, republishes the text (ph.; English translation). In LL. 3/4 he reads φιλαντέλων συνβίωσις instead of φιλαντέλων συνβίωσις and compares this association with its namesake in our lemma no. 1291. There is, then, no evidence for the φιλόπλοιοι and they are not restored in *SEG XLI* 1210.

1419-1424. Kotiaion (and surroundings). Dedications, ca. 150-250 A.D. Ten dedications, six of them with inscriptions, found in the surroundings of Kütahya, now in the local museum. Ed.pr. N.E.Akyürek Şahin, *Olba* 11 (2005) 177-197 (ph.; Turkish translation) (no. 1 (our lemma no. 1419) has been published before, Corsten).

1419: 178-182 no. 1. Dedication to Zeus Ampelites, early 3rd cent. A.D. *SEG LIII* 1520. White marble stele with pediment, found possibly in Altıntaş. In the pediment a bust of Zeus with his right hand on his chest; on the shaft three reliefs one below the other: at top, man standing between two wide pilasters; below, a pair of oxen with plow; at bottom, two cows with suckling calves. A on the frame of the pediment: L. 1 on the left, L. 2 on the right diagonal frame, L. 3 on the horizontal cornice with the last two letters on the right pilaster of the uppermost relief; B to the left of the two oxen in the middle relief.

A	[Αὐρ.?] Φιλουμένος	B	Ἀπας λατό-
	[Αὐρ.?] Λαϊτωρίου		πος Ἀτα-
	Ζεμεανὸς Διὶ Ἀντελείτῃ εὐχ-		πινεύς
4	ἦν	4	ἐποί-
			ει

A 1-2. [- - -]Α . ΝΥΝΟ[- - - -]ΑΠΙΝΟΥY [?], *SEG* || 2. Laetorius is a Roman *nomen*, ed.pr. || 3. [- - -] . εανός, *SEG*; Ζεμεανός = Ζεμμεανός, cf. *SEG XLIX* 1845, ed.pr., who adds that the name of the village is preserved in the modern village's older name Zemme (now Çayırbaşı), near Altıntaş, where some ancient remains were found, cf. *MAMA X* pp. 61-66 || B 2-3. cf. Ζήλας Τεμέου καὶ Ἀλέξανδρος Ἀταπινίς in Waelkens, *Türsteine* 97 no. 228 (*IGR IV* 538): ethnic (Ἀταπινίς) *IGR*; cf. Zgusta, *KON* 106 § 113-7) or father's name (cf. Zgusta, *KP* 109 § 119-16), ed.pr. || 4-5. ἐπὶ οὐδέσται, *SEG*.

- 1420: 182/183 no. 2. **Dedication to Zeus Thallos**, ca. 200 A.D. Marble bust of Zeus, found in Aslanapa (?); inscription on a ledge below the bust.

[Μ]όσχος Διὶ Θ[άλ]λῳ εὐχῆν

- 1421: 183/184 no. 3. **Dedication to Zeus**. Marble bust of Zeus, found in Güzüngülü (Gediz/Kütahya); inscription on a ledge below the bust.

Σωκράτης Ἰ Δαμᾶ εὐχῆν ἀνέθ(ηκ)αν

3. ANΘAN, lapis.

- 1422: 186 no. 6. **Dedication to Zeus Alsenos**, ca. 150-225 A.D. (?). Marble stele with tenon, pediment and akroteria; provenance unknown, perhaps Kurudere (Emirdağ/Afyon), given the frequency of dedications to this god in the region. In the pediment a rosette; in the relief below, three donkeys (two at top, one at bottom); inscription on either side of the single donkey and below the lower border of the relief: Σώφιλος Ἰ Δεῖ Ἀ(λ)σηνῶ εὐχῆν

4. Read Δι, ed.pr.

- 1423: 187 no. 7. **Dedication**. Fragment of a marble stele with representation of a donkey (or a dog?), found probably in the region of Kütahya; inscription above the animal.

[- - -] Ἰ εὐχῆν

- 1424: 188/189 no. 9. **Dedication**. Small marble altar, found in the region of Kütahya. On the front, bust of Zeus and inscription (L. 1 on the upper, LL. 2-3 on the lower moulding); on the other sides an ox head, a sheaf of wheat, and a grape.

Πατίας Ἰ θεοῖς εὐχῆν

1. Πατίας is very frequent in Phrygia, cf. Zgusta, *KP* 409/410 § 1199-5, ed.pr. || 2. ed.pr. attempts to explain the surprising plural by suggesting that the dedication was addressed to gods worshipped together with Zeus.

1425. **Laodikeia on the Lykos. Dedication to Septimius Severus**, 193-211 A.D. Fragment of an architrave block of the Nymphaion, mentioned by C.Şimşek, *KST* 26.1 (2005) 310/311 (ph.). No text; we read from the photograph: [- - -] Καίσαρι Ἀ(ουκί)οι Ὑπερμ[ι]φ[- - -]

[Possibly part of *I.Laodikeia am Lykos* 17, given the apparently identical architectural decoration, Corsten].

1426. **Laodikeia on the Lykos. Honorary inscription for Antonia**, 1st cent. A.D. *I.Laodikeia am Lykos* 53; *SEG* LIV 1346. The stone has been moved to the museum at Denizli. E.Miranda, *PP* 60 (2005) 382-385, suggests reading in LL. 1-3 Ἀ. Ἀν[τωνίου] Ἰ Ζή[νωνος] Μέλ[λα] ἀρχιε[ρ]έως μὲν τῆς Ἀσίας κτλ. (μεγ[ίστου] ἀρχιε[ρ]έως, *I.Laodikeia*; μεγ[άλου] ἀρχιε[ρ]έως, *SEG*) and identifying the man with the honorand of our lemma no. 1109. [For Μέγας as a personal name, B.Puech, *An.Ép.* (2005) [2008] no. 1464, refers to Bechtel, *HPN* 300.]

1427. **Synnada. Epigram for the boxer Andronikos**, Imperial period. Fragment of a statue base, found in Şuhut (ancient Synnada), mentioned by T.Drew-Bear, *AST* 22.2 (2005) 213 (ph.). No text; we read from the photograph.

	πυγμαχίην ΕΚ	8	Ἀνδρόνεικος ἀγα-
	ΚΩΝΤΑ πατρ[ος]. [- ἔ]-		θός, δι' ὃν ἐξέπό-
	στεγεν με ΒΙΑ		νουν τόδε ἔργον-
4	[vac.?] βειῶ vacat		εἰκόνα ΔΕ[2-3]ΗΓΕΝ
	οὔνομα ταυτὸν	12	.υαγρος πανυπ[ε]-
	[ἔ]χοντα ἐμῷ πατ-		[ρ]οχος ἄλλων [vac.?] -
	[ρί] γείνατο γάρ με		----- ? -----

[The restorations are based on the assumption that the margins on both sides are more or less preserved, as can be deduced at least from LL. 5-8; the epigram would then consist of three or four hexameters: LL. 1-4 (?), 5-7, 8-10, and 11-13, Corsten || 1-4. perhaps πυγμαχίην νικῶντα πατρὶς ἔσπεπν με βραβείῳ. Chaniotis] || 5-6. the boxer and his father were homonymous, D.-B. || 9-10. if correct, the subject of the clause 'through whom (Androneikos sen.) they constructed this monument' (implying that A. commissioned and financed the monument) is not expressed || 11-13. perhaps the sculptor of the boxer's statue was mentioned, whose name (L. 12 initio) may have been Εὐ[μύ]δ[ος] Σάγρος; for πανυπεροχος cf. *MAMA* I 306, Corsten || 11. perhaps εἰκόνα δ' ἐ[ποίη]σεν, Chaniotis || 13. the epigram may have ended with this line, Corsten.]

1428. **Toriaion (Mahmuthisar). Letters of Eumenes II to Toriaion**, 187-159 B.C. (probably very soon after 188 B.C.). *I.Sultan Dağı* I 393 (*SEG* XLVII 1745; LIII 1504*). In *Citoyenneté* 10-15, I.Savalli-Lestrade offers brief reflections on the transformation of the original settlement into a πόλις.

H.Müller, *Chiron* 35 (2005) 355-384, argues that the term ἡμιόλιος (L. 44), the origin of which is not clear, is neither a nickname for Ἡρώδης (edd.pr.) nor does it indicate a 50% higher salary (P.Gauthier, *BE* [1999] no. 509); it is rather the title of the financial administrator of the Attalid kingdom. The office goes back to Alexander's organization of his empire and was, like that of the ἀρχιερεὺς, inherited by the Attalids from the Seleukids, where it presumably pertained to a part of the kingdom (cf., again, the ἀρχιερεὺς). In the same line, M. reads ἐτέρων (scil. πρόσδοτον: Herodes shall allocate the city another source of income from which to buy oil for the gymnasium than the ἀπὸ τῆς ἀγορανομίας πρόσδοτος; ἐτέρων, edd.pr.).

8 τήν Αὐρ. Ὀλυμ-
πιανὸς Ὀλυμπι-
κὸς ὁ ἀξιολογώ-
[τ]ατος τὴν ἑαυτοῦ
vacat γυναῖκα vacat
[2-3].N v ΚΟΛΟΦΩ[2-3]

[3-4. The name is derived from the male name Λαομέδων (seven examples in *LGPN* I-IV; see also, e.g., Ramsay, *CB* I.1 p. 146 no. 34; *Ilios* 269 L. 10; Marek, *Stadt* 201 no. 56, Sverkos) and is apparently otherwise unattested || 4. Μισαΐδων seems to be another name (supernomen?) of the honored woman (not in D.-B.'s translation), otherwise unattested; cf. Zgusta, *KP* 319 § 928-1, who cautiously considers also a nominative Μισαΐδα, Corsten || 11. [...]ν Κολοφῶ[νι? ...], Sterrett.]

1433. Unknown provenance. Epitaph for Laïs, Imperial period. Upper part of a column with bust on top (head missing), inscription below the bust; provenance unknown, now in the museum at Isparta; mentioned by T.Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation). No text; we try to reconstruct the inscription from the photograph and the translation. Στράτων Λαΐδι μνήμης χάριν

PISIDIA

1433 bis. Pisidia. Cities in the Imperial period. G.Arena, *Città di Panfilia e Pisidia sotto il dominio romano* (Catania 2005), publishes a study of the two indicated regions with chapters on each city, including a short summary of their history and a useful list of literary, epigraphic, and numismatic sources as well as modern literature. [This overview seems thorough and is, in most cases, fairly complete. Some minor omissions are inevitable; see, e.g., 258 s.v. 'Alastos': the correct reading of this place name is 'Alassos', cf. *SEG* XLVIII 1601 and 1605, Corsten.]

1434. Pisidia. Macedonian presence in the Hellenistic period. E.Kosmetatou, *Historia* 54 (2005) 216-221, examines the presence of Macedonians in Hellenistic Pisidia, discussing the evidence of 'Macedonian shields' (217-219) as well as Macedonian personal names in Pisidian inscriptions from the Hellenistic and Roman periods (219/220); she concludes that 'Macedonians did settle at or near certain Pisidian cities, like Sagalassos, but they probably never claimed to have refounded old Pisidian cities' (221).

1435. Adada. Honorary inscription for Attalos, Imperial period. Fluted column with inscription in a tabula, found in Sütçüler near Adada; mentioned by T.Drew-Bear, *AST* 22.2 (2005) 215 (ph.; Turkish translation). No text; the photograph shows only a part of the inscription, dealing with the erection of a statue of Ἀτταλος by another Ἀτταλος, son of Ὀρέστης; Κότης, son of Παμμένης and grandson of Μάρων; and Ὀπλων, son of Ὀπλων and grandson of Οὐλγιος.

1436. Antiochia (area of: Elegi). Dedication of a building, mid-6th cent. A.D. Fragments of a white marble arch with inscription on the upper moulding, in the museum at Yalvaç. Ed. pr. V.Ruggieri, *AST* 22.1 (2005) 12/13 (ph.).

† Εὐχὴ χωρίου Πίδρων ἐστὶ τὸ ἔργον ἐπὶ Δωροῦ (ἐπὶ) ἡγουμένου καὶ Ἀσκληπιο[- -]

The cross is inscribed above the first letter; the village Pidron/Pidra cannot be identical with the homonymous village visited by Theodore of Sykeon, ed.pr.; [the name of the abbot is apparently misprinted (photo unintelligible) since ed.pr. calls him 'Dorotheus', hence Δωροθέου, Corsten]; in fine a form of either Ἀσκληπιόδοτος or Ἀσκληπιός, ed.pr.

1437. Antiochia. Christian epitaph, 5th cent. A.D.? Part of a marble architrave (?), in the museum at Yalvaç. Ed.pr. V.Ruggieri, *AST* 22.1 (2005) 15 (ph.). [- -]TAONOMATAYΔEN †

[part of the Christian formula ὁν (ὁ) Θεὸς οἶδεν τὰ ὀνόματα vel sim., Pleket].

1438. Antiochia. Monograms on late antique and early Byzantine unguentaria. E.Lafli, *AST* 22.2 (2005) 175-188 (dr.), publishes several unguentaria in the museum at Yalvaç, some with complicated monograms.

1439. Kağılcık. Two epitaphs. *SEG* XLVIII 1541/1542. In a report on their survey in Pisidia, M.Özsait, G.Labarre, N.Özsait, *Adalya* 8 (2005) 171/172, republish these two epitaphs (ph.; French translation), found in Kağılcık, a village northwest of Olbasa. In 1541 they read Λευκίου Ἀστρανίου ἡ Τειμοθέου (rightly, cf. photo; Λεύκιος, *SEG*). Timotheos was a (descendant of a) freedman of Astranius, the latter being probably a negotiator; the *nomen* Astranius is attested several times in the region (Kormasa: Milner, *Survey* 70/71 no. 155; Hadrianoi: *SEG* XLVIII 1525; Kibyra: *I.Kibyra* 48; Laodikeia on the Lykos: *IGR* IV 1587 L. 13). Ö.-L.-Ö. provide a detailed description of 1542 and explain the astral motifs on the tombstone in the context of the eschatological beliefs prevailing in the region, in which the Sun and the Moon played an important role. From this inscription and several dedications they deduce that the indigenous religion did not become hellenized and remained alive until the end of paganism.

1440. Keretapa? Honorary inscription for Panagoas, ca. 150-1 B.C. White marble stele with pediment; on the shaft the inscription, below which there are four wreaths; seen in the town of Yeşilova, provenance unknown. Ed.pr. T.Corsten, *Gephyra* 2 (2005) 115-125 (ph. of squeeze; German translation). Now also *I.BurdurMus* 327 (ph. of stone; English and Turkish translations).

vacat Ἔτους ν ζε' ἱεροῦ Ξανδικοῦ νν
οἱ ἐν Ἱεραζῇ κατοικοῦντες ἐστεφάνω-

- σαν Παναγόαν Ὑσαγέτου χρυσῶ vac.
 4 στεφάνῳ καὶ εἰκόνι γραπτῇ καλοκαγ-
 αθίας ἔνεκεν vac. ὁμοίως δὲ καὶ τῶν παρα-
 κειμένων τόπων οἱ ὑπογεγραμμένοι·
 8 Κησαεῖς, ν Ναννακωμήται, Νεαυλίται, νν
 Ατταπολίται, ν Κρ[1-2]λλεῖς, [1-2]ιοαπολίται, ν
 Παφιοκωμήται, ν Πασιντεῖς

1. Year 67, but the era is uncertain, perhaps one starting in 189 or 188 B.C. (cf. Ariassos: W. Leschhorn, *Antike Ären* [Stuttgart 1993] 390-392; *I.Pisid.Cen.* 110 and 116) or the Sullan era, thus yielding 123/122, 122/121 or, less likely (letter forms), 19/18 B.C.; an unknown local era is not to be excluded either, ed.pr.; Sullan era, 'which suits the letter shapes well', *I.BurdurMus*; ἱεροῦ most probably belongs to Ξανδικοῦ, but it is unparalleled in connection with a month's name, ed.pr. || 2. the place name Ιεραζή (Ieraze/Hieraze) is previously unattested, ed.pr.; οἱ ἐν ἱερῷ Ζῆ, *I.BurdurMus* || 3. the personal names Παναγίας and Ὑσαγέτας/ης occur here for the first time; for the first cf. Ταγίας/Εὐταγίας (Zgusta, *KP* 157/158 § 321-1; H.Devijver-M.Waelkens in M.Waelkens, *J.Po-blome, Sagalassos IV* [Leuven 1997] 300 no. 2.2; *SEG* LII 1397), Ταγίας (Zgusta, *KP* 189 § 448-1), and Ταγίας (*ibid.* 443 § 1319a), as well as Παναμάς/Παναμύης, Πανάβλημης, and the female name Πανοθατίας (*ibid.* 405 § 1197-3-1197-6), for the second cf. Μοαγέτης (C.F.Eilers, N.P.Milner, *AS* 45 [1995] 85-86; *La Carie* pp. 77 and 381 no. 193; *I.Erythrai* 111 (c), LL. 9 and 23) and Οσσεῖς (Zgusta, *KP* 383/4 § 1117-1-1117-3), ed.pr., who adds that Panagoas, given his name and the lack of a title, was certainly not an Attalid or Seleukid official; 'local aristocrat', *I.BurdurMus* || 3-5. the language is derived from Greek honorary inscriptions, which shows the 'Hellenization' of the rural region, ed.pr. || 5-9. a hierarchical order between the places mentioned or between them and (H)ieraze is not recognizable; the different endings -πολίται and -κωμήται do not point to a difference in status, ed.pr. || 7-9. three names are plain ethnics the origins of which are unknown: Κησαεῖς, Κρ[-]λλεῖς (Κραυλλεῖς, *I.BurdurMus*), Πασιντεῖς (Πασμντεῖς, *I.BurdurMus*), Ναννακωμήται, Ατταπολίται, [-]ιοαπολίται (νν Ὑαπολί-ται, *I.BurdurMus*): the first parts are either indigenous place names or derived from indigenous personal names, ed.pr.; for Ναννακωμήται cf. Νονοκωμὴ northeast of Ikonion (Zgusta, *KON* 426 §900), *I.BurdurMus*; for Νεαυλίται, 'New Court', cf. Ζεὺς Σαουάζιος Νεαυλίτης near Philadelphia in Lydia (*TAM* V.3.1540); Παφιοκωμήται: apparently the 'Village of people from Paphos', perhaps descendants of soldiers in Ptolemaic service; this could indicate that the Ptolemies, presumably in the early Hellenistic period when they tried to conquer parts of southwestern Asia Minor, may have advanced more to the north than hitherto assumed, ed.pr.

1441-1443. Parlais-Prostanna (area of). **Boundary markers, undated.** Several roughly cut inscriptions on rocks on the Katran Dağ (mentioned in N.Mersich, *Tabula Imperii Byzantini* 7. *Phrygien und Pisidien* [Vienna 1990] 209/210 s.v. Bedre). Edd.pr. G.Labarre, M.Özsait, N.Özsait, *Anatolia Antiqua* 13 (2005) 252-254 (ph.), who for similar [or the same?] inscriptions refer to *OMS* III 1451 and 1455.

- 1441: 252 no. 1. At Karakuş Taşı mevkii, northwest of Bedre.

1. The first three letters in ligature, ed.pr.

ΠΡΑΙΣ
PAR

- 1442: 252/253 no. 2. At Küçük Katran Başı mevkii, west of Bedre. The Greek name is written retrograde, and the two parts of the inscription are about 60 cm apart. Θεοβουλ(- -) vacat PARLAIS

- 1443: 253 no. 4. At Koca Katranın Başı, west of Bedre. Θεοβουλ(- -)

Θεόβουλ(ος), Mersich; Θεοβουλ(ούπολις), ed.pr., which they suggest identifying with a Hellenistic and Roman settlement site at Kapıcak.

1444. **Sagalassos. The imperial cult.** On the basis of archaeological, numismatic and epigraphic evidence, P.Talloon and M.Waelkens, *AncSoc* 35 (2005) 217-249, continue their study of emperor worship in Sagalassos (for part I see *SEG* LIV 1376), outlining the establishment and development of the imperial cult in Sagalassos from the early principate to the later Roman Empire.

1445-1446. **Sagalassos. Dedications to Asklepios with votives of body parts, Imperial period.** Two statues found in the Nymphaion on the Upper Agora, possibly originally set up in the sanctuary of Apollo Klarios [doubts expressed by M.Sève, *BE* (2006) no. 41]. Ed.pr. S.Mägele, *MDAI(I)* 55 (2005) 289-307 (majuscule texts; ph. of the statues only).

- 1445: 291/292. **Signature of Glykon, reign of Trajan or early in the reign of Hadrian.** Statue of Asklepios (head missing) of Dokimean marble; on the plinth a miniature bronze foot. The inscription is carved on the scrinium next to the god's left leg.

Γλύκων | Ἀλκίμου | Δοκιμεῦς | ἐποίησεν

- 1446: 295/296. **Dedication to Asklepios epekoos, Severan period.** Statue of a woman (head missing), two miniature bronze feet to the right of the woman's left foot; inscription on the front of the plinth.

Ἀσκληπιῶ ἐπικόφ | τὴν Κορωνίδα | Αὐρέλιος Νέων

1. ΑΣΚΛΠΠΩ, ed.pr. (per err.?) || 2. Κορωνίς: Asklepios' mother, ed.pr. || [3. i.e. Αὐρήλιος, Corsten].

1447-1449. **Tymbriada (area of: Zindan Mağarası). Inscriptions in the sanctuary of the Mother of Gods Veg(e)inos, ca. 150-180 A.D.** During the excavations at Zindan Mağarası ('Zindan Cave'), directed by J. Dedeoğlu (cf. *Gephyra* 2 [2005] 95-102), 17 inscriptions were found; three of these that are directly connected with the sanctuary are published by B.Takmer,

N.Gökalp, *Gephyra* 2 (2005) 103-113 (ph.; English translation). For other inscriptions of the sanctuary see SEG XXXV 1407/1408 and 1410/1411.

- 1447: 105-107 no. 1. **Dedication of the temple and the triclinium, 169-180 A.D.** Limestone block with moulded tabula ansata.

4 Ἀγαθῇ vac. τύχη· Ἐ
Μέμνων Βιάνορος ἱερεὺς Μητροῦς
θεῶν Οὐγεῖνου, θεᾶς ἐπιφανοῦς,
φιλόπατρις, ἄρχιερεὺς τῶν
Σεβαστῶν, τὸν ναὸν καὶ τὸν
ἐπ' αὐτῷ τρίκλεινον σὺν τῷ παντὶ
αὐτῶν κόσμῳ κατασκευάσας
8 ἀνέθηκεν Ἐ τῇ θεῷ Ἐ καὶ τῇ
vacat Ἐ πατριδί vacat

Dated by edd.pr. to the same time as the following inscription II 2-3, the cult of Kybele/Meter Theon is known from coins of Tymbrida, edd.pr. (with references); they suggest a relation of Μητροθεῶν Οὐγεῖνος with Μητρο Ουεγνα from Kolkorum (a village a few km north of Amblada; A.S.Hall, AS 18 [1968] 75 no. 19) and with Μητρο Ὀρεῖα in the village of Bağılli in the territory of Tymbrida (J.R.Sidlington Sterrett, *The Wolfe Expedition to Asia Minor (Papers of the American School of Classical Studies at Athens III; Boston 1888) 280/281 no. 400*) and deduce from the latter that the epithet Veg(e)inos may have been derived from the name of a mountain [however, this would have to end in -νή or, with iotacism, -(ε)νή for a goddess; moreover, the epithets Οὐγεῖνος and Ουεγνα are not that close, and every village had its own gods, Corsten].

- 1448: 107-109 no. 2. **Dedication of further parts of the sanctuary, 169-180 A.D.** Limestone block with tabula ansata, re-used in a later wall.

4 Ἀγαθῇ vac. τύχη· [Ἐ]
Αὐτοκ(ράτορι) Καίσαρι Μ. Αὐρηλίῳ
[Αντωνίνῳ Σ]ε[βα]στῷ καὶ
Μητρὶ θεῶν Οὐγεῖνῳ ἡ πόλις
τὸν τε κατάγειον οἶκον, δει-
πνιστήριον καὶ vac. τὸν κατ' αὐ-
τοῦ τρίκλεινον ἐκ τε προσόδων
8 τῶν δεδομένων ὑπὸ Μέμνονος
Βιάνορος καὶ ἐξ ἄλλων κατασκευ-
[άσας], προνοητῶν ἢ Διοδώρου Νεάρχου
[καί?] Ἀπίου Οὐάλανος νέου τῶν καὶ ἀρξαμέ-
12 νων καὶ τῶν πάντων, ἀνέθηκεν

Dated by edd.pr. to the sole reign of Marcus Aurelius (not Caracalla given the absence of Aurelii in all three texts), which corresponds well with the other datable finds from the cave and its surroundings II 4, the πόλις is Tymbrida, cf. the following lemma, and the findspot was a rural sanctuary controlled by the city, edd.pr. II 4/5, rather οἶκον δειπνιστήριον, Chaniotis II 5, the subterranean room may have been used for storage and activities of work personnel, edd.pr. II 5-6, the deipnisterion may have been used for meals during festivals frequented also by visitors from neighboring cities, edd.pr. [however, a deipnisterion with a triclinium was probably not large enough to accommodate masses of people; moreover, edd.pr. refer for the visitors to the inscription from Bağılli, on which see our lemma no. 1447 app.cr. II 6, from the photo, traces of letters or of an ivy leaf within the vacat?, Corsten] II 10-12, the προνοηταί (L. 10) were most probably civic magistrates, edd.pr. [or just supervisors of the construction works? Edd.pr. translate προνοητῶν ... τῶν καὶ ἀρξαμένων καὶ τῶν πάντων as 'supervisors of both the subjects and the whole', but LL. 10-12 may have tried to convey the message that the men have taken care, from the beginning, of everything concerning the construction, Corsten; cf. C.Brixhe, BE (2007) no. 489: 'Les trois dernières lignes et leur traduction ne laissent pas d'inquiéter'.] II 11, 'Apios?, son of Valon the Junior', edd.pr. [or is Apis the *nomen gentile* Ap(p)ius, thus 'Ap(p)ius Valon the Younger?']

- 1449: 109-112 no. 3. **Honorary inscription for Samos and Abas, mid-2nd cent. A.D.** Round limestone base.

Τιμ[βριαδέων ὁ δῆμος]
Σάμων, Ἀβαντα

4 Πανέλληνας
παρὰ Ῥεῖη

1. The city name is attested as Τυμβρίαδα, Τιμβρίαδα, and Τιμβρία, edd.pr. II 3. Samos and Abas were the representatives of Tymbrida at the Panhellenion, edd.pr. II 4. Ῥεῖη = Ῥέη, edd.pr., who add that the Panhellenes naturally called the Mother of Gods Veg(e)inos by her Greek name Rhea.

PAMPHYLIA

- 1449 bis. **Pamphylia. Cities in the Imperial period.** Cf. our lemma no. 1433 bis.

1450. **Perge. Bienus Longus, late 1st cent. A.D.** *I.Perge* 56 (SEG XXXIX 1388); SEG LIII 1627. Cf. our lemma no. 2059.

1450 bis. **Perge. Statue and inscriptions of Plancia Magna, 2nd cent. A.D.** *I.Perge* 86, 89-100. C.de Grazia Vanderpool, in J.Pollini (ed.), *Terra marique* (Oxford 2005) 12-29, compares the statue of Plancia Magna with the evidence of the inscriptions. Given the 'gentle, serene

ne, almost childlike' face and her 'modestly draped, almost matronly figure' on the one hand and, on the other, the 'imposing personality described in the words of the ... inscriptions', she states that there is an 'apparent disjunction between the epigraphic information and that conveyed by the statue'. [No reference to *I.Perge*, Corsten.]

1451. Side. Dedication of doors in a watch-tower, Imperial period. *ISide* 375. F.Hild, *AAWW* 140 (2005) 82 fig. 30, publishes a photograph and remarks that the tower could also have been the center of a village.

LYCIA

1452. Lycia. Treaty between Rome and the Lycian League, 46 B.C. Bronze plaque of unknown provenance in the collection of M.Schøyen (MS 2070). Ed.pr. S.Mitchell, in R.Pintaudi (ed.), *Papyri Graecae Schøyen (PSchøyen I). Papyrologica Florentina XXXV* (Florence 2005) 165-258 (ph.; English translation). M. places the text in the context of Rome's treaties with other states, discusses their standard clauses, and examines the clauses specific to this treaty, which was probably arranged in 48 B.C. during Caesar's journey from Pharsalos to Egypt. Cf. J.-L.Ferrary and D.Rousset, *BE* (2006) no. 143; G.Kantor, *VDI* 259.4 (2006) 50-77 (esp. 60-66 on the legal aspects of LL. 26-43); C.Schuler, in id. (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (Vienna 2007) 51-79; P.Sanchez, *Chiron* 37 (2007) 363-381 (on the legal aspects in LL. 32-45, Greek text and French translation); *An.Ép.* (2005) [2008] no. 1487 (text, French translation, brief commentary); T.P.Wiseman, *Remembering the Roman People: Essays on Late-Republican Politics and Literature* (Oxford 2009) 198/199 (discussion of political context). [C.Habicht points out (per litt.), that the inscription, found in Peiraieus (P.Foucart, *BCH* 6 [1882] 278; quoted by M. on 227/228), has been republished several times, and that the honorand is not an 'anonymous Lycian admiral', but the Athenian naarch of 103/102 B.C., Kephisodoros; see C.Habicht, *Athens from Alexander to Antony* (Cambridge/Mass.-London 1997) 284/285.]

[Ὅρκος]

[Ἐπὶ Γαίου Ἰουλίου Καίσαρος δικτάτορος] τὸ τρίτον καὶ Μάρκου Λεπέδου ἱππάρχου.

[υκίου Οὐολκακίου Τύλλου στρατηγοῦ] καθεστάνον ἐπὶ τῶν πολιτῶν καὶ Λευ-
κίου Ῥωσ-
κίου

4 [κίου - - - στρατηγοῦ καθεσταμένον ἐπὶ τῶν πολιτῶν καὶ ξένων πρὸ θ' ἑκαλάνδων
Σεξ-
[τιλίαν τοῦτο τὸ ὄρκον] μόσιον συνετελέσθη κατὰ τὸν νόμον τὸν Καίσαρος ἐν τῷ κο-
μετι-
[φ ὑπὸ τῶν Ῥωμαίων καὶ Λυκίων· τῷ δήμῳ τῷ Ῥωμαίων καὶ τῷ κοινῷ τῶν Λυκίων
φι(λ)ι-

[α καὶ συμμαχία κ]αὶ κοινωνία τὸν ἅπαντα χρόνον ἀσφαλῆς καὶ ἀμετάθετος ἔσται

8 [νευ δόλου πο]νηροῦ· εἰρήνην τε κατὰ γῆν καὶ κατὰ θ(ά)λασσαν αἰώνιος ἔστω τῷ τε
[μαίων καὶ] τῷ κοινῷ τῶν Λυκίων· τὴν τε ἐξουσίαν καὶ ὑπεροχὴν τὴν Ῥωμαίων
[βεβαί]ας καθὼς πρόπον ἔστιν διατηρεῖν τῶν Λύκιοι διὰ παντός ἀξίως ἑαυτῶν τε
[καὶ τ]οῦ δήμου τοῦ Ῥωμαίων· τοὺς τε πολέμιους καὶ ὑπεναντί(ου)ς τοῦ δήμου τοῦ

12 Λύκιοι διὰ τῆς ἰδί(α)ς χώρας ἔτι (δ)ε καὶ τῶν ὁρίων πρὸς ἐπὶ τούτοις δὲ καὶ ἥς ἂν αὐ-
τοῖς χώ-
ρας ἄρχωσι μὴ παρειέτωσαν μηδὲ ἐπιδεχέσθωσαν μηδὲ ποιεῖτωσαν δημοσίαι
βουλῇ μηδὲ (ν) δόλῳ πονηρῶι, ὥστε τὸν δῆμον τὸν Ῥωμαίων καὶ τοὺς ὑποτεταγμέ-
νους αὐτῷ πάντας ἔτι δὲ καὶ τοὺς συμάχους πολεμῆσθαι, καὶ μὴτε χρήμασιν μὴτε
16 ἐφοδίοις μὴτε ὅπλοις μὴτε πλοίοις μὴτε ἄλλωι μ(η)δενὶ συνυπ(η)ρεῖτωσαν Λύκιοι

δη-
μοσίαι βουλῇ δόλῳ πονηρῶι· ὁ δῆμος ὁ Ῥωμαίων τοὺς πολέμιους κ(αὶ) ὑπεναντίους
τοῦ

κοινῷ τῶν (Λ)υκίων διὰ τῆς ἰδίας χώρας καὶ τῶν ὁρίων ἥς τε ἂν αὐτοῖς χώρας κρα-
τῶσι καὶ

20 ἄρχωσι μὴ παρειέτωσαν μηδὲ ἐπιδεχέσθωσαν δημοσίαι βουλῇ μηδὲ δόλῳ πονηρῶι,
ὥστε τὸ κοινὸν τὸ Λυκίων καὶ τοὺς ὑποτεταγμένους τούτῳι πο(λ)εμῆσθαι, καὶ μὴτε
χρή-
μασιν μὴτε ἐφοδίοις μὴτε ὅπλοις μὴτε πλοίοις συνυπηρεῖτωσαν δημοσίαι βουλῇ
δόλῳ πονηρῶι· ἔάν τις τῷ δήμῳ τῷ Ῥωμαίων ἢ τοῖς (ὑ)π(ο)τασσομένοις τούτῳι ἢ τοῖς
συμ-

μάχοις αὐτοῦ πολέμου προκατάρξῃται, τὸ κοινὸν τὸ Λυκίων βοιωθεῖται τῷ δήμῳ τῷ
24 Ῥωμαίων κατὰ τὸ ἐνδεχόμενον· ἔάν τις τῷ κοινῷ τῶν Λυκίων ἢ τοῖς ὑποτετασσομέ-
νοις τούτῳι καὶ τοῖς συμάχοις τοῖς τούτων πολέμου προκατάρξῃται, ὁ δῆμος ὁ Ῥω-
μαίων τῷ κοινῷ τῶν Λυκίων βοιωθεῖται κατὰ τὸ ἐνδεχόμενον· ὁ ἂν παρ' ἑκατέρων
αὐτῶν(ν) κοινῇ ἀπηγορευμένων ὑπάρχῃ, τοῦτο μὴτε κατὰ γῆν μὴτε κατὰ θ(ά)λασσαν
28 ἐξαγέτωι μηδὲ εἰσαγέτωι μηδεῖς· ἔάν δέ τις ἐπιλήμψῃ τούτων τι πεποιηκὼς
ἐπ' αὐτοφῶρῳ, τοῦτον ὁ εὐθύνων ἐπὶ τὸν στρατηγὸν ἀγέτωι τὸν τοῖς ξένοις καὶ πο-
λείταις δικα(ι)οδοτοῦντα· ἔάν δέ τις ἐν Λυκίαι ἐφάψῃται τινος ἐπὶ τὴν μεγίστην

32 ἀρχὴν ἔχοντα τὸν εὐθυνόμενον ἀγαγέτω πρὸς ἕτερον δὲ μηδένα· ὁ ἂν ἦ ἄγιον κατὰ
τοὺς νόμους τοῦτο ἄγιον ἔσται, τὰ δὲ λοιπὰ χρήμ(α)τα μὴ ἔσται· ἔάν τις τὸν ἐλ(ε)ύ-
θερον

ἀποκτείνῃ ἢ καὶ ἐκὼν ἀποδῶται ἢ κα(ί) τις δόλ(ω) πονηρῶι τούτων τι ποιήσῃ, εἴ τε
καὶ

πρᾶγμα κεφαλικὸν ἐπιτελέσῃται, τοῦτο κεφαλικὸν ἔστω· περὶ τούτων τῶν πραγμά-
των

ἔάν πολεῖταις Ῥωμαῖος εὐθύνῃται ἐν Λυκίαι, κατὰ τοὺς ἰδίους νόμους ἐν Ῥώμῃ κρινέ-
σθω, ἀ(λ)-

36 λαχῇ δὲ μὴ κρινέσθω· ἔάν δὲ Λύκιος πολίτης εὐθύνῃται, κατὰ τοὺς ἰδίους νόμους

- κρινέσθω, ἀλλαχῇ δὲ μὴ κρινέσθω· ἐὰν δὲ τις περὶ ἐτέρων πρ(αγ)μάτων Ῥωμαῖος (παρ)ὰ Λυκίου μεταπορεύεται, κα(τὰ) τοὺς Λυκίαν νόμους ἐν Λυκίᾳ κρινέσθω, ἀλλ(α)χῇ δὲ μὴ κρινέσθω· ἐὰν δὲ Λύκ(ι)ος παρὰ Ῥωμ(α)ίου μεταπορεύεται, ὅς (ἂ)ν ἄρχων ἢ (ἂ)ντάρχων τυγχάνῃ δικαιοδοτῶν
- 40 πρὸς ὃν (ἂ)ν αὐτὸν προσέλθωσιν οἱ ἀμφισβητοῦντες, οὗτος αὐτοῖς δικαιοδοτεῖται κ(ρ)ιτήριον συνιστανέτω, διδόντω τὴν πᾶσαν ἐργασίαν ὅπως περὶ τούτου τοῦ πράγμ(α)τος ὡς ὅτι τάχιστ(α) τὸ κρ(ι)τήριον καθὼς ἂν αὐτῷ φαίνεται δίκ(α)ιον εἶναι καὶ καλῶς ἐχον συντελέσθαι· ῥύσιον λαβεῖν μὴ ἐξέσται· ἐὰν δὲ τις λαβῇ, ἐπιτείμιον ἔστω ἐκάστης ἡμέρας ἕως ἂν ἀποδοῖ τὸ ῥύσιον σπυστερίους νόμους πεντακοσίους· ἐὰν Ῥωμαῖος Λύκιον ἢ Λύκιος Ῥωμαῖον ἐκ πολεμίων λυτρώσῃται, τὸ κεφάλαιον τοῦ χρήματος ἀποδιδόντω· ἐ(ἂ)ν Ῥωμαῖον πολέμο(ι) λαβῶσιν καὶ μετὰ ταῦτα Λύκιοι τούτου ἐνκρατεῖς γεννηθῶσιν, ἀποδιδόντωσαν Ῥωμαίοις τούτων, ὡς ὁμοίως
- 48 δὲ καὶ Ῥωμαῖοι Λυκίοις ἀποδιδόντωσαν, ἐάν τι τοιούτων συμβῇ· ἐάν τις ἐκ πολεμίων ἀνάσῃ ἵππον ἄνθρωπον πλοῖον, ἀποκαθιστάται καὶ διδόνται, τὰ δὲ λοιπὰ χρήματα αὐτὸς ἐχέτω· ἐὰν Λύκιος ἐκ πολεμίων ἀνάσῃ εἰς Ῥώμην παραγένηται, ἐλεύθερος ἔστω, ὡς ὁμοίως δὲ καὶ Ῥωμαῖοι τὸ αὐτὸ δίκαιον
- 52 ἐν Λυκίᾳ ἔσται· αἱ πόλεις, κῶμαι, ὀχυρώματα, φρουρία ἦτε χώραι καὶ οἱ λιμένες οἱ ἐν τοῖς τῆς Λυκίας ὁρίοις ὑπάρχοντες· ὅσα τε μετὰ ταῦτα Λυκίοις δεδομένα τε καὶ ἀποκαθεσταμένα ἔστιν· Τελμησσός, Χῶμα, Φάσηλις, Σίλουα Σερρα, Λίσσα, οἱ τε τόποι καὶ αἱ οἰκοδομαὶ ἦτε χώρ(α)ι καὶ οἱ λιμένες οἱ ἐν τοῖς τούτων
- 56 τῶν πολεμιῶν (ὁρίοις) ὄντες μετὰ Λυκίαν ἔστωσαν· Ὀλιν(α)σσός, Ὀξόλυθος, Ἐρεμνα, Ἀστραγάλου κώμη(ι), Μομλανδα χωρία τε ἐν Ναυλισσῶι, Κύλλαρα(ι), Μορμυρα, Τυμμημα, Μασα Ὅρος, Μαρακανδα, Ουαντα, Τετραπυργία, Ἐλβησσός, Ἀκαρασσός, Φι
- 60 λεττα, Τερπονέλλα, Τερπὶς, Κοδοπα, Μεικρόν Ὅρος, Ἀκαρασσός, οἱ τε τόποι καὶ αἱ τούτων οἰκοδομαὶ ἢ(ι)τε χώραι ὅσα τε ἐντὸς τούτων τῶν ὁρίων ἔστιν Λυκίαν ἔστωσαν· Λύκιοι τε ταῦτα κατεχέτωσαν κρατεῖτωσαν καρπίζεσθωσαν διὰ παντός καθὼς Γάιος Καῖσαρ οὗτοκράτωρ ἔκρινεν ἢ τε σύνκλητος δογματίσας συνεπεκύρωσεν τῷ τε νόμῳ τῷ Καίσαρος πεφυλαγμένον καὶ κατασφαλισμένον ἔστιν· ὁ δῆμος ὁ Ῥωμαῖαν ἄρχοντες ἦ καὶ ἀντάρχοντες ὡς ὁμοίως Ῥωμαῖοι τὸ τε κοινὸν τὸ Λυκίαν ἄρχοντες τε καὶ ἀντάρχοντες τοῦ κοινοῦ τῶν Λυκίαν τοῦτο τὸ ὄρκωμόσιν καὶ τὴν συνθήκην χεῖρον μὴ ποιεῖτωσαν δόλῳ πονηρῶι μηδενὶ μηδὲ παρ(ε)υρ(ε)σει μηδεμίαν· τούτῳ τῷ ὄρκωμόσιν ἐάν τι κατὰ τὴν ἑκατέρωθεν γνώμην φαίνεται προσθεῖναι ἀφελεῖν ἐντάξει περιγράψαι ἐξέσται, ἐ-

- ἂν τι προστεθῇ γραφῇ ἐντάξει πρὸς τοῦτο τὸ ὄρκωμόσιν
- 72 ἐξέσται· ἐάν τι πάλιν ἐξαίρεθῇ ἢ περιγραφῇ ἐκ τούτου τοῦ ὄρκωμόσιν καὶ τούτου ἐξέσται· τούτῳ τῷ ὄρκωμόσιν καὶ τῇ συνθήκῃ δόλος πονηρὸς ἀπέσται· ὑπὲρ τοῦ δήμου τοῦ Ῥωμαῖαν τοῦτο τὸ ὄρκωμόσιν ἔτεμεν Λεύκιος Βαλλίηνος Γαίου υἱὸς φυλῆς Οὐλεῖν(α), ἐτελείωσεν Λεύκιος Φαβρίκιος Λευκίου υἱὸς Μενήναι Λικινός· περὶ τοῦ κοινοῦ τοῦ Λυκίαν ἔτεμεν Ἀρίστιππος Φιλεταίου υἱὸς πρεσβευτής, ἐτελείωσεν Ἀδεϊμαντος Ἀδεϊμάντου υἱὸς πρεσβευτής, συναρῆν Ναυκράτης Ναυκράτου υἱὸς πρεσβευτής

An inscription on a bronze plaque was the usual form of publishing official documents in the Roman, but not in the Greek, world [but cf. the treaty between the Aitolian and the Akarnanian leagues of the 3rd cent. B.C. (*Staatsverträge* III 480) which is preserved in a fragmentary state on bronze, Corsten]. However, the circumstances of its discovery make it unlikely that this was the plaque that was put up on the Capitol in Rome; it may rather have been exhibited in Lycia, probably in the Letoon near Xanthos, the federal sanctuary of the Lycian League, ed.pr.; Rousset, *BE*, expresses some doubts by pointing out that there is no clause as to the place of publication nor a date according to the Lycian calendar; Schuler 56/57 thinks it possible that two copies of the treaty were put up in Lycia, one in the Letoon, a second in Patara || careless engraving with numerous mistakes: 6. in fine ΦΙΔΙ for ΦΙΔΙ; 8. CIPHHN for EIPHHN; ΘΑΛ for ΘΑΛ; 11. ΥΠΕΝΑΝΤΙΩΣ for ΥΠΕΝΑΝΤΙΟΥΣ; 12. ΙΔΙΑΣ for ΙΔΙΑΣ; ΛΕΚΑΙ for ΔΕΚΑΙ; 14. ΜΗΔΕΝ for ΜΗΔΕ; 15. ΑΥΤΩΙ: horizontal bars of omega missing; 16. ΜΕΑΕΝΙ, ΣΥΝΥΠΕΡΕΤΕΙΤΩΣΑΝ for ΜΗΔΕΝΙ, ΣΥΝΥΠΗΡΕΤΕΙΤΩΣΑΝ; 17. ΚΑΙ for ΚΑΙ; 18. ΑΥΚΙΩΝ for ΑΥΚΙΩΝ; 20. ΠΟΛΕΜΘΗΝΑΙ for ΠΟΛΕΜΘΗΝΑΙ; 24. in fine ΥΤΟΤΑΣΣΩΜΕ for ΥΠΟΤΑΣΣΩΜΕ; 27. ΚΑΤΑΘΑΛΑΣΣΑΝ for ΚΑΤΑΘΑΛΑΣΣΑΝ; 30. iota missing; 31. ΕΧΟΝΤΑ for ΕΧΟΝΤΑ; CAN for OAN; 32. ΕΣΤΩΙ: horizontal bars of omega missing; ΧΡΗΜΑΤΑ for ΧΡΗΜΑΤΑ; in fine ΕΛΕΥΘΕΡΟΝ for ΕΛΕΥΘΕΡΟΝ; 33. ΚΑ ΤΙΣ ΔΟΔΩ for ΚΑΙ ΤΙΣ ΔΟΔΩ; 35. in fine ΑΑ for ΑΑ; 37. ΠΑΤΑΜΑΤΩΝ for ΠΑΡΑΜΑΤΩΝ; 38. ΚΑΤΟΥΣ, ΑΛΛΑΧΗ for ΚΑΤΑΤΟΥΣ, ΑΛΛΑΧΗ; 39. ΑΥΚΟΣ, ΡΩΜΑΙΟΥ, ΟΞΑΝ, ΑΝΤΑΡΧΩΝ for ΑΥΚΙΟΣ, ΡΩΜΑΙΟΥ, ΟΞΑΝ, ΑΝΤΑΡΧΩΝ; 40. ΟΝΔΝ for ΟΝΑΝ; in fine ΚΟΙΤΗ for ΚΡΙΤΗ; 41. in fine ΠΑΡΑΜΑΤΩΣ for ΠΑΡΑΜΑΤΩΣ; 42. ΤΑΧΙΣΤΑΤΟΚΡΙΤΗΡΙΟΝ for ΤΑΧΙΣΤΑΤΟΚΡΙΤΗΡΙΟΝ; ΔΙΚΑΙΟΝ for ΔΙΚΑΙΟΝ; 43. μή with parasitic iota; 46. ΕΔΝ for ΕΑΝ; ΠΟΛΕΜΙΟΝ for ΠΟΛΕΜΙΟΙ; 55. ΧΩΡΑΙ for ΧΩΡΑΙ; 56. ΟΑΙΝΑΣΣΟΣ for ΟΑΙΝΑΣΣΟΣ; 57. κώμη and Κύλλαρα with parasitic iota; 68. ΠΑΡΕΥΡΗΣΕΙ for ΠΑΡΕΥΡΗΣΕΙ, ed.pr. || 1. the available space requires a short restoration such as ὄρκος, ed.pr., who refers to numerous parallels in *Staatsverträge* III || 2. Caesar's third dictatorship rather than his third consulate since the former fits better the following mention of Lepidus' office, cf. *An.Ép.* (1972) no. 14 and *ILS* 6375; M. Aemilius M. f. Lepidus, *magister equitum* in 46 B.C., ed.pr.; Kantor 60/61 note 36 points out that if the restoration is correct, it disproves the hypothesis of A.E. Raubitschek, *JRS* 44 (1954) 70/71, that between his election in *absentia* on 13 April 46 BC and return to Rome on 25 July Caesar was officially only a *dictator designatus* (the title is restored by Raubitschek in *JG* VII 1835 from Thespiai) || 2-3. the name can be restored on the basis of the date of the treaty in combination with Cicero, *ad fam.* 13.14 (*Volcaci* qui *Romae ius dicir*; he can be identified with L. Volcaci L. f. Tullus, cos. 33 B.C.; cf. the same spelling of his name in *RGDE* 65 D 42); στρατηγὸς καθεσταμένος ἐπὶ τῶν πολεμιῶν = *praetor urbanus*, ed.pr. || 3-4. στρατηγὸς καθεσταμένος ἐπὶ τῶν πολεμιῶν καὶ ξένων = *praetor peregrinus*; L. Roscius is not otherwise attested, ed.pr., who rules out identifying him with L. Roscius Fabatus, *praetor* in 49 B.C. || 4-5. the ninth day before the kalends of the month Sextilis = 24 July (46 B.C.), ed.pr. || 5. cf. *LL* 67, 69, 71, 73, 75; ὄρκωμόσιν, equivalent of the Latin *iusiurandum*, designates the treaty as a 'sworn oath', which is in *LL* 67 and 74 further specified

by the ending -ασός, an indigenous place name. – The name Ὀξύλιθος, 'Sharp Stone', was certainly derived from the physical appearance of the place. – Ἐρεμνα is most probably the Lycian Ἐρμυναί in Steph. Byz. s.v.; cf. the Cilician city of Erymna (W. Ruge, *RE* VI [1909] 570 s.v. Erymna and Erymna). – Ἀστραγάλου κώμη is unknown; its name 'Village of the Knuckle Bone' alludes to the dice oracles, popular in this region of Asia Minor [see now J. Nollé, *Kleinasiatische Losorakel* (Munich 2007)]. – Μομλανδὰ χωρία τε ἐν Ναυλίσσῳ probably translates Latin *Momlanda agrique in Naulisso* and designates 'the houses and lands of the residents of Momlanda located in a neighbourhood called Naulissos'; for χωρία cf. Wörle, *Stadt und Fest im kaiserzeitlichen Kleinasien* (Munich 1988) 139 and 142, and Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1998) 49–53 and index s.v. (p. 322). – The place name Κίλλαρα is derived from an Anatolian root (cf., e.g., the Κιλλάνιον πεδῖον in Pisidia), but cannot refer here to the Carian city of this name (also spelled Κίλλορα; cf. *I. Mysla* 961; *SEG* XLII 994 and LI 1496 L. 13; Zgusta, *KON* 259 § 510); the adjectival form of Κίλλαρα can confidently be restored in an inscription found at Dereköy between Kadyanda and Araxa (see our lemma no. 1457), where there are remains of a Hellenistic fortified settlement, so that Killara is most probably to be sought there. – Μορμυρα is previously unattested, but could designate the region or settlement of the Μαρμαρείς, who attacked Alexander the Great (Diodorus 17.28.1); they lived in a rock stronghold near the borders of Lycia, which matches the situation represented in the present treaty. Mormyra may have to be located to the east in the direction of Masa Oros, if the list displays a geographical order, whereas it has formerly been searched for in the surroundings of Phaselis, especially on the evidence of Arrian, *Anab.* 1.24.3–6. – Τυμηνία is taken by ed.pr. to be identical with Τύμην(ν)α, κώμη Λυκίας (Steph. Byz. s.v.); comparing place names such as Τυμέναιον (Zgusta, *KON* 641 § 1384–2) and (Μήτηρ) Τυμενήνη, he suggests regarding the spelling with ny the right one, ed.pr.; Rousset, *BE*, doubts the identification since Tymena is located near Patara and thus too far away from the frontier II 58. south of Oinoanda: Μάσα Ὀρος is the mountainous region between Tlos and Termessos, 'Masa' presumably meaning 'mountain' in Anatolian languages, cf. an inscription found in the Letoon (cf. C. Le Roy, *CRAI* 1996, 971), in which an agreement was reached concerning possession and use of the area; as the present treaty shows, the area was again disputed in the mid-1st cent. B.C. – Μαρακανδὰ and Ουσαντα (neither located) are mentioned in *SEG* XXXVIII 1462 L. 75 (125 A.D.) as an administrative unit (in reverse order). – Τερπαργία: a toponym with several occurrences in Asia Minor, designating a fortified settlement with towers, cf. C. Schuler, *Ländliche Siedlungen und Gemeinden im hellenistischen und römischen Kleinasien* (Munich 1996) 69/70 and 300 B.46. – The name Ἐλβησσός, also named in *SEG* XXXVIII 1462 L. 75 and in G.E. Bean, *Journeys in Northern Lycia 1965–1967* (Vienna 1971) 48, apparently survives in the modern toponym 'Elbis Dağ' in the territory of Oinoanda, ed.pr. II 58–59. around Elmalı: Ἀκαρασσός (strangely listed twice [unless Ἀκα(λι)σσός is to be read in L. 59, Rousset, *BE*]) and Κοδοππα are also mentioned in the *Stadiasmus* (*SEG* LI 1832 B.LL. 37–39), which shows that Akarassos was situated between Kodoppa and Sokla (perhaps at modern Elmalı); otherwise, Akarassos occurs only in Byzantine sources (J. Darrouzès, *Notitiae Episcopatum Ecclesiae Constantinopolitanae* [Paris 1981] I 262, II 324, III 374 etc. (between Kaunos and Xanthos); E. Schwartz, *Acta Conciliorum Oecumenicorum* II. 6 [Berlin, Leipzig 1938] Index V pp. 81 ff.; Steph. Byz. s.v.; G. Anrich, *Hagios Nikolaos* [Leipzig, Berlin 1913–1917] I 18 and II 533/534); in the latter it is placed in the Kabalitis, a region hard to define; Schuler (77) points to the fact that in the *Stadiasmus* only *poletis* are mentioned, so that the two settlements must have achieved this status between the treaty and the *Stadiasmus*; the same applies to the following Τερπονέλλα and Τερπης, which are attested in an epitaph of the 2nd cent. A.D. (*SEG* XLI 1364; cf. below). – Φιλεττα was a neighbour of Terponella, as the boundary marker *SEG* LII 1430 shows, and may be located near the modern village of Byzantine period (Const. Porphy., *De Thematibus* 14.38; J. Darrouzès, *op.cit.* VII 343, IX 225, X 274, and XIII

278). – Τερπονέλλα is mentioned in *SEG* XLI 1365 and, together with Τερπης, in *SEG* XLI 1364 (both as ethnics); they were most probably situated north of Elmalı (for their status see above). – Κοδοππα, according to the *Stadiasmus* (see above; there spelled with only one pi) a settlement in the Milyas and between six and seven km north of Choma, may have been near the modern village of Mürsallar; Lycian interest in the region is evident already in the 4th cent. B.C. as is proven by a Lycian inscription mentioning the dynast Pericles of Limyra and two Lycian-type rock-cut tombs at Kizilca (Bean, *op.cit.* 156 [cf. now also K.A. Gay, T. Corsten, *AS* 56 (2006) 57/58]). – Κοδοπ(π)α is also attested in an inscription from Arykanda (see our lemma no. 1456), in which a woman has the ethnic of both Kodopa and Arykanda (equally a settlement of the Milyadeis, according to Pliny, *NH* 5.95). – Μ(ε)ικρόν Ὀρος is previously unattested; it may have been 'the late hellenistic stronghold of Gilevçi Kale at the north end of the Elmalı plain' which, given its situation on a hill, was well suited to guard Lycia's northern frontier, ed.pr. II 62–64. Caesar made sure that his decision was sanctioned by the senate and the people (Caesar's decree, ratification by the senate, *lex Julia*, mentioned in chronological order), although this was, strictly speaking, not necessary because of Caesar's powers, Ferrary, *BE*; cf. Schuler 75/76 II 68–69. τούτοις τῶν ὁρκωμοσίων ἐάν τι κτλ., ed.pr.; Schuler 75, argues that τούτοις τῶν ὁρκωμοσίων belongs to the following phrase, the dative replacing the usual πρός (cf. *I. Knidos* 33 B.L. 6) II 73–78. conclusion of the treaty through an oath and animal sacrifices by representatives of both parties, none of which is attested otherwise, ed.pr., who for the formula refers to *I. Knidos* 33 II 74–76. L. Billienus C. f. Vel. and L. Fabricius L. f. Men. Licinus were presumably senators holding priesthoods, thus *fetiales*, who usually seem to have been senators of second rank; only two members of the *gens* *Billiena* are known as praetors, in 107 and 105 B.C. (T.P. Wiseman, *New Men in the Roman Senate* [Oxford 1971] 217 nos. 66 and 69); the Fabricii are not attested as senators at all, but L. Fabricius Licinus may be identical to the Licinus who was promoted to the senate by Caesar (T.P. Wiseman, *CQ* 14 [1964] 132/133), ed.pr. II 76–77. ὁππότερ(ι) I?, Rousset II 76–79. the nomenclature of the Lycian representatives follows Roman practice with the addition of *viós* after their father's name; they were probably leading men in the Lycian League, the first one perhaps even the lyciarch of 46 B.C.; Naukrates, who accompanied the two other men in an unofficial capacity (*συνπαρήν*), is certainly identical to his namesake in Plutarch, *Brutus* 30.3–5, on whose initiative the Lycians resisted Brutus in 43 B.C., and may have played a leading part in the negotiations for the treaty, ed.pr., who also refers to a list of donations with a Ναυκράτης Ναυκράτου (*SEG* XLIV 1219 B.L. 28; ca. 150 B.C.); Schuler (78) suggests that they belong to the same family since the name is not frequent in Lycia; similarly, Ἀδεϊμαντός Ἀδεϊμάντου *viós* may be the father of his namesake in *TAM* II 550 L. 28 (early Imperial period).

1453. Vacat.

1454. Akalissos. Epitaph of Aneketos and his family, Imperial period. *TAM* II 896. S. Akat, *EA* 38 (2005) 54, points out that Παρθενόντι is the dative either of Παρθενώ or Παρθενούς (not Παρθενούς as in the index).

1455. Aperlai. Building inscription, 80 A.D. *JGR* III 690; *SEG* XLI 1339. Cf. our lemma no. 2059.

1456. **Arykanda. Epitaph of Ge, undated.** TAM II 794; *I.Arykanda* 147. On the basis of Rome's treaty with the Lycians (L. 59; our lemma no. 1452) and the *Stadiasmus provinciae Lyciae* (SEG LI 1832 B L. 37 [see now S.Şahin, M. Adak, *Stadiasmus Patarensis. Itinera Romana provinciae Lyciae* (Istanbul 2007) 39 L. 37], S. Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 221, restores in L. 6 Κοδοπηνη (ΚΟΛΟΠΗΝΗ, Κολοπηνη, ed.pr.).

1457. **Dereköy (between Kadyanda and Araxa). Regulation concerning the cult of Zeus, 138 A.D. or shortly thereafter.** SEG XLVII 1806. Referring to the place name Κιλλαρα in Rome's treaty with the Lycians (L. 57; our lemma no. 1452), S. Mitchell, in R. Pintaudi (ed.), *op.cit.* (our lemma no. 1452) 224, suggests restoring in fragment A L. 6 ἐν τῇ Κιλλαρεῖ[αν]ή[α] (no restoration in SEG [A L. -33]).

1458. **Kibyrtis. Estate management, markets, and social and religious life in the Imperial period.** Mainly on the basis of epigraphical sources, T. Corsten, in S. Mitchell, C. Katsari (edd.), *op.cit.* (our lemma no. 1999) 1-51, presents a case study of land management in Asia Minor. In the region to the north of the city of Kibyra and in its territory lay two estates, one owned by the family of the Claudii Polemones (2nd cent. A.D.), the other first by the consular L. Marcius Celer M. Calpurnius Longus (mid-2nd cent. A.D.) and later by the family of the Ummidii (2nd-3rd cent. A.D.). The first estate was situated near the city, and their owners lived on their estate and had a close connection to Kibyra. The owners of the latter, on the land of the Ὀρμελεῖς and centered around the ancient village of Ἀλασσοῦ, were absentee landlords. The Calpurnii had their land managed and administered by their own freedman, whereas the Ummidii used slaves for this. The estate was divided into three parts and worked by native peasants who were neither exploited nor oppressed, but were able to accumulate some wealth, which they used to make donations for social and religious purposes or even to rent one of the three parts of the estate. In an appendix (28-42), the following inscriptions are quoted in full: SEG XLVIII 1585-1587, 1605/1606, 1609; LIV 1399; BCH 2 (1878) 53-64 no. 1; 250-255 nos. 9/10; 16 (1892) 418 no. 42; JHS 8 (1887) 240-247 no. 23; Ramsay, CB I.1.288 no. 125; 289 and 310 no. 126; 309 no. 124; 312 no. 129; J.R.S. Sterrett, *An epigraphical journey in Asia Minor* (Papers of the American School of Classical Studies 2 [1888]) 50-52 no. 43; 65-79 nos. 52-55; 91/92 no. 59; 100-109 nos. 72-75; Merkelbach-Stauber, SGO IV 107 no. 18/04/01.

1459. **Kibyra. Honorary inscription, 2nd cent. A.D.** Two fragments of a block, found in the stadium of Kibyra. Ed.pr. T. Corsten, AST 22.1 (2005) 31 no. 3 (ph.; German translation).

4 Ὁ δῆμος ἀ[2-4] . . . ὡσεν καὶ ἐ[στεφάνωνσεν]
Τατὰν Ὀρέστου Πολέμωνος, [γυναικα]
δὲ Ὀρέστου Καλλικλέους ΤΟ[-----]
χρυσὴν στεφάνω καὶ εἰκόνι χρ[υσοῦ] ---

[4. In fine, or χ[αλκῆ]. Chaniotis.]

1460-1461. **Kibyra. Building inscriptions, shortly after 180/181 A.D.** Two blocks of an architrave, presumably from a gate, found in the 'lower agora' in Kibyra. Ed.pr. T. Corsten, AST 22.1 (2005) 29/30 nos. 1/2 (ph.); full publication now by id. in O. Tekin (ed.), *Ancient History, Numismatics and Epigraphy in the Mediterranean World. Studies in memory of Clemens E. Bosch and Sabahat Atılan and in honour of Nezahat Baydur* (Istanbul 2009) 91-98 (ph.).

1460: 29/30 no. 1 (German translation). [---] καὶ Πολυδεύκης, οἱ υἱοὶ [---]

Right part of *I.Kibyra* 21; combined text: [---]ς τὸ δεύτερον Κάστω[ρ] καὶ Πολυδεύκης, οἱ υἱοὶ [τοῦ Διὸς - - -]; this alludes to the myth of Kibyra's descent from Sparta, also evidenced in SEG XLVI 1709 (II), albeit in a different way (descent from an otherwise unknown heros Κλέανδρος); this myth must have been invented in order to be able to claim Greek descent with the aim of becoming a member of Hadrian's Panhellenion, ed.pr.

1461: 30 no. 2.

[---] ἐκ πάλαι ἀσύλης καὶ ΤΟΥΣ[---]
[---] ἔτ(ους) ζνρ' γραμματεούντος Δημο[---]

1. First attestation of Kibyra's asyilia, ed.pr. II 2. in fine δημο[φελῶς - - -]. ed.pr. in AST, corrected by id. in O. Tekin (ed.), *op.cit.*

1462. **Kibyra. Epitaph, Imperial period.** Left part of an architrave, found in the town of Gölhisar. Ed.pr. T. Corsten, AST 22.1 (2005) 31/2 no. 5 (ph.; German translation).

Κλ. Σαγάρης κατεσκεύασεν [e.g. τὸ μνημεῖον ἐαυτοῦ]
ζῶν καὶ τῇ γυναικὶ Στρατονεῖῃ [καὶ ----- τῷ τέ]-
κνῳ, ἐτέρῳ δὲ μηδενί· ἐὰν δὲ βιά[σῃται τις -----]
4 κειν τινα, δώσει τοῖς πατρωνάις ---

1. Σαγάρης = Σαγάριος, cf. Brixhe, *Essai* 49/50, ed.pr. II 4. the deceased was probably a freedman who assigned the fine for misuse of the tomb to his former masters who may have given him the plot, ed.pr., who refers to *I.Kyzikos* 248 and 407.

1463. **Limyra. Building inscription, 83/84 A.D.** IGR III 729; SEG XLI 1381. Cf. our lemma no. 2059.

1463 bis. Limyra. Dedication to Sarapis, Hellenistic period. Inscription on an altar (shape and material unspecified). Mentioned by K. Parlasca, in *Akten des II. internationalen Lykien-Symposiums* (see SEG XLIII 963) 252. Ed. pr. L. Bricault, *RICIS* (cf. our lemma no. 2071) 464 no. 306/0601 (French translation): Σαράπι Χοιρίνος ἰ καὶ ὁ θίασος τῶν ἱ Σαραπιαστῶν

[1. This seems to be the first attestation of the name Χοιρίνος, whereas its female counterpart Χοιρίνη occurs ten times at Athens (LGPN I s.v.) and twice in northern Asia Minor (I. Sinope 22; I. Parion 27); cf. Χοιρίνας in Sicily (SEG XXXIX 1020 A L. 12), Corsten.]

1464. Limyra. Inscriptions on a vessel, 450-400 B.C. In his report on the excavations at Limyra in 2002/2003, T. Marksteiner, *KST* 26.2 (2005) 172/173 (dr.), publishes a vessel with fragments of two inscriptions. Next to a helmeted woman's head on the shoulder: [- -] EMI (perhaps εἰμι or the ending of a name?); above a frieze of blossoms and palmettes on the rim of the shoulder: Μυρσίλ[- -]. The latter is clearly the first part of a personal name, most probably Μύρσιλος (other, Anatolian names can, however, not be excluded), but its function on the vessel remains uncertain, especially since artists' or dedicants' signatures are not known in Lycia in this period.

1465. Oinoanda. Philosophical inscription of Diogenes, 2nd cent. A.D. SEG LIV 1413. G. Petzl, *ZPE* 153 (2005) 102-107, discusses a fragment (NF 126-127) of Diogenes' Epicurean inscription in Oinoanda (ed. pr. M. F. Smith, AS 48 [1998] 125-170), which forms part of Diogenes' 'Physika' and deals with the Epicurean thesis that the world of mankind is independent of that of the gods. He suggests the following reconstruction for col. IV L. 2ff. and provides a new translation: διὰ ποίους οὖν οἱ ἄνθρωποι θεοὺς ἔσονται δίκαιοι (διὰ γὰρ τοὺς ἰ ὄντας οὐκ εἰσιν); ἢ διὰ ἰ τοὺς Πλάτωνος καὶ Σωκράτους ἐν Ἀ(ι)δου δικαστάς; τοῦτο γὰρ λοιπὸν, εἰ ἰ μὴ τι μέλλουσιν οἱ τῶν ἰ νόμων καταφρονοῦντες ἰ (οὐ πολὺ μᾶλλον); καταγελᾶν μύθων ('Wegen welcherart Götter werden nun die Menschen gerecht sein (denn wegen der existierenden sind sie es nicht)? Etwa wegen Platons und Sokrates' Richtern im Hades? Diese (Möglichkeit) nämlich (ist noch) übrig, wenn sich nicht diejenigen, die die Gesetze verachten, anschicken – (und dies) nicht viel eher? –, Mythen zu verspotten'). P. also discusses the wider socio-cultural contexts of this fragment, referring to *Milet* VI.2.734 and confession inscriptions from Lydia and Phrygia (Petzl, *Beichtinschriften*).

1466. Phaselis. List of victors in a musical context, 2nd/1st cent. B.C. Limestone block, found on the main street. The inscription is arranged in at least three columns; of the left one only a single letter is preserved. Edd. pr. M. Adak, N. Tüner Önen, S. Şahin, *Gephyra* 2 (2005) 5/6 no. 3 (ph.; German translation).

col. I	col. II	col. III
[- - - - -]	vac. ποιη[τ]αῖ	π[οιη]τ[α]ῖ

[- - - - -]	vac. διθυράμβων·	vac. σα[τύρων]·
[- - - - -]	Κάλλιπος Παντοκρατίδου	Δημόφιλος [- - - - -]
[- - - - -]Σ	4 Μαρωνίτης ἄσματος Ἰππῶ·	4 Περγ[αμηνός] [- - - - -]
[- - - - -]	ἐκίθαρόδει Δημήτριος	ΛΠ[- - - - -]
[- - - - -]	Μενίππου vac. Φωκαεύς	[- - - - -]

Dated by the letterforms, edd. pr. || there was in Phaselis apparently a panhellenic festival, whether in honor of a god or a Hellenistic ruler is not known; the victors whose names are preserved come from the Aegean area, edd. pr. || I. presumably victors in tragic contests, edd. pr. || II 4, he "(gewann) mit dem Lied „Hippus", edd. pr. || II 5-6. Demetrios is also attested in two inscriptions from Teos: LBW 93 L. 3; E. Pottier, A. M. Hauvette-Besnault, *BCH* 4 (1880) 176/177 no. 37 L. 3; cf. I. E. Stephanis, *Διονυσιακοὶ τεχνῖται* (Heraklion 1988) no. 636, edd. pr. [see now also B. LeGuen (cf. SEG LI 2279) 241/242 no. 46 C-D, Sverkos].

1467-1470. Phaselis. Honorary inscriptions, 2nd/3rd cent. A.D. Edd. pr. M. Adak, N. Tüner Önen, S. Şahin, *Gephyra* 2 (2005) 11-15 nos. 8-11 (ph.; German translation); dated by the letterforms.

1467: 12-14 no. 9. Honorary inscription for Opramoas, 146 A.D. Lower right fragment (limestone) of an upper block of the podium inscribed with TAM II 1203 and 1220 (cf. SEG XXXI 1301: combination of both texts, corroborated by the new fragment; clarified by a drawing), found at the entrance to the Hadrianic agora. We present the complete text, delineating the new fragment with a vertical stroke.

Ὀπραμόαν Ἀπολλωνίου	[Λυκί]αν πόλεσι π[ί]σ[α]ις,
δῖς τοῦ Καλλιάρχου Ῥοδία-	[χαρισ]άμενον [καὶ τ]ῇ ἡμε-
πολείτην καὶ Μυρέα κα[ῖ]	8 [τέρα] π[ό]λει εἰς [δια]νομήν
4 Φασηλείτην, πολ[ε]ι[τ]ε[υ]ο-	[καὶ θε]ωρίας * [μύ]ρια δισχεῖ-
[μ]ενον καὶ ἐν ταῖς κ[α]τά	[λί]α πεντακ[ό]σια

2-3. Ῥοδ[ι]α[ι]νοπολίτην, SEG || 8. διαν[ο]μάς. SEG || 10. [χεῖ]λις, D. Blackman in H. Schläger et al. (edd.), *Phaselis. Beiträge zur Topographie und Geschichte der Stadt und ihrer Häfen* (MDAI(I) Beiheft 24; Tübingen 1981) 159-163.

1468: 15 no. 11. Honorary inscription for Philokrates, ca. 150-250 A.D. Marble base with moulding, rescued from the sea.

[Φαση]λίτων ἡ πόλις	4 [μά]ρχου, καθὼς ὁ
[Φι]λοκράτην Ἀρχε-	[πα]τήρ αὐτοῦ Ἀρχε-
[πό]λεως τοῦ Τει-	[πο]λῆς διέθετο

2-4. The honorand and his family are known from a tomb in Olympos which they erected for their slave Ἐπικτήτος (TAM II 1068), edd.pr., who assume that they were inhabitants of this city and point to the fact that an ethnic is not mentioned in either text.

- 1469: 14-15 no. 10. **Honorary inscription for Aur. Pamphilos, ca. 200-250 A.D.** Marble base with moulding, rescued from the western harbor; on the top surface cuttings for a statue.

	Αὐρήλιον Πάνφιλον		καὶ τῆς [ἡμετέ]-
	Ἀπολλωνίου τοῦ		ρας πόλε[ως]
	Πίγρητος, τὸν ἀξι-	8	vac. ἡ βου[λή]
4	ολογώ[ατον Λυκί]-		καὶ ὁ δῆ[μος]
	άρχην, ἐξέργητην		

1-3. The honorand is known from TAM II 771 (Armeia), edd.pr.

- 1470: 11/12 no. 8. **Honorary inscription for [- - -] Rufus, procurator of Lycia-Pamphylia, 3rd cent. A.D.** Limestone statue base, rescued from the harbor; on the top surface cuttings for a statue.

	[- - -] οὐφον		[τῶν ἡ βου]λή καὶ ὁ
	[τὸν κράτ]ιστον		[δῆμος], τὸν εὐ-
	[ἐπίτρο]πον Λυ-	8	[εργέτ]ην ἐν πᾶ-
4	[κίας Παμ]φυλίας,		[σιν]
	[Φαση]λει-		

1. Rufus may be identical with the Rufus who had a vaulted building erected in Attaleia; Merkelbach-Stauber, *SGO* IV 131 no. 18/12/07, edd.pr.

1471. **Phaselis. Dedication to Paulina Augusta, ca. 121 A.D.(?).** Upper part of a limestone base with moulding, found next to Hadrian's Gate; on the top surface two dowel holes for a bronze statue. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 10/11 no. 7 (ph.; German translation). Παυλείνα Σεβαστῆς vac. τῇ

The statue represented Domitia Paulina, Hadrian's sister, who may have accompanied the emperor on his first journey, edd.pr., who refer to another statue in Attaleia (*JGR* III 773) II 2. in the center a square hole.

- 1472-1473. **Phaselis. Two statue bases for victors in the themis of Eukratidas, 3rd cent. A.D.** Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 6-8 nos. 4/5 (ph.; German translation); dated by the letterforms. Both texts, as also our lemma no. 1474, are for citizens of Phaselis from which edd.pr. infer that the contest was local.

- 1472: 6/7 no. 4. **Limestone block, found re-used in the thermal baths.**

	[τὸν δεῖνα τοῦ δεῖνος]		[ἦν κατέλι]πεν ὁ πάππος
	[τοῦ Εὐκρατίδου],		[αὐτοῦ Εὐκ]ρατίδας Ἀ[κρί]του
	[Φασηλίτην, νεικήσαντα]		[τοῦ Ἀκρίτου], Φασηλείτης,
4	[ἀνδρῶν πάλην θέμιδος]	8	[ἄπτατον], ἀμεσολάβητον

5-7. For contests founded by individuals, edd.pr. refer to TAM II 1206 and 1207, the last of which mentions the agon in this text II 8. cf. *I.Pisid.Cen.* 127 and *I.Perge* 315, edd.pr.

- 1473: 8 no. 5. **Limestone statue base, rescued from the sea.**

	[- - - -] συνστεφ[θεις]	4	[δος τῇ]ν ἀνδρῶν ἀλ[λην].
	[νεικήσ]ας, καθὼς τὸ π[λῆ]-		[ἦν κατέ]λιπεν Εὐκρατί[δας]
	[θος ἐπ]εβοήσατο, θέ[μι]-		[Ἀκ]ρίτου β', Φασηλί[της]

1. The fight ended in a draw, edd.pr. II 2-3. the decision was reached by the spectators, not the referees, edd.pr., who for ἐπιβοάσαι refer to *SEG* XXVII 938 (Tlos) and *C.P.Jones, PAPHS* 143 (1999) 597.

1474. **Phaselis. Statue base of Kougas, 3rd cent. A.D.** Limestone base with moulding, found re-used in the quay wall of the southern harbor. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 9/10 no. 6 (ph.; German translation).

	[Αὐρ.] Κούγας Ὀνιάλλεος		[ἦν κατέλιπεν] ἡ ἀξιολο-
	[τοῦ κα]ῖ Πονεσέλμου Κολα-	8	[γωνάτη γυν]ῆ Αὐρ. vac.
	[λήμε]ος, Φασηλείτης,		[Ἀφφία Κολαλή]μος δις Ἐμ-
4	[νε]ικήσας ἐνδόξως ἀν-		[βρόμου δις Φασ]ηλείτης,
	[δρῶν πάλην τ]ὸν ἀγῶ-		[λαβὼν ἄθλον τοῦ]ς ἀνδρι-
	[να Παλλαδεῖον] θέμιδος,	12	[ἀντας]

Dated by the letterforms; restorations based on TAM II 1206/1207, edd.pr. II 1. Aur. Kougas is mentioned in TAM II 1207 as victor in the themis of Eukratidas (for this agon cf. our lemmata nos. 1472/1473), edd.pr. II 6. the name of the agon is derived from Pallas Athena; Athena Polias was the main goddess of Phaselis, edd.pr. (Παλλὰδεῖον, edd.pr., but the term belongs to ἀγῶνα (cf. TAM II 1206), Corsten).

1475. **Phaselis. Donation of a mosaic floor, 3rd cent. A.D.(?).** Mosaic on the floor of the palaestra in the thermal baths; inscription surrounded by geometric motifs. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 15/16 no. 12 (ph.; German translation).

	[ὁ δεῖνα τοῦ]	[ραν]όμοι τ[ῆ]
	[...]δυμα[...]	[πατ]ρίδι τῆν
	[κ]αὶ Ζώσι[μος]	vac. ψηφοθε-
4	[Ιά]σνος ἀ[γο]-	8 vacat σίαν vacat

2. Possible names are Διδύμαρχος, Διδυμῆς, Διδυμαῖος, Διδύμανδρος, Διδυμάνθης, edd.pr. [for Διδυμαχῆς (LGPN I s.v.), Sverkos] || 7-8. for ψηφοθεσία, ψηφοθεῖω and ψηφοθέτης cf. *I.Smyrna* 733, edd.pr. [and SEG L 1315, Corsten].

1476. Phaselis. Dedication to Helios, 4th cent. B.C. Dark limestone block, found in the palaestra of the thermal baths. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 3/4 no. 1 (ph.; German translation).

Σωτᾶς Ἐλλοκράτεος Ἀλίωι | καὶ τοῖς ἄλλοις θεοῖς πᾶσι | vac. ἱερητεύσας Ἀλίου vac.

Dated by the letterforms, edd.pr., who refer to TAM II 1185 with almost identical lettering || 1 and 3. the god's name is in Doric, the verb in L. 3, however, in Ionic, edd.pr.; since Helios was the ancestor of the Rhodians and Phaselis was a Rhodian foundation, the god must have been one of the main deities of Phaselis as well, edd.pr. || 1. the name Ἐλλοκράτης is not otherwise attested, but may correspond to Ἐλλανοκράτης, edd.pr., who refer to LGPN IIIA for many examples from Central Greece; names starting with Ἐλλα- were apparently fashionable in the border region of Lycia and Pamphylia during the 5th and 4th cent. B.C., cf. Ἐλλάφιλος in SEG XLVIII 1561, who was a Lycian, whereas Heliostrates was most probably a Greek [but see C.Brixhe, *BE* (2007) no. 474: no relation with Ἐλλανοκράτης; names in Ἐλλα/Ἐλλο- were popular in Cyprus and Pamphylia].

1477. Phaselis. Dedication to Apollo Iatros, 4th cent. B.C. Small limestone altar, found on the settlement hill in the ruins of a Byzantine house south of the temple of Zeus Boulaioi. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 4/5 no. 2 (ph.; German translation). Letters almost stoichedon.

[...]γένης,	4	παῖδες Κόπριος,
[Κλ]εόμβροτος,		Ἀπόλλωνι Ἰατρῶι
Κλέανδρος,		

Dated by the letterforms, edd.pr. || 1. e.g., Διογένης, Ἐπιγένης, Θεογένης, edd.pr. || 4. Κόπρις is rare, cf. SEG II 73 [not 721] (Sparta) and IG XII.9.157 (Euboea), edd.pr. [a few more examples in LGPN I and IIIA, Corsten; cf. also SEG XXXIV 685 and XLVI 2319, Sverkos] || 5. Apollo Iatros is known from Ionian regions, cf. SEG XXXIX 1851, edd.pr.

1478-1480. Phaselis. Epitaphs, late Classical-Hellenistic period. Edd.pr. M.Adak, N.Tüner Önen, S.Şahin, *Gephyra* 2 (2005) 16-18 nos. 13-15 (ph.; German translation); dated by the letterforms. The names have Doric forms.

1478: 16/17 no. 13. Epitaph of [- -]ares, late Classical-early Hellenistic period. White marble stele with tenon, found in the excavations, now in the Antalya Museum.

[...]άρεος τοῦ | [Δ]αμοκράτεος

1. possible names are Παντάρης, Ἐπιχάρης, Εὐχάρης, Θεοχάρης, edd.pr.

1479: 17 no. 14. Epitaph of Menedamos, late Hellenistic period. Limestone stele with moulding, found in the northern settlement close to the Hellenistic fortification.

[Μ]ενέδαμος | [Τ]ιμακλείδα

1480: 17/18 no. 15. Epitaph of Epikratidas, 2nd/1st cent. B.C. Limestone stele with tenon, kept in the Antalya Museum.

vv Ἐπικρατίδας v | Ἀναξικ[ρ]άτεως | vac. Ῥόδιος vac.

2. For genitives in -εως cf. K.A.Garbrah, *A Grammar of the Ionic Inscriptions from Erythrae. Phonology and Morphology* (Meisenheim am Glan 1978) 93, edd.pr. [normal Dorian form, Chaniotis].

1481-1491. Phellos. Various inscriptions. C.Schuler, *MDAI(I)* 55 (2005) 250-269 nos. 1-11 (translations), (re)publishes the following inscriptions found or re-discovered during the exploration of the ruins of ancient Phellos. One text (our lemma no. 1491) was found in Ortaköy. For other texts from (the territory of) Phellos see SEG LIII 1696-1703 and C.Schuler in F.Kolb (ed.), *Lykische Studien 7: Die Chora von Kyaneai* (Tübinger Althistorische Studien Band 2; Bonn 2006) 151-165.

1481: 251-254 no. 1 (ph.; dr.). Dedication of the theater, Hellenistic period (2nd cent. B.C.?). Large limestone block found east of the agora; originally the block may have been built into the southern corner of the cavea.

Ἀντίδωρ[ος] | Ἀλεξάνδρ[ο]υ | τὸ θέατρον | Διονύσωι || καὶ τῶι δήμῳ

No apices; xi: three horizontal strokes; smaller omega || for dedications of (part of) a theater to Dionysos and the demos ed.pr. refers to *I.Iasos* 249 and *I.Pergamon* 236; ed.pr. lists various inscriptions recording the financing of building-operations in theaters, either by private persons or through an ἐπίδοσις.

- 1482: 254-257 no. 2 (ph.). **Honorary inscription for Lucius Cornelius [...]** Dionysios, 2nd/3rd cent. A.D. Circular limestone base with upper moulding; on top cuttings for a statue; found near a large cistern west of the 'Stadtberg'.

Λο[ύ]κιον Κορνήλιον
 Λ[...]ιον Διον[ύ]σιον
 Νεικ[ιοφρ]ῶντος [Φε]λλεΐτην
 4 καὶ Πα[τ]αρέα, τ[ὸν] ἀξιολογώτα-
 τον ἀρχ[ι]ψύ[λ]ακα τοῦ λαμπρο-
 τάτου Λ[υκί]αν ἔθνους
 8 Φελλειτῶν ἡ πόλις ν τὸν
 ἐν πᾶσιν προστάτην καὶ εὐερ-
 [γ]έτην ν βουλῆς καὶ δήμου
 vacat κρίσει vacat

2. Traces of letters fit a reading Ἀν[τ]ιφ[ε]λλ[ε]ΐων, ed.pr., who adds that a combination of the two gentilia Cornelius and Aurelius is very rare; Dionysios' ancestors may have been enfranchised under Cn. Arrius Cornelius Proculus (governor of Lycia/Pamphylia ca. 138-140 A.D.) or Q. Cornelius Priscus (governor of Lycia under Tiberius), ed.pr. || 3, for reasons of space ed.pr. prefers Neikophon to Neikophon || 5-6, archiphylakes advanced the money owed to the fiscus and subsequently recovered it from the cities (see *OGIS* 565 (*IGR* III 488)); they belonged to the top of the provincial elite, ed.pr. || 9-10. cf. *SEG* XLIX 1912, *TAM* II 188-190, 311, 427, 672, and our lemma no. 1483, ed.pr.

- 1483: 257-260 no. 3 (ph.). **Honorary inscription for Aurelius Straton, after 212 A.D.** Large rectangular limestone statue-base with upper and lower moulding; found in front of the stoa; cuttings for statues on both the lower and upper side; obviously the base has been turned around for reuse; the original statue was not accompanied by an inscription.

Αὐρ[ήλιον] Στράτωνα Μανυσώλου
 τοῦ Στράτωνος Φελλεΐτην
 καὶ Ἀντιφελλείτην, νεανί-
 4 αν εὐγενῆ καὶ σώφρονα
 καὶ φιλόπατριν, ζήσαντα
 ἔτη πέντε καὶ εἴκοσιν,
 8 Αὐρ[ήλιος] Μάυσωλος Στράτω-
 νος Φελλεΐτης καὶ Ἀν-
 τιφελλείτης, ἀμφοτέ-
 ρων τῶν πόλεων βου-
 λευτῆς καὶ διὰ πάσης ἀρχῆς
 12 ἐληλυθώς, τελέσας καὶ
 ἱερωσύνην Τιβερίου Καί-
 σαρος Λυκίων τοῦ κοι-
 νοῦ, τὸν γλυκύτατον

- 16 υἱὸν φιλοστοργίας καὶ
 μνήμης ἔνεκεν θεοῖς,
 βου[λ]ῆς καὶ (δ)ήμου κρίσει ☞

Various ligatures || 3-6. ed.pr. refers to *TAM* II 742 (νεανίαν εὐγενῆ καὶ φιλόπατριν) and 672 (παῖς καλὸς καὶ εὐγενής); the honorand died at 25, without having held any offices; possibly 25 was the minimum age for the holding of municipal offices, ed.pr. || 9-15. ed.pr. points out that many Lycians were citizens of, held offices and owned land in more than one city; διὰ πάσης ἀρχῆς ἐληλυθώς; cf. the word παντάρῳ in *TAM* II 349, 382, 1204, ed.pr. [but see our lemma no. 2124]; for the cult of Tiberius ed.pr. refers to *IGR* III 474 (*SEG* XXXVIII 1450; 3rd cent. A.D.; Balboura); Tiberius may have benefited Lycia substantially, e.g. by rejecting the reduction of Lycia to the status of *provincia* and fostering the region's autonomy, ed.pr., who refers to Baland, *Fouilles de Xanthos* VII no. 47 [cf. *SEG* XXXI 1316]; honorary inscription for Q. Cornelius Priscus, πρεσβευ-
 τῆς Τιβερίου Καίσαρος Θεοῦ Σεβαστοῦ || 18. ΒΟΥΔΗΚΑΙΑΗΜΟΥ; delta and lambda may have been corrected by paint, ed.pr.

- 1484: 260-262 no. 4 (ph.). **Honorary inscriptions for the married couple Arsinoe and Menekles, ca. 1st cent. B.C.** *IGR* III 867 (only text A). Rediscovered by S., between the so-called Heroon 2 and the theater: sarcophagus on a podium; on three sides of the sarcophagus an uninscribed tabula; on one side of the podium an inscription in two columns (A, B); no traces of cuttings for statues above the texts; possibly the inscriptions were engraved later on the otherwise rather weathered podium.

A: Ἀρσινόη Ἀριστοδήμου ἀστή | Μενεκλῆν ν Μενεκλέους τοῦ | Σκύμνου
 Πομαλίτην | τὸν ἐναυτῆς ἄνδρα | γενόμενον ἱερέα Ῥώμης | πρὸ πόνλεως θεοῖς

B: Μενεκλῆς Μενεκλέους | τοῦ Σκύμνου Πομαλίτης | Ἀρσινόην
 Ἀριστοδήμου ἀστήν || τὴν ἐαυτοῦ | γυναῖκα νιν θεοῖς

A 3. Νομαδίτην, *IGR*; corrected by S. on the basis of a squeeze and autopsy of the stone || B 2 (and A 3). Πομαλίτης; probably a demos on Phellos' territory || B 4 (and A 1). ἀστή: reference to an urban phyle: see *I.Arykanda* 54 (ἀστικοί as members of a phyle) and more generally *SEG* XLIX 1912 app.cr. for the relation between φυλαὶ and δήμοι in Lycia, ed.pr.

- 1485: 262/263 no. 5 (ph.). **Epitaph of Demanthis, 2nd/1st cent. B.C.** Remains of a free-standing heroon; only the façade completely preserved and divided by a horizontal central beam into two cassettes; on top of the ground beam of the right cassette a hole into which a stele could have been fixed; inscription on the front of the ground beam; on the stele presumably a painted or sculpted representation; the late-classical heroon was reused in the Hellenistic period.

Πτολεμαῖος | Δημανθίδι | τὴν στήλην

- 1486: 263/264 no. 6. **Epitaph of Menekles alias Hoplon, ca. 2nd cent. A.D.** Sarcophagus on a hyposorion near the large cistern in the northeastern part of the city; on one side a tabula ansata with inscription.

Τὸ μνημεῖον κατεσκεύ[ε]σεν ἢ Μενεκλῆς ὁ καὶ Ὁπλων Ἑρμοκράτου ἢ
[Φ]ελλεῖτης ἐα[υ]τῷ καὶ τῇ γυναικὶ αὐτοῦ ἢ - LL 4-7 illegible - ἢ [- - -] ἐα[υ]τῷ δὲ
[τις ἐνκη]δ[ε]ύ[σ]η, ἀποτεῖσαι Φε[λλε]ϊτῶν τ[ῇ] ν[ύ]χτι [- -] ἢ - vacat - ?

- 1487: 264/265 no. 7. **Epitaph of Agathon and relatives, ca. 2nd cent. A.D.** Sarcophagus on a hyposorion and podium; on one side tabula ansata with inscription.

Τὸ μνημεῖον Ἀγάθω-
νος β' Φελλεῖτου καὶ
ν Ἀντιφελλείτου, εἰς ὃ
4 κηδε[υ]θήσεται [...] ΛΧ.
[ἡ] γυνὴ αὐτοῦ [κ]αὶ Δειο[κ]λ[ῆ]ς
[κ]αὶ Εὐδο[- - καὶ? - -]
καὶ τ[ῆ]ς γυν[ὸς] αὐτῆς καὶ τ[ῶ]ν
8 τέκνων· ἄλλω δὲ μηδε[ν]ί
ἐξέστω ἐνκηδεύσαι [τινα]
ἢ ὀφείλτω Φελλεῖτων
τῷ δῆμῳ [...] ὅν ὃ ἐλέγ-
12 [ξας λ]ήμ[ν]εται τὸ τρίτον ἢ ἡμισυ
- - vacat - - ?

1. Ligature NH // 4 in fine. probably -μαχ[η]. ed.pr. // 6. Εὐδο[ξος] or Εὐδο[κίμος], ed.pr.

- 1488: 265/266 no. 8 (ph.). **Epitaph of the slave Eutyche and relatives, ca. 2nd cent. A.D.** Funerary chamber in a rock ('Felswand'); on a large block in the façade a tabula ansata with inscription.

Εὐτύχης δοῦλος
Καλλιστράτου
δὲς Μυρέος (!) ν κατε-
4 σκεύασεν τὸ μ[ν]η-
μεῖον ἐαυτῷ καὶ
γυναικὶ καὶ τέ-
κνοις καὶ τοῖς ν ἐ-
8 νξ αὐννντων·
ἐὰν δὲ νν τ[ῆ]ς παρὰ ταῦτα
ποιήσῃ, ἀμαρτωλὸς ἔστω θεοῖς καταχθ-
ονννίους vacat

For slaves as owners of tombs ed.pr. refers to TAM II 338, 967, 1005, 1019, 1026, 1032, 1044, 1062, 1150 and 1156; Eutyche may have been the *oikonomos* or *pragmateutes* of estates of Kallistratos, citizen of Myra, in Phellos' territory, ed.pr.

- 1489: 266/267 no. 9 (ph.). **Epitaph of Philon and relatives, late 2nd/3rd cent. A.D.** Sarcophagus; inscription on a smoothed field.

[Τὸ μν]ημεῖον κατεσκεύασεν Φίλων δις
Φελλεῖτης, εἰς ὃ ἐνκεκήδεται αὐτός,
ἐνκηδευθήσεται δὲ καὶ ἡ γυνὴ αὐτοῦ
4 Αὐρηλία Ἀρσασίς Βρασίδου καὶ τὰ τέκνα αὐτῶν
καὶ αἱ τούτων γυναῖκες καὶ τὰ ἐξ αὐτῶν τέ-
κνα· ἄλλω δὲ οὐδενὶ ἐξέσται ἀνεψῆσαι
vacat ἢ ἐνκηδεύσαι τινα vacat

- 1490: 267-269 no. 10. **Epitaph of Nikanor and relatives, ca. 2nd cent. A.D.** Sarcophagus found in one of the necropoleis of the city; inscription in a tabula ansata.

Τὸν τάφον κατεσκεύασεν
Νεικάνωρ Σθενέλου Φελλεῖτης[ς]
ἐαυτῷ καὶ τῇ γυναικὶ αὐτοῦ
4 Ἀρσασί Σαρπηδόνο, θέσει
Ἀπολλωνίου, Φελλεῖτιδι, καὶ
τέκνοις καὶ τοῖς τούτων
τέκνοις [κ]αὶ [τούτων τέ-
8 κνοις κ[αὶ]] οἷς ΣΥΝΧΩΡΟΥΝ
ΤΟΣ καὶ τῇ πιάτρᾳ Ἀρσασί[ς] Ε[ς] [- 7-8 -]
[- -]· ἐὰν δὲ τις ἕτερος
[ἐν]κηδεύ[σ]ῃ τινὰ ἢ συνχωρ[ῇ]-
12 [σ]ῃ ἐντὸς τοῦ κάτω ση[κ]οῦ?,
δώσει τῷ Φε[λλε]ϊτῶν δῆ[μ]ῳ - - -]
Συντύχ[η] - - καὶ - - ο-]
[δ]ότω ἐξέ[στω] ἐνκηδευ[θ]ῆναι
16 (traces of three or four illegible lines)

8-9. The syntax is obscure; something like οἷς ἂν ἐγὼ συνχωροῦμαι or οἷς ἐμοῦ συνχωροῦντος ἐξέσται was probably meant, ed.pr. // 9. πιάτρα: 'daughter-in-law', ed.pr., who refers, inter alia, to TAM II 847, 848 and 870 [see also SEG LIV 1454, Pleket].

- 1491: 269 no. 11. **Epitaph of Stratonides and relatives, ca. 1st cent. A.D.** Sarcophagus found in Ortaköy; on the corners pillars; on the narrow sides representations of a

round shield with six-petalled flowers; inscription in a tabula ansata on one of the long sides.

v v T[?]ν τάφον κατεσ[κε]υ[σ]άσατο Στ[ρα]τ[?]ν τ[?]νιδης [- - - -] | ἐα[ν]τ[?] κα[?]ι
-J]ENTH.N[- - - -] | τ[?]ν γυναικ[?] α[?]τ[?]οῦ [- - - -] | [- - - -] | [- - - -] Ερμ[?]π[?]ας [- - - -]
- 1 traces of five further lines

1492. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. TAM II 905; SEG L 355. H.Engelmann, *ZPE* 152 (2005) 121-124, re-examines the inscription and argues that Opramoas had just been elected to the office of ἀρχιφύλαξ when the first decree was passed by the assembly of the Lycian League. E. thus suggests restoring τὸν εἰσιόντα in L. 13 of the following part of the inscription (II F, LL. 9-17):

Λυκί[?]ων τὸ κοινὸν ἐτεί-
μῃσεν [ταῖς πρώταις τε]μ[?]αῖς, εἰκόνι χαλκῇ καὶ
12 εἰκόνι [γραπτῇ ἐπιχρῶ]σθ[?] Ὀπραμόαν Απολ-
λω[?]νίου δις τοῦ Καλλ[?]ιάδου Ῥοδιαπολεί-
[την, τὸν εἰσιόντα ἀρχ]ιφύλακα Λυκίων, ἄν-
[δρα φιλότειμον καὶ μ]εγαλόφρονα, ἐν μὲν
[τῇ πατρίδι πρῶτον, ἐν δὲ τῷ] ἔθνει ἐκ τῶν
16 [πρωτευνόντων, τελέσαντα τ]ῇν ἀρ[?]χ[?]ην σε-
[μνῶς ---

13. [την, τὸν γενόμενον ἀρχ]ιφύλακα, TAM; [την, τὸν ἄξιον ἀρχ]ιφύλακα, C.Kokkinia, *Die Opramoas Inschrift von Rhodiapolis* (Bonn 2000).

E. furthermore argues that the second decree (III D 12-III G 16) passed one year later refers to the time when Opramoas had successfully fulfilled his tasks as ἀρχιφύλαξ. E. reconstructs the term of office for the ἀρχιφύλαξ (123) and explains the phrase ὁ προεξίων ἀρχιφύλαξ Λυκίων (III E 2; III G 14-5) by pointing to the different terms of office for the ἀρχιφύλαξ and the assembly of the Lycian League: 'während die übrigen Mitglieder der Zentralregierung bis zum Jahresende in ihrem Amte verblieben, übergab der Archiphylax sein Amt bereits bei der Herbsttagung des Bundes an seinen neugewählten Nachfolger' (124). E. also gives a characterization of the tasks and duties of the ἀρχιφύλαξ (124).

In his study of the term κοινὴ ἐκκλησία in Diodorus, J.Rzepka, *Tyche* 20 (2005) 133/134, speculates that the formula κοινὴ τοῦ Λυκίων ἔθνους ἀρχαιρεσιακὴ ἐκκλησία may either have been influenced by literary models or that 'the representative assembly [in the period of Opramoas] developed from the much older [i.e. Hellenistic] primary assembly of the Lycians'.

1493. Sidyma. Decree, 2nd cent. A.D. TAM II 175. H.Engelmann, *ZPE* 154 (2005) 181/182, rejects the idea of a double dating of the decree after both the archiereus and the

lykiarch (cf. LL. 9-10: ἐπὶ ἀρχιερέος τῶν Σεβαστῶν Διογένο[?]ς γ' τοῦ Μητροδώρου; LL. 12-13: ἐκομίσθη ἐπὶ τοῦ αὐτοῦ λυκιάρχου), arguing that ἐπὶ has no temporal meaning but must be understood as 'in the presence of someone'. He suggests the following translation of LL. 12-13: '(die Antwort) wurde überbracht in der Gegenwart desselben Lykiarchen' (182).

Id., *ZPE* 158 (2006) 183-185, publishes an inscription for M. Αὐρ. Διονύσιος, ἀρχιερεὺς τῶν Σεβαστῶν καὶ γραμματεὺς τῶν Λυκίων τοῦ κοινοῦ (republished by S.Şahin, *Gephyra* 3 (2007 [2007]) 37/38 no. 5), and infers from the fact that he is thanked for his generosity during his tenure as lykiarch (ἐπὶ τῇ πρὸς τὴν λυκιαρχίαν φιλοτιμίᾳ) that the latter title encompassed both the office of archiereus and of secretary. The lykiarchy was thus not an office and it was not identical with the office of archiereus, but it was used as a title for those who held simultaneously the two highest offices of the Lycian koinon.

S.Şahin, *Gephyra* 3 (2006) [2007] 29/30 rejects this explanation and argues that the lykiarchy usually began with the tenure as secretary and continued with that of archiereus by the same person in the following year, although a simultaneous holding of both offices is also attested.

Cf. now M.Zimmermann, in C.Schuler (ed.), *Griechische Epigraphik in Lykien. Eine Zwischenbilanz* (Vienna 2007) 113/114, who subscribes to the view that λυκιάρχης was a title granted to the archiereis after the end of their tenure, but also often used to designate the latter.

1494. Trebenna. Inscriptions. F.Onur, in N.Çevik, B.Varkivanc, E.Akyürek (edd.), *Trebenna. Tarihi, Arkeolojisi ve Doğası - Its History, Archaeology and Natural Environment* (Adalya. Supplementary Series 1; Antalya 2005) 16-18, republishes 18 inscriptions (Turkish translations): no. 1: *IGR* III 767; nos. 1-6: K.G.von Lanckoronski, *Städte Pamphylens und Pisidiens* II (Vienna 1892) 223-224 nos. 183-186; nos. 3/4 and 7-18: R.Paribeni, P.Romanelli, *MonAL* 23 (1914) 207-224 nos. 149-162. Photos are given for nos. 1 (fig. 66) and 3 (fig. 65). In addition, there are four photographs of unpublished texts that will be published in a second volume on Trebenna (our lemmata nos. 1495-1498 [a fifth one (fig. 63) is too badly preserved to be read from the photograph]).

1495. Trebenna. Statue of Hadrian, 129-138 A.D. Statue base, from the southeast corner of the acropolis and found in the city center; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 37 (Turkish) and 180 (English). No text, we read from the photograph.

Αὐτοκράτορα Καίσα[ρα]	τὸν πατέρα πατρίδος
θεοῦ Τραϊανοῦ Παρ[θι]-	Τροκόνδα[ς] Μόλεο[υς]
κοῦ υἱόν, θεοῦ Νέρο[υα]	8 Τιμαίου Ἡρακλείδου
4 νιάνων, Τραϊανὸν Ἀδ[ρι]-	ἱερασάμενος τῶν Σ[ε]-
ανὸν Ολύμπιον Σεβα[σ]-	vacat βασιτῶν vacat

Dated on the basis of the epithet Olympios for Hadrian, which he assumed in 129 A.D., Ç. et al. [7. cf. Μόλης Τροκόνδου in our lemma no. 1498, Corsten].

1496. Trebenna. Epitaph of Aur. Dionysophanes and Calpournia Chresime, Imperial period. Sarcophagus in the Dereözü Necropolis, mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 72 (Turkish; not mentioned in the English summary on 189). No text, we read from the photograph (fig. 151).

Αὐρ. Διονυσιοφάνης Παρμενί- δου ἑαυτῷ καὶ τῇ γυναικὶ μου	4	καλπουρνία Χρησίμη τὴν θήκην vacat τοῦ σώματος vacat
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1497. Trebenna. Epitaph of C. Valerius Sulpicius, Imperial period. Fragment of an ostotheke in the Dereözü Necropolis with the representation of a woman and a (slightly smaller) man standing on a base, on which the inscription is engraved; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 74 (Turkish, partial translation) and 191 (English, partial translation). No text, we read from the photograph (fig. 169).

Ὀστοθήκη Γα[ί]λου Οὐαλερί(ο)ν Σουλπικίου (οὐ)ετρανοῦ

[2. The omikron seems to have been forgotten by the stonemason || 3. presumably haplography, Corsten.]

1498. Trebenna. Epitaph of Moles, Imperial period. Conical lid with square base from a rock-cut ostotheke in the Elmin Necropolis, carelessly scratched inscription; mentioned in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) 78 (Turkish) and 193 (English). No text, we read from the photograph (fig. 180).

Μόλης [Τ]ροκόν- δου Δ .	4	κατεσ- κεύασ[ε/α] τὴν ὀστοθήκην ἑαυτοῖς 8 καὶ τοῖς ἰδίοις
Γ . . .		

[1-3. cf. Τροκόνδας Μόλους in our lemma no. 1495 || 3-4. Several illegible letters, perhaps a second person, given the plural in L. 7, Corsten.]

1499. Trebenna. Epitaph of M. Aur. Torquatus, (late?) 3rd cent. A.D. SEG LI 1837; cf. LIV 1463. The heroön to which the inscription belonged is illustrated in N.Çevik, B.Varkivanc, S.Bulut, I.Kızıgüt, *AW* 35 (2004) 47 fig. 10 (cf. *An. Ép.* (2005) [2008] no. 1533 b), and in N.Çevik et al. (edd.), *Trebenna* (our lemma no. 1494) figs. 94-102 (inscription [illegible] in fig. 99) with description on 56-58 (Turkish) and 186 (brief English summary).

1500. Xanthos. The 'Inscribed Pillar', late 5th/early 4th cent. B.C. TAM I 44 (CEG 177); cf. SEG XXXVII 1231; XLV 1827. M.Domingo Gyax, W.Tietz, *AS* 55 (2005) 89-98, repu-

blish the Greek epigram (*TAM* I 44 c LL. 20-31; English translation of LL. 20-27) and attempt to understand the history of the monument. They conclude that several men must have been responsible for its erection since in the epigram it is Γέργις, son of Ἀρπαγός and father of Ἀρβίνας, whereas the Lycian A inscription (*TAM* I 44 a LL. 1-3 and 30/31) mentions someone else whose name is not completely preserved, but cannot be restored to Gergis. They argue that the pillar was erected by Gergis, who is mentioned in the Greek epigram, with the contents of which the reliefs on the tomb chamber correspond; the Lycian A inscription was added later by a man presumably called Merehi (perhaps a younger brother of Gergis), who held an important position during the rule of Arbinas.

1501. Xanthos. Joint decree of the Xanthians and the perioikoi concerning the foundation of a cult for Βασιλεὺς Καόνιος, 337 B.C. SEG XXVII 942; XLVIII 1741*; cf. LIII 1717. I.Benda-Weber, *Lykier und Karer. Zwei autochthone Ethnien Kleinasien zwischen Orient und Okzident* (AMS 56; Bonn 2005) 349, infers, after a personal communication by H. Eichner, from the error ΕΣΤΩ for ΕΣΤΩ (ἔστω) in L. 33 that the mason must have been a Lycian, who did not know Greek, since a Greek would not have committed such an error [however, such errors do occur in inscriptions written by Greeks or those who knew the language, Corsten].

E.Raimond (see our lemma no. 1119) suggests seeing in Ἀρκεστίας (LL. 7/8, 16, and 23) a god of a Carian city or a village with the name 'Arggazuma' (which is also his name in the Lycian version of the inscription) and the 'paredros' of Βασιλεὺς Καόνιος.

1502. Xanthos. Honorary inscription for the Xanthian Ptolemaios, early 1st cent. B.C. Cylindrical statue base built into the wall of the Byzantine church in the Roman agora. Edd.pr. P.Baker, G.Thériault, *REG* 118 (2005) 351-366 (ph.; French translation), with copious line-by-line commentary, with special reference to the family of the honorand (stemma on 359, which we do not summarize) and the historical context. Text and French translation in *An.Ép.* (2005) [2008] no. 1511; cf. a brief mention of the text in *SEG* LII 1456 bis no. F.

	ν ν ν	Πτολεμαῖον Ἀπολλοδότου Σαρπηδόριον Αἴχμων Ἀπολλοδότου τὸν ἑαυτοῦ ἀδελφόν καὶ Οἰάλα? Πτολεμαίου τὸν ἑαυτοῦ υἱὸν καὶ
4		Πασεμη Πτολεμαίου τὸν ἑαυτοῦ πατέρα καὶ
		Λεωνίδης καὶ Πτολεμαῖος καὶ Τληπόλεμος
		οἱ Αἴχμωνος τὸν ἑαυτῶν θεῖον καὶ Ἀρσινόη Αἴχμωνος
8		κατὰ δὲ θυγατροποιῶν Ἀλκίμου τὸν ἑαυτοῦ ἄνδρα
		καὶ Τληπόλεμος καὶ Κεννατουδα[ς?] οἱ Τληπόλεμου
		καὶ Τληπόλεμος Πτολεμαίου τὸν ἑαυτῶν ν ν ν
		ἀδελφιδοῦν κ[αὶ] Σ[τασίθεμις καὶ Λεωνίδης καὶ Κα
		οἱ Λεωνίδου τὸν ἑαυτοῦ ἀδελφιδοῦν καὶ ἐπίτροπον
12		καὶ Ερπιδάσα Ε[ὐέλθ?]οντος τὸν ἑαυτοῦ πατρώϊον
	vacat	ἱπαρχήσαντα Λυκίων vacat

	vacat	ἐκ πάν[των] καὶ πρεσβεύσαντα	vacat
	vacat	πρὸς [τῇ]ν σύνκλητον	vacat
16	vacat	τὴν Ῥ[ωμ]αίων παρὰ τοῦ κοινοῦ	vacat

1. Σαρπηδόσιον: demoticum, edd.pr., with references to other Xanthian inscriptions; an ineditum from Xanthos (cf. SEG LIV 1464 (17)) records members τοῦ δήμου Ὑοβατείου and shows that the interpretation of the Σαρπηδόσιον, Ὑοβατείον and Ἀστικοί as members of Xanthian tribes (cf. SEG XLIV 1218 app.cr. ad LL. 3-6; see also XLIX 1912 app.cr. ad L. 4 in fine) must now be rejected || 3. the mother's name is probably either Οαλα or Οαδα (cf. the attested male names Οαλος and Οαδας), edd.pr., who add that the absence of the honorand's father Αποlodotos may be due to his death || 4. Πασημη: unattested before in Asia Minor, edd.pr., who refer to the Egyptian names Πασημης/Πασήμης/Πάσημα || 6-7. Arsinoe, the honorand's wife, was his niece, i.e., daughter of his brother; this type of marriage is attested in other Lycian texts, edd.pr. || 8. Κεννατουδα[ς]: previously unattested, edd.pr., who refer to the toponym Κεννατις [the names Κεννα and, for that matter, Ερπιδας (cf. L. 12) in SEG LII 1456 bis no. F are to be deleted, Pleket] || 10. In fine Ka; edd.pr. refer to names like Λα, Πα and Τα in Lycian inscriptions || 11. ἐπίτροπον: the honorand probably administered the possessions of Stasithemis c.s., edd.pr. [cf. I.Tralleis 195 ((ἐπί)τροποι κατὰ τὴν διαθήκην), Corsten] || 12. for Ερπιδασα edd.pr. refer to inscriptions recording an Ερπιδασ; πατρώϊος: 'oncle paternel', edd.pr. on 360 || 13. ἱππαρχήσαντα: second position after that of λυκιάρχης, edd.pr., who refer to TAM II 261 a (Xanthos; 1st cent. B.C.) and 508 (Pinara; 1st cent. B.C.); TAM II 575 (Tlos; period of independent Lycia); I.Arkanda 34-36 and 65 (hipparchoi διὰ προγόνοιν; end of the Hellenistic period/beginning of the Roman Imperial period); other inscriptions are later than 43 A.D. and refer to ancestors who were hipparch during Lycia's independence; in Balland (cf. SEG XXXI 1316) no. 76 edd.pr. suggest restoring [ἱππαρχ]σάντων instead of [λυκιαρχ]σάντων || 14. ἐκ πάντων: 'hipparque de tous les Lyciens'; the same formula in TAM II 265 (Xanthos) and in two texts from Oinoanda (OGIS 566; BCH 24 [1900] 388 no. 1) || historical context: Ptolemaios may have been active in the same political context as his brother Aichmon (L. 2), who is on record in two dedications and one epitaph from the beginning of the 1st cent. B.C.: TAM II 264 (OGIS 553) and 265 (OGIS 552) and TAM II.319 (OGIS 554); for all three texts cf. SEG XLV 1828. B.-T. opt for the period of Mithridates' operations against Rhodes and Lycia ca. 88/87 B.C. and suggest, like C.Marek (cf. SEG XLV), that Mithridates may have been supported by Cilician pirates, against whom Aichmon led military operations. They locate Ptolemaios' embassy to the Senate in the same context and refer to a similar embassy on record in TAM II 261 a.

1503. Xanthos. Honorary inscription for the demos of the Xanthians, ca. 85 B.C. Rectangular limestone block built into the fortification wall of the acropolis. Edd.pr. P.Baker, G. Thériault, REG 118 (2005) 334-351 (ph.; French translation), with copious commentary, both line by line and on the historical context. Text and French translation in An.Ép. (2005) [2008] no. 1510.

4 ν Λυκίων τὸ κοινὸν ἐτίμησεν vacat
τὸν δῆμον τὸν Ξανθίων χρυσῶι στεφάν[ωι]
ν καὶ εἰκόνη χαλκῇ κολοσσικῇ ἐμ πάσαις
ταῖς στρατείαις ἡγωνισμένον ἐπ' ἀνδρῶς
ν ν ὑπὲρ τε τῆς Ῥωμαίων ἡγεμονίας vacat
καὶ τῆς πάντων Λυκίων ἐλευθερίας vacat



8 vacat εἰσενέγκαντα δὲ καὶ χρήματα τῷ κοινῷ
εἰς τὸν ἐνστάνα πόλεμον πρὸς βασιλέα
vacat Μιθριδάτην ὑπὲρ τῆς Ῥωμαίων ἡγεμονίας[ς]
[καὶ τῆς πάντων Λυκίων ἐλευθερίας]

3. χαλκῇ, edd.pr. [surely a misprint]; edd.pr. adduce parallels for κολοσσός and κολοσσικός/κολοσσιῶς: 'la distinction réside dans l'attitude de la statue, non dans son format' || 4. ἐπ' ἀνδρῶς: most parallels occur in inscriptions from the late 2nd/early 1st cent. B.C., edd.pr., who adduce, *inter alia*, TAM II 585 (Tlos; honorary inscription for a citizen who performed ἐν τοῖς πολέμοις ἐπ' ἀνδρῶς; cautiously dated by edd.pr. to ca. 130-120 B.C.) || 5. ἡ τῶν Ῥωμαίων ἡγεμονία = *imperium populi Romani*, edd.pr., referring to Sherkr, RDGE 23 (Orosos [I.Orosos 308]; 73 B.C.), Aphrodisias and Rome 2 (88 B.C.) and I.Ephesos 134 (Syll.³ 742; 86/85 B.C.) || 8. for τὸν ἐνστάνα πόλεμον edd.pr. refer to SEG XVIII 570 (Araxa, Syll.³ 568 (= Chiron 28 [1998] 116-121) and 569 (Kos); 'la guerre engagée' || 9. edd.pr. offer some parallels for and reflections on Μιθριδάτης or Μιθραδάτης; SEG XLV 1825 (Patara; a close parallel to the present inscription) gives Μιθριδάτην || 10. for the restoration edd.pr. refer to I.Ephesos 134 L. 11 || historical context: edd.pr. suggest dating SEG XLV 1825 to the period summer 88 B.C. (Kos captured by Mithridates) – winter 86/85 B.C. (liberation of Kos). That text and the present one both refer to operations during the summer of 88 B.C.; our text was probably erected after the Peace of Dardanos in 85 B.C., given the fact that ἐμ πάσαις ταῖς στρατείαις refers to several campaigns [edd.pr. initially (346 note 43) criticize the comments of the editor in SEG XLV 1825 (app.cr. in fine) but do not comment on the meaning of παραφυλάξαντα δὲ καὶ τὴν τῶν Κώων πόλιν; since C.Marek, the ed.pr. of the Patara text, dated the actions of the honorand somewhere between summer 88 and winter 86/85 B.C., i.e., before the liberation of Kos, he suggested interpreting παραφυλάξαντα as referring to 'reconnaissance operations', which is, to say the least, a rather unusual meaning of the verb; a translation 'and having watched closely the city of Kos' (cf. LSJ s.v. παραφυλάττω) yields an activity which may not have been glorious enough for it to be praised explicitly. The παραφυλάξαντα-clause was the main reason why the SEG-editor cautiously suggested that the honorand's action may have to be dated just before Mithridates captured the island, i.e., just before summer 88 B.C. (and not necessarily in the winter of 89/88 B.C. as B.-T. write (346 note 43)). If we give παραφυλάσσω its usual meaning (cf. C.Brélaz, *op.cit.* [see our lemma no. 2057] 123), the 'protection of Kos' is to be dated either before Mithridates' occupation of the island or after its liberation when the island was to be protected against a possible return. On 350 B.-T. seem to have forgotten what they wrote on 346 note 43. They now all of a sudden consider the former solution and seem to reject Marek's translation of παραφυλάξαντα; the contradiction with their initial comment is obvious but strangely enough remains unnoticed by B.-T., Pleket] || edd.pr. offer some reflections on the federal Lycian army and the contribution of member cities.

LYKAONIA

1504. Konya. Epitaph of Christian priests, 6th cent. A.D. McLean, Konya Museum 222. G.Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 381-391, republishes the inscription (ph.; French translation). He dates the text to the 6th cent. A.D., i.e. to the period of the monophysitic controversy, but sees no evidence for it to be placed in this context.

1505. Konya. Inscriptions on sarcophagi, Imperial period. E.Schwertheim, in R.Özgan, *Die kaiserzeitlichen Sarkophage in Konya und Umgebung* (AMS 46; Bonn 2003) 87-92, (re)publishes several texts (ph.; German translations), some of which are also published in McLean, *Konya Museum* (cf. SEG LII 1458). For the new texts see our lemmata nos. 1510-1512, for the others the following *comparatio numerorum*:

McLean	AMS	McLean	AMS
179	92 no. 8	182	87 no. 1 (our lemma no. 1506)
180	87/88 no. 2 (our lemma no. 1507)	183	89/90 no. 4 (our lemma no. 1509)
181	88/89 no. 3 (our lemma no. 1508)		

1506. Konya. Epitaph of Futia Aelia Domnilla and Aelius Nonius, ca. 200 A.D. (or late 3rd cent. A.D.). McLean, *Konya Museum* 182. Republished with some differences by E. Schwertheim in *op.cit.* (our lemma no. 1505) 87 no. 1 (ph.; German translation).

4	Φουτία Αιλία Δόμνιλλα ζῶσα καὶ φρονούσα κατεσκεύασε τὴν σο- ρὸν Δοκιμηνὴν ἑαυτῇ καὶ τῷ ἀνδρὶ αὐτῆς	8	Αἰλίῳ Νωνίῳ ὃς δὲ ἂν ἐπισβιάσῃτε, ὑπο- κείται τῷ ταμείῳ I * . γ φ'
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1. Φουτία = Futia, S.; for Φωτία, M.; the woman could be a relative of Futius Aelius Martyri(u)s in our lemma no. 1509, S. [for the *nomen gentile* Futius see Solin, Salomies, *Repertorium* 84 (CIL VI 9214), Sverkos] || [9. the vertical stroke before * is missing in McL. and left unexplained by S., Corsten.]

1507. Konya. Epitaph of Aelia Paulina and Publius Aelius Cyrilus, ca. 200 A.D. (or late 3rd cent. A.D.). McLean, *Konya Museum* 180. Republished by E. Schwertheim in *op.cit.* (our lemma no. 1505) 87/88 no. 2 (ph.; German translation); he reads in L. 6 in fine δαί for δέ (δ' {A}), McL.)

1508. Konya. Epitaph of Aelius Zoilus and Aelia Zoa, ca. 200 A.D. (or late 3rd cent. A.D.). McLean, *Konya Museum* 181. Republished by E. Schwertheim in *op.cit.* (our lemma no. 1505) 88/89 no. 3 (ph.; German translation). He reconstructs the man's name as Αἴλιος Ζώιλος [rather Ζωέλως, Corsten] Νεογαύσα Πάρις, proposing to interpret Νεογαύσα as a name supplement (ΝΕΟΓΑΥΣΑΠΑΡΙΣ, ethnic?, McL.); P.Thonemann (see SEG LII 1458) suggested reading Αἴλιος Ζωέλως νέος γαυσαπάρι(ος) ('a maker of *gausape*, woollen frieze').

1509. Konya. Epitaph of Futius Aelius Martyri(u)s and Aelia Zoa, ca. 200 A.D. McLean, *Konya Museum* 183. Republished by E. Schwertheim in *op.cit.* (our lemma no. 1505)

89/90 no. 4 (ph.; German translation). In L. 7 read ἐπισβιάσῃται (ἐπισβιάσεται, S., but see ph.); the linebreak between LL. 8 and 9 is correct, whereas M. combined them into a single line.

1510. Konya (area of: Kervane Höyük). Epitaph of Aurelius Patrokles, 3rd cent. A.D. Yellowish-white limestone sarcophagus with inscription in a tabula ansata; found near Kervane Höyük, now in the village of Hayıroğlu (ca. 38 km east of Konya). Ed.pr. E.Schwertheim in *op.cit.* (our lemma no. 1505) 90 no. 5 (ph.; German translation).

Αὐρηλία Πρείου ἐκ Πατροκλέους Αὐρη- λίου Πατροκλεῖ τῷ	4	ἀνεψιῷ αὐτῆς ἐ- ποίησεν τὴν λάρ- νακα τειμῆς χάριν
---	---	--

1. For the female name Πρ(ε)ίεις see McLean, *Konya Museum* nos. 59 and 220; cf. Zgusta, *KP* 441 § 1305-5 - 1305-7, S. [or nom. Πρείου? (cf. Βαβου(ς) in our lemma no. 1360), Corsten] || 1-2. Patrokles was Preiis' brother, S. [rather an ancestor of Aurelia, Corsten].

1511. Konya (area of: Başarakavak). Epitaph of Fl. Antoninus and Aelia Ge, 2nd or 3rd cent. A.D. Blue-gray limestone sarcophagus with inscription in a tabula ansata; provenance unknown, now in the village of Başarakavak. Ed.pr. E.Schwertheim in *op.cit.* (our lemma no. 1505) 90/91 no. 6 (ph.; German translation).

Φλ(ά)ν(ι)ος Ἀντωνεῖνος καὶ Αἰλία Γῆ κατεσ- κεύασαν τὴν σορὸν	4	σὺν τῷ ἡρώῳ ζῶν- τες μνήμης vacat vacat χάριτ vacat
--	---	---

1512. Konya (area of: Konya-Sefa Köy). Epitaph of Aur. Timotheus and Aur. Tata, 3rd cent. A.D. Limestone sarcophagus with inscription in a tabula ansata; found along the street from Konya to Sefa Köy (ca. 35 km west of Konya), now in the Ethnographic Museum at Konya. Ed.pr. E.Schwertheim in *op.cit.* (our lemma no. 1505) 91 no. 7 (ph.; German translation).

Αὐρήλιος Τειμόθεος Πλουτί- ανος ζῶν κατεσκεύασεν τὴν σορὸν Αὐρηλία Τατα τῇ συμβίῳ αὐτοῦ καὶ ἑαυτῷ· τὴν δὲ ἐκ- βάσωσιν τῇ σορῷ κατεσ-	8	κεύασεν Αὐρήλιος Νεικομάς τοῖς γλυκυτάτοις γονευσιν· ὃς δὲ ἀνείσβιάσῃται, δώσει τ- vacat φ θεῷ λόγον vacat
--	---	---

4-5. ἐκβάσωσις: a stepped platform, cf. *IGR* IV 514, ed.pr.

1512 bis. **Laodikeia Combusta. Early church building by Τούλιος Εὐγένιος, ca. 340 A.D.** M. Lequien, *Oriens Christianus* 1 (Paris 1740) 794. Republished by J. Dresken-Weiland, *JBAC* 48/49 (2005/6) 67-76 (German translation). The text is inscribed on a marble sarcophagus. The current location of the inscription is unknown. D.-W. discusses the inscription in the context of church building in Asia Minor in the 4th cent. A.D. She analyzes the different architectural terms mentioned in the inscription (e.g. τετράστοον, στοαί, ζωγραφίαι, κεντήσεις, ὑδρεῖον, πρότυλον) and explains their possible meanings against the background of parallel archaeological and literary evidence from the Greek East.

CILICIA

1513. **Cilicia. The province.** T. Schmitt, in T. Schmitt, W. Schmitz, A. Winterling (edd.), *Gegenwärtige Antike – antike Gegenwart. Kolloquium zum 60. Geburtstag von Rolf Rillinger* (Munich 2005) 189-222 [see *An.Ép.* (2005) [2008] no. 1534], rejects the generally accepted theory that between 43 B.C. and Vespasian Cilicia did not exist as a *provincia*, Tracheia being ruled by client kings and Pedias belonging to Syria. S. holds that in the above-mentioned period there was a *provincia* Cilicia, comprising only the Cilician Plain. In the process he discusses the following inscriptions: *IGLS* 718 (*RDGE* 58; *SEG* LIV 1625; Tarsos is mentioned before Antiochia, because it belonged to the same province as Rhosos, viz. Cilicia); *JÖAI* 18 (1915) Beibl. 51 (*An.Ép.* 1920 no. 71) (Hierapolis Kastabala); *I.Side* 55; *I.Napoli* 50 (*IG* XIV 746; *IAG* 67).

1514. **Central Rough Cilicia. Epitaph of Zacharias, 6th cent. A.D.** Fragment of a gray limestone stele; now in the museum at Mersin, provenance unknown; traces of red paint in some letters. Ed.pr. H. Şahin, *EA* 38 (2005) 73/74 (ph.; German translation).

[Μνήμα δι-
[ά]φερον
Ζαχαρία
4 λαχανο-

πούλου· ἔ-
χ<ι> π{τ}ρὸς(ς) τὸ κ-
ρίμα [(ἀπό) τοῦ θεοῦ?]

1-2. Μνήμα or θήκη; for the formula cf., e.g., Hagel-Tomaschitz, *Repertorium Kory* 89; *MAMA* III 408; G. Laming-Pascher, *Index grammaticus zu den griechischen Inschriften Kilikiens und Isauriens* II (Vienna 1974) 65; *IdC* 8, ed.pr. [ed.pr. translates μνήμα διαφέρων by 'Das hervorragende Denkmal' (which would exclude the supplement of a female word like θήκη); in fact, διαφέρων is the neuter participle of διαφέρω, 'to belong to', Corsten] || 4-5. read λαχονοπάλου, cf. G. Laming-Pascher, *op.cit.* 21, ed.pr., who refers to the only other greengrocers in inscriptions from this region: Hagel-Tomaschitz, *Repertorium Kory* 89 (Korykos) and Mer 6 (Meryemlik) || 5-7. cf. *MAMA* III 577a, ed.pr. [but he mistranslates it by 'widersetzt sich der Regel [Gottes?]; rather 'encourir le jugement de Dieu', D. Feissel, *BE* (2006) no. 560].

1515. **Elaïoussa Sebaste. Epitaph of Antas, late 1st cent. B.C.-late 1st cent. A.D. (or 2nd/3rd cent. A.D.?).** Round limestone altar, found 'near the entrance to one of the rock cut tombs to the north of the agora'. Ed.pr. E. Borgia, *Adalya* 8 (2005) 135-150 (ph.; dr.; English translation); discussion of the origin and function of funerary monuments like the present one (tombstone and altar). The altar is also mentioned (and dated) by E. Equini Schneider, *KST* 26.2 (2005) 182 (ph.). O. Salomies, *An.Ép.* (2005) [2008] no. 1550, dates the inscription to the 2nd/3rd cent. A.D. (on the basis of the onomastics).

ν Ἀντάτι Ποπλᾶ νιῶ
ὁ ἀδελφὸς Σέλευκος
ν καὶ Ἀργεντάρις καὶ Διογέ-
4 νης οἱ ἀνεψιοὶ μνήμης
vacat χάριτι vacat

1. Ἀντάς and Ποπλᾶς are hypocoristic forms of a name beginning with Ἀντι-, such as Ἀντίοχος or the like, and Πόπλιος, respectively, ed.pr., who refers to numerous parallels || 3. Ἀργεντάρι(ος), for Latin *Argentarius*, ed.pr., with parallels for the common omission of -ο- in the ending -ιος || 4. ἀνεψιοί: 'nephews (or cousins?)', ed.pr., who, after discussing the term, suggests seeing in Argentaritis and Diogenes the sons of Seleukos and thus Antas' nephews.

1516. **Flavioupolis (area of: Karasis). Mason's marks, Hellenistic period.** M.H. Sayar, *AST* 22.2 (2005) 220 (ph.), reports on several mason's marks on the 'Lower Castle' on Mount Karasis.

1517. **Kelenderis. Inscribed seal impression, undated.** In their report about the 2003 season of excavations in Kelenderis, L. Zoroğlu et al., *KST* 26.1 (2005) 339, mention the finding above the diazoma of the theater of blocking material (apparently clay) for the opening of a vessel with a seal impression: EYTYX EIPHNE, which they transcribe as 'Eutykhe Eirene' [perhaps a benediction, cf. our lemmata nos. 1216/1217, e.g. εὐτύχ(ει) Εἰρήν(η), Corsten; or Εὐτυχ(ία), Εἰρήνη ('happiness and peace'), Chaniotis].

1518. **Lamos. Honorary inscription for Hadrian, 117-138 A.D.** Inscribed block of a podium on a hill south of the stadium, broken into two parts and carrying two inscriptions: an honorary inscription for Hadrian (see below) and another text in two lines, of which L. 1 seemingly ends in -στῆν and L. 2 has ὁ δῆμος. Ed.pr. N.K. Rauh, L. Wandsnider, *AST* 22.1 (2005) 129/130 (ph.); a better text, on the basis of photos and additional information provided by N. Rauh, in *An.Ép.* (2005) [2008] no. 1549.

Αὐτοκράτορα Καίσαρα Τραῖαν[ὸν]
 Ἀδριανὸν Σεβαστόν, τὸν πατέρα
 πατρίδος, τὸν κύριον τῆς [ο]ίκου-
 4 μένης vacat
 vacat ὁ δῆμος vacat

5. Ο ΔΗΜΟΣ ...ΚΟΙΝΑΝ..., AST.

1519. Olba. Inscriptions on the city walls, Hellenistic period. In a study of the polygonal city walls of Olba, M.Durukan, *Anadolu* 26 (2004) 46/47, republishes the following inscriptions (Turkish translations): E.L.Hicks, *JHS* 12 (1891) 226 no. 1; 237 no. 18; 262/263 no. 45; R.Heberdey, A.Wilhelm, *Reisen in Kilikien* (Vienna 1896) 53 nos. 121 and 122 (Hagel-Tomaschitz, *Repertorium* Kan 9 and 10).

1520. Olba. Mason's marks, undated. E.Erten, *AST* 22.2 (2005) 11 (dr.), mentions two mason's marks in the shape of A with broken bar, one of them upside down, on the top surface of a Corinthian column.

CAPPADOCIA

1521. Cappadocia. Epigraphic research. S.Métivier, *La Cappadoce (IV^e-VI^e siècle). Une histoire provinciale de l'empire romain d'Orient* (Paris 2005) 22-24, gives a brief overview of epigraphic research in Cappadocia with a special emphasis on the late antique/early Byzantine period.

1521 bis. Archelais (area of: near modern Yeşilova/Aksaray). Epitaph of a man with imprecation, 50-150 A.D. or later. *SEG* LII 1464 ter. P.Debord, *REG* 118 (2005) 15-30, republishes the text (French translation) and provides an extensive commentary. He dates the inscription at the earliest to the second half of the 2nd cent. and argues that the deceased was not a priest of Mā (thus ed.pr.; contra already *SEG* app.cr.), but a rich and megalomaniac estate owner. His testament contained a foundation for his freedmen who were responsible for the tomb (cf. *LSCG* 177, Kos). If they failed in this, they had to pay annually a heavy penalty to the goddess Ma in Komana (LL. 9/10) and to three local gods (LL. 15/16). Two of the gods, Ζεύς Φαρνάουας and Ἀναίτις, are of Persian origin and may have formed a divine couple like Men and Anaitis in Lydia; together with the third god, Ζεύς ἀπὸ Θυμνάσων, they were worshipped in a rural sanctuary, like the one attested in an inscription from near Aksaray (R.P.Harper, *AS* 17 [1967] 193; quoted in full with French translation [by J. and L.Robert, *BE* (1968) no. 538]) mentioning Θεὰ Μεγίστη Ἀναίτις Βαρξοχάρα and ἱερόδουλοι. The penalty consisted of nine

groups of nine living creatures each (LL. 10-15: virgins, boys, and animals); its unrealistic character is even exaggerated by the last penalty, consisting of nine white swallows, which means asking for something impossible.

1522-1525. Matiane (Göreme). Inscriptions in a rock-cut church of St. Sergios, 6th cent. A.D. In *Mélanges Jean-Pierre Sodini* (= *T&M* 15; Paris 2005) 67-84, C.Jolivet-Lévy and N.Lemaigre Demesnil publish the remains of a recently discovered rock-cut church. In an Appendix on 78-84 D.Feissel (nos. 1 and 2) and J.-L.Fournet (nos. 3 and 4) publish four new inscriptions (ph.; translation).

1522: 78/79 no. 1. Invocation of St. Sergios. Large cross in red paint on the wall of a porch leading to the entrance of the church; dipinto at left and right of the lower part of the vertical hasta of the cross.

Ἄγχε Σέργι βοήθη τὸν δοῦλόγ σου | Σέργην(?) μετὰ παντὸς τοῦ ἔκου [vacat?] || (καὶ) τοῦ χωρίου

Ligatures of omicron and upsilon, except in σου || 3. HN painted; the preceding letters incised (possibly after erasure of another name?), ed.pr., who discerns CPEPT, followed by an empty space before HN.

1523: 79/80 no. 2. Epitaph of Kyriake. Inscription engraved below the text in the preceding lemma.

† Ἀνεπαύσατ[ο] | Κυριακὴ ἐνδ[ι]κτιῶνι ζ', μενὶ Φεβρουαρίου ια'. || ΝΑΗΝΟΜΑ

3-4. Φεβρουαρίου for Φεβρουαρίου, ed.pr., with reference to parallels.

1524: 82/83 no. 3. Invocation of St. Sergios. Inscription in red paint in a tabula ansata on a wall of the church; cryptographic script; the code is well known in Greek cryptography and is based on a division of the Greek alphabet (letters used to indicate numerals) into three sections, with inversed value of the letters (first section from alpha to theta; the alpha stands for theta, the theta for alpha, etc.). We give the normal transcription.

† Ἄγχε Σέργι, | βοήθησον τὸν δοῦλόγ σου | Λονγίνον καὶ || τὴν δοῦλὲν | σου Μαρίαν | καὶ τὸν παραμεν...ΑΩ...Ο...Ν †

In LL. 6 and 7 Longinos twice gave a letter its normal value.

- 1525: 83/84 no. 4. **Invocation of St. Sergios.** Inscription painted in red on the same wall as the text in the preceding lemma; same cryptographic script.

† "Αγιε | Σέργι, βοήθι τὸν || δοῦλόν | σου Λονγῖνον †

1526. **Chytroi. Regulation concerning the cult of Paphian Aphrodite?** 37 A.D.? *SEG* XX 302 (XXX 1605); *IGR* III 935. After re-examination of the stone in the Metropolitan Museum of Art in New York, D.A. Campbell, *JThS* 56 (2005) 1-29 (ph.), notes after the lacuna in L. 9 a horizontal hasta (the top of a letter), a gap of ca. one letter, then IOY (alternatively the gap may have contained a letter using the vertical stroke at right, e.g. NOY). These data are compatible only with the names of Tiberius (suggested to C. by A. Chaniotis) and Gaius (Caligula), with E or Γ for the crucial top stroke, respectively: either [--- Τιβ]ε[ρ]ίου Καίσαρος Σεβαστοῦ or, less probably, [--- Γ]αίου Καίσαρος Σεβαστοῦ [cf. the similar restoration by T.B. Mitford, who read Γ]αίου: see *SEG* XXX]. In LL. 10/11, C. follows earlier scholars in restoring Κοίντου Σεργ[ι-ου] and in identifying this person with Sergius Paullus (cf. *SEG* XX: [--- ἐπὶ Κ]οίντου Σεργ[ι-ου] Παύλου ἀνθυπάτου --); [Κ]οίντου Σεργ[ι-ου], 'Fortasse proconsul Cypri', *IGR*, governor of Cyprus mentioned in *Acts* 13.7, whom Paul converted after striking his magical adviser blind. This implies that Paul's first missionary journey (*Acts* 13/14) took place in or shortly before 37 A.D., i.e., ca. ten years earlier than was thought to be the case. [Contra A. Weiß, *ZPE* 169 (2009) 188-192: 'Wenn die Datierung der ... Inschrift in die tiberische Zeit zutrifft, die Statthalterschaft des Sergius Paullus innerhalb des chronologischen Rahmen der Apostelgeschichte aber in die Zeit 45-48 zu setzen ist, dann scheint es doch ratsamer zu sein, das Cognomen des Q. Sergius offen zu lassen' (190)]. In L. 4 C. reads ὥστε (ὡς τα, *SEG*; ὡς τε, *IGR*); in L. 7 [---] 'Ανδρίου τοῦ ἐφηβάρχου ἀργύριο[ν] ([---]ανδρίου τοῦ ἐφηβάρχου ἀργυρίου, *SEG*; 'Ανδρίου τοῦ ἐφηβάρχου ἀργύριο[ν], *IGR*); K.J. Rigsby apud C. suggests restoring in LL. 9/10 e.g. ἐφ' ὧν ἐπιγραφῆναι τὰ ὀνόματα τοῦ Τιβ[ε]ρίου.

1527. **Geronisos. Various inscriptions, 80-30 B.C.** Various objects found in the 'Central South Complex' (a center for food preparation and consumption, presumably on behalf of pilgrims visiting the island during the 1st cent. B.C.; the bulk of the material from Geronisos dates between 80 and 30 B.C.; cf. *SEG* LII 1489). Ed.pr. J. Breton Connelly, *RDAC* (2005) 175 (ph.; text in majuscules): 1) A: τρίτ[η?] | τετρα[---] | πέμπτη B: ἐννέα (limestone plaque (A; three small cavities or punctuation marks at the beginning of each line) and fragment possibly broken from the same plaque (B); L. 2: the ordinal adverb (τετράκις), R.S. Bagnall apud edd.pr.; the numerals may be 'related to counting lessons ... or are they ... part of gaming boards or, perhaps, record-keeping devices?'); 2) P P P P P P P P P P P P (stone disk pierced in the center; thirteen rhos around the hole; the object's function is unclear).

1528. **Kition. Dedication of a statue of Ptolemy III Euergetes I, 246-221 B.C.** *I.Kition* 2014; *SEG* LIV 1537. C. Habicht (per ep.) points out that in L. 2 Πτολεμαίου καὶ Ἀρσινό[ης] θεῶν ἀδελφῶν instead of Ἀρσινό[ης] θεῶν φιλαδέλφων should be restored. The latter (impossible) restoration was first suggested by I. Nicolau, *RDAC* (1969) 86, followed by *I.Kition*, J.-B. Cayla and *SEG* LIV (based on Cayla).

1529. **Kourion. Amphora stamps, Hellenistic period.** In *Transport Amphorae and Trade* 273-284 (ph.), H. Meyza presents an overview of the mainly local amphora stamps found dur-

ing excavations on the akropolis: 'over 100 new stamps; many of the types were already known to V. Grace, but new types of stamps have also been added, in quite a number of cases variations on a known theme' (275). Monograms: AM, ΑΠ ('Απ(όλων)'); AT or AN, ΔΗΟ (plus a reversed M: δημό(σιον)?); ONA (probably related to Cypriote names beginning with 'Ονα-). Abbreviations: PA; EP (retrograde); ΓΟ; ΤΙ. Name: Στασίτιμος. (It remains unclear whether the abbreviated names are those of eponyms or manufacturers).

1530. Kythrea. Psalm quotation on the lid of a sarcophagus, 6th cent. A.D. T.B. Mitford, *Byzantion* 20 (1950) 134-136. Republished by G. Kiourtzian, *art.cit.* (cf. our lemma no. 1879) 396/397 no. 4 (ph.; French translation).

Ἀποστραφῆτωσαν ἱς τὰ ὀπίσω ἢ κῆ κατεσχυνθήτοσαν οἱ λαγυζόμενοι μοι κακά

Ps. 34.2 || christograms above L. 1, in L. 2 in fine, and in L. 7 in fine [See also A.E. Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'Orbis christianus antiquus (III-VIII secolo)* (Bari 2006) 106 no. 145; the present inscription offers the only epigraphical quotation of these Psalm verses, Tybout].

1531. Larnaka. Epitaph of Apollonides, 2nd/3rd cent. A.D. Cylindrical limestone cippus moulded above and below; inscription on the shaft; found in the town of Larnaka, now in the local museum. Ed.pr. I. Nicolaou, *RDAC* (2005) 195 no. 3 (ph.; translation).

Ἀπολλωνίδη | χρηστέ, | χαῖρε

1532-1533. Limassol (area of: Apaisia). Two epitaphs, 2nd/3rd cent. A.D. / undated. Two cylindrical limestone cippi moulded above and below; inscriptions on the shaft; found in the village of Apaisia, north of Limassol; now in the Limassol Museum. Ed.pr. I. Nicolaou, *RDAC* (2005) 193-195 nos. 1/2 (ph.).

1532: 193-195 no. 2 (translation). **Epitaph of Timon, 2nd/3rd cent. A.D.**

Τίμων | χρηστέ, | χαῖρε

1533: 193 no. 1. **Epitaph, undated:** ----- | [χρησ]τέ | ----- (?)

1534. Paphos (Old). Oath of the Cypriots to the emperor Tiberius, 14 A.D. SEG XVIII 578 (LI 1896*). See now also J.-B. Cayla, 'Apollon ou la vie sauvage: à propos de quelques épicles d'Apollon à Chypre', in *Nommer les dieux* 227-240; the argument largely overlaps with that in C.'s article summarized in *SEG LI* 1896.

1535. Paphos (New). Stamped amphora handles (mainly Rhodian), 3rd-1st cent. B.C. Ed.pr. I. Nicolaou, *Paphos V. The Stamped Amphora Handles* (Nicosia 2005) (excellent ph. of nearly all stamps), is mainly concerned with the 784 stamped amphora handles found by K. Nicolaou during his excavations of the 'House of Dionysos' from 1962 to 1978. This early 3rd cent. A.D. Roman villa was built on an earlier house of the 1st cent. A.D., which in its turn occupied the area of an Hellenistic complex; debris from both earlier structures were used as filling for the foundations of the 'House of Dionysos'. **Part I:** 17-263; A. Rhodian: 19-243 nos. 1-719; B. Koan: 245-247 nos. 720-731; C. Chian: 247/248 nos. 732-735; D. Thasian: 248/249 nos. 736-738; E. Knidian: 249-257 nos. 739-756; F. Pamphylian: 257-259 nos. 757-766; H. Latin: 259/260 no. 767; I. Unclassified: 260/261 nos. 768-773; J. Monograms or letters: 262/263 nos. 774-780; K. Non-inscribed, only with devices: 263 nos. 781-784. **Part II** consists of four appendices containing: 1) 386 stamped handles found in 1964 in the harbor of modern Paphos at the site 'Kastros' (268-357; A. Rhodian: 269-351 nos. 1-363; B. 'Parmeniskos group' [production center not located]: 352 no. 364; C. Koan: 352/353 nos. 365-367; D. Chian: 353 nos. 368/369; E. Thasian: 353/354 nos. 370-372; F. Knidian: 354/355 nos. 373-375; Pamphylian: 355 no. 376; Latin: 356 no. 377; Unclassified: 356 nos. 378-381; Monograms or letters: 357 nos. 382-386); 2) 111 handles found by K. Nicolaou in his excavations at the Odeion, the Gymnasium and the Asklepieion (359-382; A. Odeion: a. Rhodian: 359-375 no. Ω 1-Ω 76; b. Koan: 375 nos. Ω 77/Ω 78; c. Pamphylian: 375 no. Ω 79; d. Unclassified: 376 nos. Ω 80-Ω 85; e. Monograms, letters or devices: 377 nos. Ω 86-Ω 90; B. Gymnasium: a. Rhodian: 378-380 nos. Γ 1-Γ 14; b. 'Parmeniskos group': 380/381 no. Γ 15; c. Unclassified: 381 no. Γ 16; C. Asklepieion: all Rhodian: 381/382 nos. ΑΣ 1-ΑΣ 5); 3) 11 stamps found in 1997 in a single tomb at Polis (ancient Marion/Arsinoe in the Paphos region (383-392; all Rhodian: 383-388 nos. P 1-P 11); 4) a comprehensive catalogue of all the published and unpublished Rhodian eponym-manufacturer pairs found in Cyprus (405-443 nos. 1-150). On 393-404 chronological tables of Rhodian eponyms and manufacturers and Knidian officials appearing in Part I and II. The material presented in Part I-III is stored in the Paphos District Museum. In her introduction N. discusses inter alia the chronology of Rhodian amphora stamps, following, 'not without reserve' (14) the subdivisions of G. Finkielsztejn (*Chronologie détaillée* --; see *SEG LI* 1013) which provide lower dates than those of V. Grace. In the catalogues she adduces copious parallel material. We do not present our usual lists of names of eponyms and manufacturers, since their large numbers would occupy unduly ample space; moreover, they are easily accessible in the elaborate Indices which conclude this exemplary monograph.

We present 30 stamps singled out by ed.pr. as 'worthy of special mention' (14/15), mainly because they (possibly) provide new types. **Part I:** 1) no. 124 (and Appendix I no. 3477): Δαίμο(--) (square stamp with [Rhodian eponym's?]) name); 2) no. 138: Εὐκλεὺς (Εὐκλῆς II; Rhodian eponym; 'pseudo-button' stamp [cf. below sub 3]); 3) no. 157: Ἰέρων (the elder?; first attestation of this Rhodian eponym on a 'button stamp', i.e., a circular stamp with small circular depression and knob in the center); 4) no. 243 (and Appendix I no. 121): Ἐπὶ Πολυβάρμου (small square stamp with filleted thyrsos below; rare type of this Rhodian eponym); 5) no. 284: Φιλίου (if an eponym, his name should be added to the earliest Rhodian eponyms recorded in 'button' stamps); 6) no. 288: Χρύσιππος (new Rhodian eponym?; circular stamp with plain field); 7) no. 445: Θεοδῶ (new Rhodian manufacturer?; rectangular stamp); 8) no.

493; Μαρέα (new (?) Rhodian (?) manufacturer; rectangular stamp; rose bud at right); 9) no. 534: 'Ρόδος (either the name of a new Rhodian eponym or manufacturer, or the ethnic?; rectangular stamp); 10) no. 561: Σώφρων ὁ Σάμιος, Πανάμου (new (?) Rhodian (?) manufacturer, distinguishing himself from his local and other foreign colleagues by the mention of his ethnic; rectangular stamp; inscription sinistrorsum); 11) no. 772: 'Επὶ Λεάν[δρ]ου (new [unclassified] eponym?; circular stamp with plain field; inscription around a central monogram consisting of an A with horizontal bar at top). **Part II, Appendix I: 12)** no. 27: 'Επὶ 'Αλντιλίδου (circular stamp with inscription in plain field: new type for this eponym); 13) no. 33: 'Επὶ 'Αριστάνακτος ('Αριστάναξ I; ἐπί is rare in early 'button' stamps); 14) no. 62: 'Εβ[μ]α[ῖ]ο(ς) (C for E; E for C; new (?) Rhodian eponym (?); 'pseudo-button' stamp); 15) no. 64: 'Επὶ Εὐκλῆ(ς) (Εὐκλῆς II; Rhodian eponym; square stamp; inscription sinistrorsum); 16) no. 83; neck of amphora with two handles: A: 'Αριστοφάνευς, 'Αρταμινίου; B: 'Επ' ἱερῶς Καλλικρατίδα (Rhodian; the combination of this manufacturer and the eponym Καλλικρατίδας I is new; circular stamps; inscription (A) around a 16-ray star in a circle; inscription (B) around a cornucopia in a circle); 17) no. 117: Πολυκλῆς? (circular stamp with plain field: new type for this Rhodian eponym); 18) no. 139: Σωστράτεω(ς) (Σωστράτης for Σώστρατος; circular stamp; small rose without stalk in plain field around the inscription; new, earliest (?) type for this Rhodian eponym); 19) no. 150: [Τ]μοκλ[ρ]άτης (rectangular stamp; inscription sinistrorsum; new type for Rhodian eponym Τιμοκράτης I); 20) no. 162: Αἰνέας ἐργαστη[ρ]ί[α]ρχας (second attestation of this type with its unusual term qualifying Aineas as the head, owner or master potter of a Rhodian amphora workshop; circular stamp with inscription around a rose bud); 21) no. 220: Εὐφρολῶς, Ἰ Πανάμου (third known stamp combining the month's name with that of this Rhodian manufacturer; square stamp); 22) no. 221: Ζήνω[νο]ς (circular stamp with rose bud, pre-month period; new type for the Rhodian manufacturer Ζήνων I); 23) no. 231: 'Ιδαίου (new early Rhodian manufacturer (?); rectangular stamp); 24) no. 244: Κρέων(τος) (rectangular stamp; under the inscription a filleted thyrsos?; new type for the Rhodian manufacturer Κρέων I); 25) no. 245: Κρέωντιος (rare square stamp of the same manufacturer); 26) no. 258: Μόσ(χου) (new type for the Rhodian manufacturer Μόσχος on the assumption that the reading is correct [but the very small sign interpreted by ed.pr. as an omikron may be a dot, Tybout]); 27) no. 269: 'Ονασίμου (square stamp; new type for the Rhodian manufacturer 'Ονάσιμος I); 28) no. 305: Ψάφρων[ος] (rectangular stamp; new type for this Rhodian manufacturer); 29) no. 326: Δαη[?] (early Rhodian 'button' stamp, perhaps of the eponym Δαήμων); 30) no. 379: ΑΛΙΚΙC (new type; early Rhodian (?) circular stamp with plain field, perhaps of the Rhodian manufacturer 'Αλκισ(θένης)).

Ead., *RDAC* (2005) 195-197 nos. 4-9 (ph.), publishes six late Hellenistic Rhodian stamped amphora handles found in the town of Paphos and now in the Paphos District Museum. No new types (197 no. 9 is fragmentary). **Eponyms:** 'Αγοράναξ, 'Αντίπατρος, 'Αριστειδίας, Ξενοφών. **Manufacturer:** Σπράτων.

1536. Paphos (New). Stamped Rhodian amphora handles, Hellenistic period. In *Transport Amphorae and Trade* 73-84, C.Barker discusses the Rhodian amphorae found in the ancient nekropolis known as 'Tombs of the Kings'; see already *SEG* LII 1497. On 78-84 he pre-

sents the 45 stamps found on 23 intact amphorae bearing stamps. For the first four amphorae see *SEG* LII 1497. No new names or combinations. **Manufacturers:** 'Αμύντας, 'Αριστομένης, 'Αρίστων, 'Αφροδίσιος (III), Διόδοτος (II), Δρακοντίδας, Εὐκλείτης, 'Ηρακλέων, Μαρσύας, Μίδας, Νάνις, Νίκαγης, Νικασίαν, Νικίας, 'Ρόδων (II). **Eponyms:** 'Αγέμαχος, 'Αθανόδοτος, 'Αναξίβουλος, 'Ανδρόν(ε)ϊκος, 'Αριστανίδας, 'Αρχίδαμος, 'Αρχιλαΐδας, 'Ιέρων (II), Καλλικρατίδας, Νάσιτιπος, Νικασαγόρας, Ξενοφών, Πανσανίας (III), Τιμαγόρας, Τιμασαγόρας, Τιμόθεος, Τιμούρροδος. B. adopts by and large the chronological system of G.Finkiel'sztajn, *Chronologie détaillée* -- (see *SEG* LI 1013). For the 'next steps' to be taken see G.Finkiel'sztajn, in *Transport Amphorae and Trade* 117-121.

1537. Paphos (area of: Hieroskopou; Hagioi Pente). Mosaic inscriptions (psalm quotations), 5th/6th cent. A.D. In a preliminary excavation report P.Flourentzos, *BCH* 128/129 (2004/2005) [2008] 1700-1703, on 1702 (ph.; no text) mentions a mosaic floor found in a nekropolis in Hagioi Pente (north of Hieroskopou). The geometrical patterns of the rectangular panel include three medallions inscribed with psalm quotations. From the photographs we can only read the texts of the central (A) and right (B) medallion.

A: † Προσκυνήσατε τῷ Κυρίῳ ἐν αὐτῇ ἁγίᾳ αὐτοῦ †
B: † Αὕτη ἡ πόλη τοῦ Κυρίου, δίκλειο εἰσελεύσονται ἐν αὐτῇ

[A. Ps. 28.2. Presumably the first attestation of this verse in inscriptions, since it is not included in A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'Orbis christianus antiquus (III-VIII secolo)* (Bari 2006) || B. Ps. 117.20, frequently recorded in inscriptions: see Felle *op.cit.*, Indices on 507 s.v. πόλη, Tybout] || on 1702 F. also mentions a gold amulet ('pectoral') containing a piece of wood, with a christogram and the letters A O on the front.

1538. Paphos (New). Christian mason mark, 6th cent. A.D. Attic-Ionic base with inscription ('τεκτονικό χάραγμα') on the plinth; from basilica A (?) of the Hagios Georgios Pegeias; now built into the bema of the Naidrio Timiou Staurou in Akamas. Ed.pr. K.T.Raptes, S.D.Basileiadou, *RDAC* (2005) 214 no. 25 (ph.; dr.): † ΦΙ

KOMMAGENE

1539. Kommagene. Kommagenian kings and Rome. M.Facella, in O.Hekster, R.Fowler (edd.), *Imaginary Kings. Royal Images in the Ancient Near East, Greece and Rome* (Stuttgart 2005) 87-103, traces developments in the attitudes of Kommagenian kings towards the Romans mainly on the basis of literary sources, focusing on the different conceptions of being Φιλοπόμπος καὶ Φιλέλλην of Antiochos I and IV. Whereas the earlier king's policy was ambiguous and opportunistic, at least from a Roman point of view - he was accused of intriguing with the

I: A: Βάχ vacat και ~ B: Θεονόη C: τροφός D: [----?] | ..κε[κ]αρμέ~νη C' | ~
E: Κόιντος | Καλπούρνιος Εὐτύχης ἐλποῖαι
II: A: Δη[ιάνειρα] B: [--]ος C: [--]νοι D: Ὀδυσσεύ[ς] E: Διομήδης

KOMMAGENE

House of Poseidon

Room P 11 (Triclinium), late 2nd cent. A.D. (?)

1547: 35/36 no. 11 A (ph.; dr.). **Graffito.** South wall, west section at right of the door.

Τ Η Χ Ο ΟΟ[----]U[--]IPH | Δευτέρᾳ μηνὸς [--], | μορίδιν χρηστόν, | μορίδιν εἰς
κῦθρῳλλον ἠνέχθη | ANHEX[.]A Lower at right: OHE[--]IIIII

'Au deuxième (jour?) du mois [d'Hyperberetaios?], une petite partie est bonne, une petite partie a été portée dans une marmite', Y., with due caution || 1. perhaps the name of the month in L. 2 ('Υπερβερεταίος'), Y. || 6. ΠΙΝΗΝ, F.; this line resembles L. 5, G.; perhaps it is an awkward copy of L. 5 by a child or an illiterate. Y. || the text below at right is an independent graffito, Y.

1548: 36 no. 11 B (dr) **Graffito.** Above and at right of the preceding text: * Δ OA

Perhaps an account mentioning 4,071 denarii; two lines with seven and twelve vertical hastae at left (calculations?). Y.

1549: 36 no. 11 C (dr.). **Graffito.** Above and at right of the text in our lemma no. 1547 above an ox-head: Φ | OX[--] | ΠΥΝ (?) | ΑΗΖ || Α

1550: 36 no. 11 D (dr.). **Graffito.** South wall, east section, under the window: ΑΓΑΠΗ.

Either ἀγάπη or name Ἀγάπη or ΑΓΑΠΑΙ (form of ἀγαπάω?) or the beginning of the name Ἀγάπιος or Ἀγαπητός, Y.; B. prefers ἀγάπη which evokes 'le banquet et le repas fraternel' (180) since this would fit in with the triclinium function of the room || the word is followed by vertical hastae (calculation)?, Y.

- 1551: 37 no. 11 E (ph.). **Dipinto (label?)**. Fragment found on the floor; white letters on red ground: [--]ΦΕΤΩ[--]

Probably a label identifying a figure, Y., who hesitatingly suggests Φέτων for Φαέθων; Phaethon may be the name of a servant indicating his specific competence in some way just like the names of the servants in the tomb of Sidon SEG XLVII 1967 (XLIV 1636) rather than that of the son of Helios himself, B.; M. reads ΦΕΤΩ on the ph. and considers 'Phaeto[ntos / i / a] ... more reasonable' [though the final letter suffered from deterioration, Ω seems slightly more plausible than O; Barbet (on 29) reads ΦΕΤΩ like Y.; restoring this scribble as 'Phaeton' seems hazardous either way, Tybout].

Room P 12 (service corridor), not before the early 3rd cent. A.D. (?)

- 1552: 43 no. 12 A (ph.; dr.). **Graffito (acclamation)**. North wall, west section, left of the door.

Εἷς Ὑάκινθος· | εἷς Δῖος· || εἷς Δημητροῦς· | οἱ ἀγαθοὶ | καὶ καλοὶ
At left of LL. 5/6: Εἷς Θεοδόσιος?

5-6. Δημητροῦς is probably a female name in spite of the male article εἷς, Y. || the three persons mentioned are either acclaimed by οἱ ἀγαθοὶ καὶ καλοὶ or are identical with them; their names are possibly the 'noms de scène' of actors or gladiators, Y. || for the restoration of the fragment at left of LL. 5/6 see our lemma no. 1556.

- 1553: 45 no. 12 B (ph.; dr.). **Graffito**. South wall, east section.

[---?] ΠΑΥΛ[---]Δ ΕΖ | ΚCINTΛ[---]

1. Perhaps (a form of) Παῦλ[ος], though these four letters may have been preceded by others; in fine perhaps ἔζη or ἔζησε, though unusual in a non-funerary context, Y. || 2. ΚΟΙ or ΚΟΥ; perhaps the beginning of the name Κόιντος?; alternatively the letters from Ν on may belong to another 'ensemble', Y.

- 1554: 46 no. 12 C (ph.; dr.). **Graffito (acclamation)**. Within a circle, right of the preceding text: [-----]ΔΟCΕΙ Ἀλέξανδρε | εὐτύχει | [---]ΔΟCΕΙ || Ο

[[Θεο]δόσει Ἀλέξανδρε, | εὐτύχει· | [Θεο]δόσει, Chaniotis (not in *EBGR*)].

- 1555: 46 no. 12 D (ph.; dr.). Below and left of the preceding text: [---] ΕΥΚΥΕΙ | [---]

Perhaps [-- Ζ]εῦ κύρει (cf. our lemma no. 1568); perhaps the Α of ἀεί (occurring in that inscription: a dipinto) is visible, Y.

- 1556: 46/47 no. 12 E (ph.; dr.). **Graffito**. At right of the preceding text and under the text in our lemmata nos. 1553/1554. We give the reading of Chaniotis.

Πᾶς ὁ λέγων εὐτυχεῖτω· εἷς Θεοδόσι[ς]

Πᾶς ὁ λέγων εὐτύχει εἷς Θεοδόσι[ος], 'Tout le monde dit "bonne chance". Théodosios l'unique', ed.pr., with punctuation between εὐτύχει and εἷς; 'Toute personne qui dit "Théodosios l'unique", bonne chance (à lui)', G.; "good fortune to every one who says: there is no one like Théodosios", Chaniotis [on this use of εἷς see A.Chaniotis, in H.Cancik, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 210 with note 44].

- 1557: 47 no. 12 F (ph.; dr.). **Graffito**. At right of the preceding four texts, above a rough sketch of an animal: [----]ΑΝΙCΘΑCΤΗΝΟΥΔΕΙ[C --?] [---]ΧΕΙ

3. οὐδεῖ[ς], Y. || 4. [εὐτύ]χει, perhaps with ligature ΕΙ, F.

Room P 23 (room for women), ca. 220-230 A.D.

- 1558: 54-56 no. 23 A (ph.). **Graffito**. North wall, between two doors: [---]Ν | [----]ΟΗC

- 1559: 56 no. 23 B (ph.). **Graffito**. South wall, west corner.

ΔΝΙΑ | Α[---]ΥΑΙ | * Δ | * Γ | * Δ | * Δ

1-2. In a smaller hand, cursive || 3-6. account in denarii, Y.

Room P 13 (western peristyle), undated.

- 1560: 69 no. 13 A (ph.; dr.). **Graffito (acclamation)**. West wall, north section; on a panel representing a large bust and a small bearded person (perhaps a gladiator and his victim).

[--]ΑΜΑCΚΟΙ[---]ΜΗΤΡΟΠΟΛΙ[C--] | ΟΙ ΚΑCΚΕΛΛΙΟ | ΟCΟ ΤΟΠΩΕΓΦΑΓΗ

1-2. Perhaps [Νικᾶ Δ]αμασκός ἡ μητρόπολις[ς] (cf. the beginning of the text in our next lemma), P.-L.Gatier, *BE* (2006) no. 441 (no line division); [Δ]αμασκός, likewise with a reference to the text in our next lemma, M.; [Δ]αμασκῶ | [μ]ητροπόλι, Chaniotis || 2. [-- μ]ητρόπολις[ς-], Y. || 3.

perhaps καὶ κέλλιο[ν], though the letter before the second K is clearly curved, Y. || 4. perhaps τόπος and φάγη ('tu mangeras'), Y.

- 1561: 69 no. 13 B (ph.; dr.). **Graffito (acclamation?)**. Above the preceding text.

[--]ΝΙΚΑΔΑΜΑΚ[--]ΠΤΟ Δ ΕΠΑΡΧΩΝΚΕΘ | ΘΑ[----]ΛΛΙ ΧΡ[.]Μ.ΗΠΟΠΟΝ

The text must have continued at right, Y. || 1. perhaps νικᾷ, Y.; Νικᾷ Δαμασκ[ος] --, P.-L.Gatier, *BE* (2006) no. 441; Νίκα Δαμασκ[ος]. Chaniotis; cf. the text in our preceding lemma || 2. horizontal strokes above Ο and Δ: οδ' (= 74?); ἐπαρχων (genitive plural of ἐπαρχος or present participle of ἐπαρχω), Y.; perhaps an allusion to the four eparchies of the imperial cult in Syria, Gatier, *ibid.*

- 1562: 69/70 no. 13 C. **Graffito**. South wall, west of the window.

[---]ΤΕΛΛΑΙC[---]ΠΟΧΩΠΙC[---]ΝΛΑΓΥΝ[---]

1. [---]Ἀπελλαῖος[---] (month's name), Y.; or ΤΕΛΛΑΙ from πέλλα ('bowl'; 'cup'), G. || 2. ἀποχωρίσι[ς] (for ἀποχώρησις), G. || 3. [τὸν] λαγύν[ων], G. || perhaps [---] Πελλαῖος[ος] ἀπὸ χωρίου τῶν Λαγύν[ων]: ethnic of a man from a quarter in Palaestian Pella named 'des flacons', P.-L.Gatier, *BE* (2006) no. 441.

Room P 9 (A 6) (peristyle of Poseidon), late 2nd cent. A.D.

- 1563: 87 no. 9 B (dr.). **Graffito**. West wall, north of the northern window.

ΑCΑΨ I Θ I N AX I ΡΟΥΜΥ I Θ I ΝΙΓ I I H || Δ I Δ ZCY

6. Perhaps Ζεύς[ς], Y.

- 1564: 87/88 no. 9 C (ph. of Latin text). **Graffiti (benediction)**. West wall, south side; Latin above Greek text: Supervivas AKAKIZHICEC

[Ἀκάκι, ζήσας (for ζήσας = vivas), Chaniotis, Tybout].

- 1565: 88 no. 9 D (ph.). **Graffito**. East wall of the portico, left of the window; right of a human figure.

ΞΑΝΘΟCΕΦ[-] ΓΕΟΦΟΡΝ | ΤΗΝ[-]Ε[-]Α ΩΝΑΙΤΡΩΝ | ΚΑΙΤΕ[-]ΑΜΟΛΟΧΙΑ-ΠΡΟ | ΕΦΑΓΕCΡ[-]Φ

1. Ξανθός (adj.) or Ξάνθος (name, sometimes used by gladiators) [Y. prints ΞΑΝΘC; however, the ph. shows ΞΑΝΘC, Tybout]; Εφαγε (cf. L. 4) ὁ φορ-- (perhaps φορμικτής), Y.; or the transcription of a Latin word like fornix (erotic graffito?), G. || 2. initio perhaps τήν; in fine λίτρον, Y. || 3.

initio καί, Y. || 4. ἔφαγε (cf. L. 1), Y. || [Ξάνθε, Εφα]γε φορνίτην ἑκατόν (= ἑκατόν) λίτρον | καὶ τέσσαρα? | μολόχια προ[σ]τέφαγε; 'Xanthos, you ate a phornites (?) 100 liters heavy, and in addition to this you also ate four molochia', Chaniotis (not in *EBGR*) || Y. considers the possibility that this is a literary text (poem?).

- 1566: 88/89 no. 9 E (ph.). **Graffito**. East wall, south side; left of a bird: ANNIONA

Perhaps Ἀννιον; the end of the text seems to have vanished; in fine abbreviation sign?, Y.

- 1567: 89 nos. 9 F and 9 H (dr.). **Graffiti**. Two very similar graffiti, on the right (9 F) and left (9 H) wall of the fountain: ΛΛΕ

Perhaps Ἀλέ(ξανδρος), Y.

Room P 6 (room of Germanus; private room), not before ca. 230 A.D.

- 1568: 117 no. 6 C (ph.). **Dipinto (benediction)**. South wall, east panel; dipinto in the center of a symmetrical composition of pendant garlands.

Ζεῦ | κύρει· | αἱ ζοήν | Γερμανῶ

3-4. = αἱ ζοήν Γερμανῶ || 4. Γερμανός (name popular in Syria because of its resemblance to a Semitic name) may have been the owner or another inhabitant of the house, Y. || on the basis of this inscription B. considers the room a triclinalium, though there are no archaeological indications supporting this view.

- 1569: 117-119 no. 6 D (dr.). **Graffito (benediction)**. South wall: EYTYX T I [---]

1. Εὐτύχ[ει] or εὐτυχ[εῖ]τ[ε], Y. || 2. perhaps the beginning of the name Ἀλέξανδρος, Y.

Room P 26 (C 13) (room of Penelope and Deidameia), Antonine period or ca. 220 A.D.?

- 1570: 149/150 no. 26 A (ph.). **Graffito**. SEG LI 1911. East wall.

A[.]ΗΘ[---] | Ἀντων[ν]εῖνος

Ἀντωνεῖνος ἀνήθεκεν, SEG; F. rejects the restoration ἀνήθεκεν (sic; see SEG LI) and considers this text an exclamation; perhaps ἀ[λ]ηθ[ος] | --- | Ἀντων[ν]εῖνος, Chaniotis || the frequency of Roman names in the Zeugma graffiti may be connected with the presence of legio IV Scythica in that city, Y. || on 157, B. dates the paintings of this room (bearing the inscriptions) to ca. 220 A.D.; on 181, she considers the name Antoninus an argument in favor of the Antonine period ('sous leur règne ou peu après et un terminus ante quem pour le décor peint').

- 1571: 151 no. 26 B (ph.). **Graffito.** East wall, right of Deidameia (see our lemma no. 1574): ΜΟΙΚΩΜΕΝΑ ΞΕΣΙΤΑΡCOC | ΕΙΔΚΜΚΒΝΙ ΟΠΟΥΜ[.]ΓCΑCΑΓΑΜΕΚ

1. The penultimate C may also be a I, Y. || 2. initio perhaps the name Εἰσκόβ, Y., who considers the possibility that the beginning and the end of this line belong to different 'ensembles'; in fine perhaps ὅπου μ[έ]γας Ἀγαμέμνων: a literary citation?, F.

- 1572: 151 no. 26 C (ph.). **Graffito.** East wall, on either side of the head of Penelope (see our lemma no. 1575): ΦΥΛΑ head ξε

Φυλάξε(ι) (subject: Penelope), Y.

- 1573: 151-153 no. 26 D (ph.). **Graffito.** East wall, left of Penelope's robe: A | Δ

Perhaps a calculation or an unfinished graffito, Y.

- 1574: 153 no. 26 E (ph.). **Dipinto (label).** SEG LI 1910 B (no line division). East wall, right of the head of Deidameia; red letters on white ground: Δηιδάμεια

- 1575: 153 no. 26 F (ph.). **Dipinto (label).** SEG LI 1910 A (no line division). East wall, right of the head of Penelope; red letters on white ground: Πηνελόπη

- 1576: 153 no. 26 G (ph.). **Graffito.** South wall, west section: ΔΕΥΤΕ | ΕΠΟΛΙΤΙΑ | ΔΕΥC

1. Either δευτέ[ρα] (cf. our text in our lemma no. 1547) or δευτε ('voyons!'; perhaps a literary quotation), Y. || 2. πολιτία (context unclear), Y.

- 1577: 153-155 no. 26 H (ph.). **Graffito.** Left of the preceding text.

vacat ΚΑΑ | CNXC vacat VΓ | ΓΑ | Γ | N vacat TE// || vacat VΘΕ | ΛΛΚC vacat ΕΠΙ ΟΥΕ
| ΔΕΥ | I I I I I I I I

7. Probably δευ[τέρω] (cf. the text in our preceding lemma), Y. || 8. calculation?, Y. || [the vacats may represent lacunas; cf. the remark at the end of the introduction of this series of lemmata].

- 1578: 155 no. 26 I (ph.). **Graffito.** Right of the preceding text.

ΕΚ Τ | ΚΕ ΟΠΕ | Ι | ΟCCEΛ | Ε || ΛΟ ΚΙ CΠ ΜΠ ΤΑ Δ | ΚΑΥΘΕΙ Ν Ν | ΙΕΚ CΟ
ΤΝ | Ε | ΒΟΥΛΗ || Κ ΛΑΥΔΙ

The first three and last two lines perhaps belong to other texts, Y. || 6. κλῦθ(ε)ι ('écoute!'), Y. || 9. probably βουλή: a reference to the council of Zeugma?, Y.

House without mosaic

Room P 30 (room of Prothoe; cubiculum or women's room?), ca. 220 cent. A.D.

- 1579: 165/166 no. 30 A (ph.). **Dipinto (label).** South wall, central panel; left of female figure; white letters on dark ground: Προθόη

Either the Amazon killed by Herakles (Diod. 4.16.2) or one of the nurses of Dionysos (Nonnos, *Dion.* 14.226) or one of the women abused by Apollo (Clemens Alex., *Protr.* 32.3), Y.

House of the graffiti (i.e., drawings representing gladiators, animals, boats, and unidentified objects)

Room P 1 (room with a square exedra), shortly before the mid 3rd cent. A.D.

- 1580: 214. **Graffito.** North wall, above a figure: HTHMAXA perhaps followed by TIOC

Perhaps [--]HTH μάχα[ιρα], Y.

House of the Trompe l'œil

Room P 1 (room with painted imitation marble), late 2nd/early 3rd cent. A.D.

- 1581: 221. **Graffito.** East wall: Εὔανδρ[ος]

Literary or mythological allusion; cf. Vergil., *Aen.* 8.52, Y.

1582. Sofraz Köy. **Funerary text with genealogy, time of Claudius-Vespasian.** SEG XXXVIII 1544 (cf. LII 1991). In an article on early Roman rule in Kommagene largely based on literary sources, M.A. Speidel, *SCI* 24 (2005) 85-100, on 91/92 discusses this text as evidence for the Romanization of a Kommagenian elite family. From the second generation onwards (A LL. 8-18) all sons, with the possible exception of the rhetor Βάκχιος in L. 17, bear Roman names: Μάρκελλος, Σακέρδωσ, and Τάκτιος; cf. also Μαρκέλλα in L. 14; Μαρκέλλα in L. 18, wife of the Marcellus who erected the inscription, shows that also other families adopted Roman names. This desire to show loyalty towards and a sense of belonging to the Roman government started near the introduction of direct Roman rule in 18 A.D. (before or afterwards; the first generation's onomastics show that it was contemporary with the kings Antiochos I and Mithridates II: second half of the 1st cent. B.C.); the new habit did not change after the re-institution of royal rule in Kommagene by Caligula in 38 and, after an intermittent revolution by the same emperor, its reconfirmation in 41 A.D. by Claudius.

COLCHIS

1583. Pichvnari. Graffiti, 5th-4th cent. B.C. M. Vickers, A. Kakhidze, *Pichvnari I. Greeks and Colchians on the East Coast of the Black Sea* (Oxford 2004), mention several graffiti found during the excavation of the necropoleis; nos. 1-4 were found in the Colchian cemetery, nos. 5-15 in the Greek cemetery: 1) Γ (158; a numeral?, V.-K.; Attic cup; 5th cent. B.C.); 2) Μυρ. (158; perhaps the name Μύρμαξ, V.-K.; Attic cup; ca. 450 B.C.); 3) Φοιν. (158; Attic cup; 5th cent. B.C.); 4) Γε. (158; Attic balsal; 5th cent. B.C.); 5) Μυ. (178, Thasian amphora; ca. 450 B.C.; dr.); 6) Κε. (180; on the handle of an Attic kantharos; 5th cent. B.C.); 7) Χ (180; Attic bowl; 5th cent. B.C.); 8) ΙΟ (180; Attic jug; 5th cent. B.C.); 9) ΤΟ (180; Attic bowl; 5th cent. B.C.); 10) Διονύσιος Λεωδάμαντος (195; dr.; 5th cent. B.C.; = SEG L 1384); 11) ΔΔΔ (196; Attic bowl; 5th cent. B.C.); 12) Δ/ΠΟ (196; Attic 'saltcellar'; 5th cent. B.C.; 400-350 B.C., SEG); 13) ΕΠΙ (196; Attic 'saltcellar'; 5th cent. B.C.); 14) Ψ (196; Attic 'saltcellar'; 5th cent. B.C.); 15) ΕΓ (196; jug; 4th cent. B.C.; cf. SEG L 1384 app. cr. in fine).

MESOPOTAMIA

1584. Edessa (area of: Mas'udije). Mosaic inscription: label and signature (?), 228/229 A.D. *I. Estremo Oriente* 32; SEG LIV 1574. For the interpretation of M.-H. Quet (cf. SEG LIV) see now also ead., in *La mosaïque gréco-romaine* IX, 1317-1323 (ph.).

1585-1588. Europos (area of: Tell Shiukh Fawqani). Christian funerary graffiti recording three monks and one deacon, late 7th cent. A.D. Fragment of a white limestone block. Four graffiti (rather than inscriptions proper) written by different hands at different moments on one side: nos. 1 and 2 above left and right, respectively; no. 3 under nos. 1/2; no. 4 under no. 3; the lettering suggests that the undated texts nos. 1/2 and 4 are more or less contemporary with no. 3, dated 688 A.D.; found in the otherwise pre-Hellenistic site of Tell Shiukh Fawqani, on the eastern bank of the Euphrates south of Europos (ancient Karkemish, the present-day Djerābis). Ed. pr. D. Feissel, in L. Bachelot, F. M. Fales (edd.), *Tell Shiukh Fawqani 1994-1998* (Padova 2005) 711-716 (ph.; French translations). F. argues that these graffiti are notifications of death ('genre de l'obit') rather than epitaphs belonging to one or more tombs. He points to similar early Byzantine series: the contemporary graffiti recording the death of bishops of Athens on columns of the Parthenon (with formulas close to those of the Mesopotamian examples; A. K. Orlandos, *Τὰ χαράγματα τοῦ Παρθενῶνος* [Athens 1973]), and the somewhat older funerary graffiti from the monastery of Chōziba near Jericho (A. M. Schneider, *RQ* 39 [1931] 297-332). Our graffiti offer the only examples of surely dated Greek inscriptions in Omayyad High Mesopotamia; they suppose the existence of a local monastery as yet unidentified; F. points to the nearby location of the monastery of Qennešrē, residence of the Jacobite

/monophysite patriarchs of Antiochia and famous for its Greek studies, without identifying it with the convent of the clergy in our graffiti.

1585: 711/712 no. 1. Epitaph of a monk, late 7th cent. A.D.

[† Ἐτελ(εῖωθη) ὁ εὐλαβ(ῆς) ἀδε]λφ(ός) | [-----] δ', ἡμέ(ρα) ς' | [-----] τοῦ †

1. No abbreviation sign || 2. small abbreviation sign S above the line || 2-3. '(C' ..., au mois de ...) le 4 (ou 14 ou 24), le sixième jour (= samedi)', ed. pr. || 3. perhaps the indication of a year (as in the text in our lemma no. 1587): either ε]τοῦ (error for ἔτους) or an ordinal adjective, ed. pr.

1586: 712 no. 2. Epitaph of the deacon Ma[---], late 7th cent. A.D.

† Ἐτελ(εῖωθη) ὁ εὐ(λ)αβίς | διάκο(νος) Μα[---] | καὶ [-----] | α[-----]

1. ETEAOCYABIC, lapis; no abbreviation sign; εὐλαβίς for εὐλαβῆς || abbreviation sign: small omikron above the line.

1587: 712/713 no. 3. Epitaph of the monk [Philo]xenos, 688 A.D.

[† Ἐτελ(εῖωθη) ὁ εὐ]λαβ(ῆς) ἀδελφός | [Φιλό]ξ(ε)νος μ(ηνι) Μαῖο γ', ἡ(μέρα) δ', | [ινδ(ικτίωνι)] α' τοῦ θ-γ' ἔτους

1. Small abbreviation sign S above the line; perhaps a tau above the beta: [εὐ]λαβ(έος)τ(ατος), ed. pr. || 2. ΕΘΝΟC, lapis || 2-3. the 'fourth day', i.e. Wednesday, does not fit in with the third of May, 688 A.D., which was a Sunday; perhaps ἡ(ν)δ(ικτίωνι) | α' should be read, ed. pr. || 3. year 999 (Seleukid era) = 688 A.D.

1588: 713 no. 4. Epitaph of the monk Ko[---], late 7th cent. A.D.

[† Ἐτελ(εῖωθη) ὁ εὐλαβ(ῆς) ἀδε]λφ(ός) Κο[---]

Abbreviation sign: small omikron above the line.

BABYLONIA

1589. Babylon. The Greek community. On the basis of Babylonian and Greek literary and documentary sources R. J. van der Spek, *Lampas* 38 (2005) 198-213 (in Dutch, with English summary), focuses on Babylon as a multicultural city in the Hellenistic period. Greek inscriptions (texts and Dutch translations) testify to the foundation of the Greek community by Antiochos IV (*I. Estremo Oriente* 103; *Jenseits des Euphrat* 509; *OGIS* 253; *SEG XXXVI* 1274*)

and the restoration of the theater as late as the 2nd cent. A.D. (*I.Estrema Oriente* 107; *Jenseits des Euphrat* 513; *SEG* VII 39).

1590. Ikaros (Failaka). Greek inscriptions, 300-250 B.C. The exposition catalogue G. Galiano (ed.), *L'île de Failaka. Archéologie du Koweït* (Lyon 2005) 74 (ph.), contains two entries with Greek inscriptions (color ph.; descriptions by P.-L. Gatiér): **1)** the dedication [Σωτ]έλης | [Ἀθ]ηνᾶς | [Πο]σειδῶνι | [Ἀσ]φαλλ[εί]φ (*I.Estrema Oriente* 418; *SEG* XL 1384; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605); **2)** an unpublished list of names on an ostrakon which G. presents in French translation; the graffito is a new testimony for Sooteles, commander of the Seleukid garrison in the first half of the 3rd cent. B.C., already known from three dedications (*I.Estrema Oriente* 416-418; *SEG* XLV 1878*; Merkelbach-Stauber, *SGO* IV 22/91/01; *Jenseits des Euphrat* 605-607). [Though generally we do not include ostraka in *SEG*, we transcribe the text from the ph. because of its obvious interest: Σωτέλης | Ἀθηναῖος | Διονύσιος | ..., Ἀγάθαρος | ..., Tybout].

SUSIANA

1591. Susa (Seleukeia-on-the-Eulaios). Manumission mentioning Seleukos IV, his mother Laodike III and his wife Laodike IV, 177/176 B.C. *SEG* VII 2; *I.Estrema Oriente* 191; L. Robert, *OMS* II 1228-1231. I. Savalli-Lestrade, in B. Virgilio (ed.), *Studi Ellenistici* XVI (Pisa 2005) 193-200 (text of L. Robert = *I.Estrema Oriente* 191), points out that the date of this inscription is at variance with the evidence from a Babylonian astronomical tablet dating the death of queen Laodike IV to July 182 B.C. (G. Del Monte, *Testi dalla Babilonia Ellenistica* I. *Testi cronografici* [Pisa 1997] 70). She formulates two hypotheses: **1)** after the death of Laodike IV, Seleukos IV had married another Laodike, either from the Seleukid or (as already Laodike III) the Pontic royal family; this would make 'Laodike IV bis' the model of portraits on Seleukid coins struck in 175 B.C. and the future wife of Antiochos IV, but not necessarily the mother of the 'child-king' Antiochos killed in 170 B.C., who may be the last-born child from Seleukos IV's previous marriage; **2)** the Babylonian source is wrong: it speaks of 'rumours' about the queen's death, which may be false (suggested to S.-L. by Ph. Gauthier); on this assumption the reconstruction of Seleukos IV's marriages and succession is left unchanged.

L.-S. also mentions two alternatives which she considers less attractive without outrightly rejecting them: **3)** the mention of the queen is due to a mason's mistake: strange if she had died some five years earlier; **4)** the σωτηρία-formula of our inscription applies to the deceased queen; a parallel can be found in a Babylonian text recording the completion of works in 244 B.C. on behalf of Antiochos II and Seleukos II, i.e., one-and-a-half year after Antiochos had died; however, Antiochos was probably mentioned because the works had been started during his reign.

As a parallel for the presence of the queen-mother Laodike III in our text, L.-S. (198/199 note 22) collects decrees voted under Eumenes II prominently mentioning the queen-mother Apollonis in addition to the king.

SYRIA

1592. Syria. For inscriptions possibly from Syria see our lemmata nos. 1723, 1891, 1894, 1921/1922, 1929, 1940/1941, 1955/1956, and 1961/1962.

1593. Syria. Lebanon: epigraphy in the past decade. J.-P. Rey-Coquais, *Archaeology & History in the Lebanon* 21 (2005) 80-98, presents a survey of Latin and Greek inscriptions found in the Lebanon during the past 10 years and of scholarly work on inscriptions already known, offering additional comments on specific inscriptions and methodological observations. Among the Greek inscriptions there are some which have not been included in *SEG* so far either because we did not have access to the publications and/or because there is not yet a (proper) editio princeps of the texts. **Berytos:** **1)** mosaic inscription with traces of Greek letters found in the central hall of a large building west of the Suk Jamil (H.H. Curvers, B. Stuart, *BAAL* 1 [1996] 231: 'Three lines with words in Greek capitals ..., the second line says TAOO-NAIPHONIKOS'; from the dr. of another mosaic (medallion) from the same room we say [-]EAIQIOΣ); **2)** amulet with a rider piercing a prostrated woman with his lance (P.-L. Gatiér, *BAAL* 3 [1998/1999] 163 no. 8: see our lemma no. 1635 sub (5)); **3)** amphora stamp (P. Arnaud, E. Llopis, M. Bonifay, *BAAL* 1 [1996] 117: δκρ' | Γορπ[αίου] | Αβδου; Semitic manufacturer; year δκρ' = 124, i.e., either 187 B.C. (Seleukid era, as suggested by edd.pr.) or early Roman Imperial period on the assumption that we have a local era of Tyre, Sidon or Berytos (starting 126, 111, and 81 B.C., respectively) [on 117 note 9, A.-L.-B. mention the alternative reading δκρ': 324 (Seleukid era) = 12 A.D.]; **4)** amphora stamps found in Berytos, but probably manufactured in Tyre: cf. our lemma no. 1687 in fine. **Sidon:** **5)** mosaic inscription from an early Christian basilica in Chhnm (now stolen; T. Waliszewski, L. Nordiguan, R. Ortali Tarazi, *National Museum News* 7 [1998] 22-26; T. Waliszewski, *Polish Archaeology in the Mediterranean, Reports* 1998, 178-181; R. Ortali Tarazi, in C. Doumet-Serhal, *A Decade of Archaeology and History in the Lebanon* [Beirut 2004] 234. [The text can be read from the ph. in *A Decade* -- as follows: 'Ἡ τοῦ ὁσίου (αἱ)του ἡμῶν αἰτισκόπου | Ἀνδρέου καὶ Θεωῶ | πρᾶβιτήρου καὶ Εἰδ[ί]ν[υ] χωρατισκόπου II [...] [iv]δεκτιῶνας ἔκρη; I was unable to decipher L. 5 from the minuscule ph.; R.-C. points out that the date (LL 5/6) is evidently erroneous and should be interpreted to yield 498 A.D., Tybout]. **Tyre:** **6)** amphora stamps from Jal el-Bahr, north of Tyre: see our lemma no. 1687; **7)** two mosaics from Saddiqin: see our lemmata nos. 1694/1695.

The following texts included in *SEG* are adduced and occasionally discussed. **Berytos:** *SEG* XXVI 1633 (XLIX 2204; *IGLS* 2886; Merkelbach-Stauber, *SGO* IV 20/13/03; like D. Feissel, XVI R.-C. rejects the views of G. Dareggi: see *SEG* XLIX); XXXIX 1577 (XLIV 1316); XLVI 1776, 1785 (GV 481; Merkelbach-Stauber, *SGO* IV 20/08/01); XLVII 1931 (under Awza' in

See also our lemma no. 1594.

Edita: 1) bronze weight recording the ἀγορανόμος Νίκων (162; J.Rouvier, *RN* [1887] 369-372; Berytos; 2nd cent. B.C.); see also our lemma no. 1629 sub (2); 2) bilingual dedication to Melqart/Herakles (174/175; *IG XIV* 600; *SEG LII* 881*; Malta; 2nd cent. B.C.); 3) mosaic representing the birth of Alexander from Souseidie (Baalbek), late 4th cent. A.D., with figures labelled inter alia 'Ἀλέξανδρος, Νύμφη, Φύζιππος, θεράπνεα, Ὀλυμπίς [and, according to the description, Ἀριστοτέλης, though we do not see traces of this label on the ph.] (182/183; M.Chébab, *Bulletin du Musée de Beyrouth* 14/15 [1957-1959] 46-50; from the same house: mosaic with the Seven Sages and an epigram qualifying the owner Πατρίκιος as a man equal in wisdom to the Platonic philosopher Εὐδόξιος. [For both see Merkelbach-Stauber, *SGO IV* 20/13/03; *SEG XXVI* 1633 (XLIX 2204); *IGLS* 2886]); 4) dedication of a bronze ship model Διὶ Βασιθαμῇ from Beqaa, early 2nd cent. A.D. (184; *IGLS* 2989); 5) dedication of a bronze hand with representation of Mercurius Heliopolitanus (185; *IGLS* 2930; Niha; Roman Imperial period); 5 bis) statue of Hekate from the Mithraeum of Sidon, 391 A.D. (196/197; *SEG LII* 1593); 6) fragment of a glass vessel signed by Ἀπῆς Σιδῶν(ιος), Sidon, 1st cent. A.D. (199; R.Dussaud, *Syria* 1 [1920] 230-234, especially 231 note 1 [For this glass manufacturer cf. *SEG XLIII* 1228]); 7) epitaph of the καλλιστράφισσα Μετοξία (207; *SEG VII* 196; *LII* 1564; Berytos, 5th/6th cent. A.D.); 8) mosaic inscription on φθόρος from Berytos, early Byzantine period (209; *SEG XLVI* 1776); 9) numerals indi-

Inedita: 11) rectangular stamp on the handle of a Hellenistic jar, found in the center of Berytos (170 [We read from the ph. BHPYTI: ΒΗΡΥΤΙ(ου)]); 12) a rectangular limestone stèle from Sidon, Hellenistic period (172/173; also dr.; in a recessed niche a painting representing a woman reclining on a couch; inscription on the base below. [We read from the dr., incorporating the restoration of the name proposed by R.-C., *art.cit.*, 93: [Μαρκού]βία χρυστή ἰ καὶ ἄνικε, χαῖρε; 'Robia', catalogue); 13) epitaph of a κορυλευτής [cf. *SEG* LI 1537] from Tyre, early Byzantine period (206 [We read from the ph.: † Ζωῖλου Ἀμμωνίου κορυλευτο<υ> †; OH, lapis; cf. R.-C., *art.cit.*, 81: 'la graphie du nom de métier révèle les incertitudes lexicales du lapicide'; probably rather κορυλευτ(οῦ) θή(κη); the ph. shows a small dot in the O, Tybout]).

1596. Syria. Priests and their families. J.-B.Yon, in M.-F.Baslez, F.Prévoit (edd.), *Prosopographie et Histoire religieuse* (Paris 2005) 169-180, explores the position of priests and of the families to which they belong in Dura-Europos and Palmyra: separation of priesthood and magistracies, even within one and the same family. On 179/180 tabular survey of the priests recorded for both cities. For the Palmyrene elite cf. *SEG* LII 1576.

1597. **Antiochia. Epitaphs and inscribed mosaics (labels) in the Worcester Art Museum.** L.Becker, C.Kondoleon, *The Arts of Antioch. Art Historical and Scientific Approaches to Roman Mosaics and a Catalogue to the Worcester Art Museum Antioch Collection* (Worcester 2005), is a lavishly illustrated volume offering a multidisciplinary approach to Antiochian art in general and the objects in the Worcester Art Museum in particular; the latter are re-integrated into their original context as much as possible on the basis of excavation notes and photographs or drawings of the material in situ. The catalogue section contains the following inscribed objects (ph., those of items in Worcester in color), all extensively discussed. **Epitaphs** (presented by A.L. Windham; 1st/2nd cent. A.D.): 1) *IGLS* 758 (257/258 no. 16); 2) *IGLS* 857 (259 no. 17). **Mosaic panels** [We supply the references to *IGLS* and mark with an asterisk the inscriptions on mosaics in collections other than that of Worcester but originally belonging to the same ensembles and equally discussed in the catalogue; we do not mention the inscribed mosaics not from Antiochia adduced as parallels]: 3) Γη[θ]οσ[τάνη]; [Ἐρμῆ]ς, Διόν[υσος], [Νύμφ]η (= Νύμφαι) (*IGLS* 769 A*/B (R.Morholt, 190-195 no. 3; cf. our lemma no. 1598 sub 5); 4) Μνημοσύνη, Αἰωχίλα [for εὐνοχία]; Ἀγλαρά; Εὐκαρπία; Χελμών; Τροπῆ ἡ χελμηρινή *IGLS* 851; 852 B; C; D*; E*; 350-400 A.D.; R.Mor-

holt, 196-207 no. 4, who on 200 translates 851 (Μνημοσύνη, Αἰωχία) as 'Memory Banquet', i.e., funerary banquet (sc. of a women's burial association), as a title for the whole scene, though she does not exclude the traditional interpretation of the inscriptions as labels for the allegorical figures Memory and Banquet. [The only possible interpretation from a linguistic point-of-view; together the two women may of course symbolize a 'memory banquet', but this cannot be the 'title of the scene'; note also that the two labels are well set apart, Tybout]; cf. our lemma no. 1598 sub 12/13; 5) Κτίσις (IGLS 1014; C.Kondoleon, 208-215 no. 5; cf. our lemma no. 1598 sub 25); 6) Γῆ (IGLS 1026*; C.Kondoleon, 230; cf. our lemma no. 1598 sub 29); 7) ἐνάτη παρήλασεν (IGLS 1027*; C.Kondoleon, 182-189 no. 2, especially 186-188; cf. our lemma no. 1598 sub 30).

1598. Antiochia. A corpus of mosaics. F.Cimok, *Antioch Mosaics. A Corpus* (Istanbul 2000), is the first publication offering excellent color plates of a very large part of the mosaic floors excavated in and near Antioch in the 1930s and now spread over the Hatay Archaeological Museum in Antakya, the Louvre and more than 20 collections in the USA. [For the mosaics in Worcester see our lemma no. 1597 sub 3-7]. The classification is according to the houses or other buildings in which the mosaics have been found. C. gives concise descriptions (no bibliography), conveniently retaining the names of houses or mosaics and dates proposed by D.Levi, *Antioch Mosaic Pavements* (Princeton 1947). We list the inscribed mosaics [in the order in which they appear in IGLS, for which we supply the references; we give the texts illustrated in C.'s corpus (i.e., in some cases, not the complete IGLS-entry), omitting those of the three longer inscriptions mentioned below under 6, 8, and 9; we could not trace the inscriptions below under nos. 34/35, which are not included in IGLS, Tybout]: 1) καὶ σύ (IGLS 874; C. 36/37; 'House of the Evil Eye'; late 2nd/early 3rd cent. A.D.); 2) καὶ σύ (IGLS 875; C. 34/35; 'House of the Evil Eye'; late 2nd/early 3rd cent. A.D.); 3) Κτίσις (IGLS 750; C. 294/295; 'House of Ktisis'; 500-525 A.D.; cf. our lemma no. 2049); 4) Κυμοδόκη, Ἀγρεύς, Ἀκτὴ, Παλέμων, Εὐρώτας, Λακεδεμονία, Γαλέριος, Φέρονσα, Φόρκυς, Δυναμ[έ]νη (IGLS 751 II (C); III (D); IV (F); C. 222-224; Bath E; ca. 350 A.D.; cf. our lemma no. 1599 sub 1); 5) [Ἐρμῆς, Διόνυσος] (IGLS 769 B; C. 228/229; from a bath building; 4th cent. A.D.; cf. our lemma no. 1597 sub 3); 6) welcome address to visitors (paraphrase of 1 Samuel 16.4 [?]; IGLS 770; M. 243; from an inn?; 450-500 A.D.); 7) Ἀνανέωσις (IGLS 771; C. 244/245; from a house; ca. 450 A.D.; cf. our lemma no. 2049); 8) donation of a mosaic (IGLS 776; C. 226; from a church near Antioch; 387 A.D.); 9) construction of a public bath (IGLS 786; M. 302; translation; 537/538 A.D.); 10) Γῆ (IGLS 798; M. 287; from a house; ca. 500 A.D.); 11) Τρωφὴ, Βίος (IGLS 809; C. 54/55; 'House of the drunken Dionysus'; late 3rd/early 4th cent. A.D.); 12) Μνημοσύνη, Αἰωχία (IGLS 851; Αἰωχί[α], IGLS [the ph. clearly shows the final A under the first I]; C. 230/231; 'Tomb of Mnemosyne'; 350-400 A.D.; cf. our lemma no. 1597 sub 4); 13) Ἀγορά; Εὐκαρπία (IGLS 852 B; C; C. 232/233; 'Tomb of Mnemosyne'; 350-400 A.D.; cf. our lemma no. 1597 sub 4); 14) Σωτηρία (IGLS 870; M. 234/235; 'Bath of Apolausis'; 450-500 A.D.; cf. our lemma no. 2049); 15) Ἀπόλαυσις (IGLS 871; C. 236/237; 'Bath of Apolausis'; 450-500 A.D.; cf. our lemma no. 2049); 16) Ἀμερμινία (IGLS 873; C. 198/199; tomb on the east slopes of Mt. Silpium; 200-225 A.D.); 17) Μεγαλοφυχία; Νάρκισσος, Τηρησίας, Ἀκτέων, Ἰππόλυτος, Μελέαγρος, [Ἀ]δωνίς; ἡ Παλλάς, Κασταλία, τὰ ἐργαστήρια τοῦ Μαρτυρίου, τὸ πριβάτον Ἀρδαβουρίου, τὸ Ὀλυμπιακόν, Μάρκελλος, χαλκοιμαῖς, ὁ περίπατος, τὸ δημόσιον,

τὸ Λεοντίου, τὸ Ἡλιάδου, τὸ Μαειουρίνου, [...]ριανά (IGLS 998; C. 251-253; 260/261; 268-274; detail of (A) also on 16; details of (C) on cover jacket; 'Yakto complex'; ca. 450 A.D.; for Μεγαλοφυχία cf. our lemma no. 2049); 18) Καμφιδία, Γλυκερ(α), Μένανδρος (IGLS 1000; Κομνωδία, IGLS [however, the ph. shows twice ω and a single M]; ΓΑΥΚΕΡΑ, mosaic; Μένανδρο[ς], IGLS [however, the ph. shows the final C]; C. 180/181; 'House of Menander'; 3rd cent. A.D.); 19) Τρωφὴ (IGLS 1001; C. 182; 'House of Menander'; 3rd cent. A.D.); 20) Λάιδων, Ψαλὶς (IGLS 1002; C. 183; 'House of Menander'; cf. our lemma no. 1599 sub 2); 21) [Δι(α)σί[α]] (IGLS 1003 A [the ph. shows no traces of letters after IAC]; 175; 'House of Menander'; 3rd cent. A.D.); 22) καὶ σύ (IGLS 1010; C. 166; 'House of the Boat of Psyches'; late 3rd/early 4th cent. A.D.); 23) Ὀπώρα, Ἀγρός, Οἶνος (IGLS 1011; C. 170/171; 'House of the Boat of Psyches'; late 3rd/early 4th cent. A.D.); 24) Τροπὴ Χιμερνή, Γῆ; Τροπὴ ἑαρινή; Τροπὴ θερινή (IGLS 1013; C. 276-280; 'House of Ge and the Seasons'; 450-500 A.D.); 25) Κτίσις (IGLS 1014; C. 281; 'House of Ge and the Seasons'; 450-500 A.D.; cf. our lemma no. 1597 sub 5); 26) Χρήσις, [Πλο]ῦ[τος] (IGLS 1015; C. 94/95; detail on 17; 'House of the Triumph of Dionysus'; 300-350 A.D. [For this inscription see now C.Gnilka, ZPE 162 (2007) 95-98 (ph.; texts in majuscules), who considers restoring the label of the personification at right as [Ἀπόλ]α[υ]σις but prefers [Τρ]υ[φ]ή for reasons of space; G. is unaware, however of the reading [Πλο]ῦ[τος] in IGLS, first suggested by H.Seyrig; both Πλοῦτος and Τρωφὴ would fit in with the available space and with the semantic context; both personifications have parallels on Antiochian mosaics: see our lemma no. 1604, and here above sub nos. 11 and 19, respectively, Tybout); 27) Δύναμις (IGLS 1016 J; C. 212/213; 'Constantinian Villa'; 300-350 A.D.; cf. our lemma no. 2049); 28) Ἥχώ, Νάρκισσος (IGLS 1022; C. 114/115; 'House of the Buffet Supper'; late 2nd/early 3rd cent. A.D.); 29) Γῆ (IGLS 1026; C. 300; 'House of the Worcester Hunt'; ca. 500-550 A.D.; cf. our lemma no. 1597 (6)); 30) ἐνάτη παρήλασεν (IGLS 1027; near a man reading a sun-dial; παρήλαξεν, IGLS [however, the ph. shows a clear Σ, Tybout] interesting use of παρελάνω (not in LSJ), more common for horses, chariots, etc.; the 9th hour (in the afternoon) is frequently mentioned in invitations for private feasts in papyri, Martin; C. 193; 'House of the Sun Dial'; 3rd cent. A.D.; cf. our lemma no. 1597 sub 7); 31) Νεικόστρατος Αἰγαῖος (IGLS 1120; C. 102/103; 'House of the Porticoes'; late 2nd/early 3rd cent. A.D.); 32) Ἀλφειός; Ἀρέθουσα; Θίσβη; Πύραμος (IGLS 1122 B; D; E; G; 97-101; 'House of the Porticoes'; late 2nd/early 3rd cent. A.D.; cf. our lemma no. 1599 sub 3); 33) Κιλικία; Πύραμος; Τίγρις (IGLS 1123 A; B; D; C. 63-67; 'House of Cilicia'; 2nd cent. A.D.; cf. our lemma no. 1599 sub 4); 34) Ἐπικόσμης (not in IGLS; C. 301; from the slopes of Mt. Staurin; 5th cent. A.D.); 35) Κ(ύρι)ς, πρόσδεξε ἰ τὴν καρποφορίαν ὧν τὰ ὀνόματα γινώσκεις ☿ (not in IGLS; C. 291; translation; inscription in a tabula ansata; from a small church outside the city wall; 550-550 A.D.).

1599. Antiochia. Labelled personifications on late Roman mosaics. J.Huskinson, in *Personification --* (cf. our lemma no. 2046) 247-264, examines the personifications of rivers on Antiochian mosaics and their role 'in Antioch's cultural self-representation' (260). The labels of the following rivers are discussed [we supply the references to IGLS]: 1) Εὐρώτας (with the region Λακεδεμονία; IGLS 751 III (D); ph.; cf. our lemma no. 1598 sub 4); 2) Λάδων, Ψαλὶς (IGLS 1002; ph.; cf. our lemma no. 1598 sub 20); 3) Ἀλφειός; Ἀρέθουσα; Θίσβη; Πύραμος (IGLS 1122 B; D; E; G; ph.; cf. our lemma no. 1598 sub 29); 4) Πύραμος, Τίγρις (IGLS 1123

B; D; cf. our lemma no. 1598 sub 33). For H.'s comment on the Μεγαλονυχία mosaic, and for a discussion of other labels on Antiochian mosaics, see our lemma no. 2049.

1600. Antiochia (area of: Amuq Valley). Two rock-cut dedications to Zeus (Ouranios), undated. Two dedications cut on the same rock in the Amanus mountain pass between Antioch and Rhosos. A photograph is published in K.E.Yener (ed.), *The Amuq Valley Regional Projects*, vol. 1. *Surveys in the Plain of Antioch and Orontes Delta, Turkey, 1995-2002* (Chicago 2005) Plate 6 C, with brief comments by M.H.Sayar on the page (no text): one inscription is dedicated to Zeus Ouranios [on the ph. Διὸς Οὐρανίου] can be read in what seems to be the first line] by 'Αντίοχος son of 'Αντίοχος, the other to Zeus by Euangelios, priest of Zeus [rather Εὐάγγελος, Εὐαγγέλιος being a month's name; the ph. is illegible, Tybout]. According to S. these inscriptions, intended to protect travellers from inclement weather and other dangers, probably date to different periods.

1601. Antiochia. Funerary epigram of Cassiodorus, 1st cent. B.C. GV 704 (Merkelbach-Stauber, SGO IV 20/03/05; IGLS 944; Kaibel, EG 431; GIBM 1048). F.Mosino, MEP 9/10 (2004/2005) 287/288 (Italian translation), adduces this epigram for Κασσιόδωρος as additional evidence for the Syrian origin of the family of the Roman statesman and author Cassiodorus (ca. 485-ca.580 A.D.). Κασσιόδωρος is a theophoric name related to (the Egyptian) Ζεὺς Κάσιος [see also SEG XXXVI 1456, Tybout].

1602. Antiochia. Epigram commemorating the construction of a church (shrine in a church?) by two emperors, 341 or 351-354 A.D. IGLS 832; Merkelbach-Stauber, SGO IV 20/03/03; text known from John Malalas, Chron. 13.7. D.Woods, VChr 59 (2005) 54-62, argues that the reading of the codices Κωνσταντίος (verse 1; Κωνσταντῖνος, IGLS, SGO [i.e., Κωνσταντῖ(ν)ος]) should be retained; the epigram, then, refers to the emperor Constantius II in verse 1 and to his cousin Constantius Gallus (Flavius Claudius Constantius, always styled Constantius in the epigraphical, Gallus in the literary sources), Caesar from 351 to 354 and staying in Antiochia during that period, in verse 3, rather than to Constantine I (L. 1) and Constantius II (L. 3). Γοργόνιος ... κόμης in verse 4 can be identified with the Gorgonius who according to Ammianus (15.2.10) was charged with the cura ... thalami (i.e., he was praepositus sacri cubuli) and was very influential under Gallus. Verse 3 (Κωνσταντείου ἄνακτος ὑποδρήσσαντος ἐφετμαῖς) expresses the subordination of the Caesar to the Augustus (unfitting for Constantine and Constantius II). W. interprets verse 4 (Γοργόνιος δὲ κόμης θαλαμηπόλον ἔργον ὕφανε) as 'the comes Gorgonius carried out the work of a servant of the shrine' (θάλαμος can refer to a chapel or shrine; generally θαλαμηπόλος is held to be the equivalent of praepositus sacri cubuli or cubicularius). Gorgonius dedicated a shrine in a church built by Constantius Gallus on the order of Constantius II; this church may have been the martyrium of St. Babylas in Daphne; Malalas' statement that the epigram refers to the dedication of the Great Church of Antiochia, dated by other sources to 341 A.D., is erroneous.

G.Agosti, *art.cit.* (cf. our lemma no. 2009) 23-29, reads in verse 1 Κωνσταντ(ε)ιος, without pronouncing himself on the validity of Wood's historical reconstruction of which he provides a summary. The expression ὑποδρήσσαντος ἐφετμαῖς is also found in three slightly later poems of Gregorius Naz. (*Carm.* 1.1.6.15; 1.1.27.25; 1.2.1.34), which suggests a common source; the rare verb ὑποδρήσσω has parallels in 5th/6th cent. poetry (15 parallels in Nonnos only [See also D.Feissel, BE (2006) no. 446, who points to its occurrence in the stone epigram *I.Laodikeia* 42 (mid 5th cent. A.D.)]). The formula (adjective +) ἔργον ὑφαίνειν is paralleled in Nonnos (*Par. Io.*) twelve times; it is an equivalent of ἐργάζεσθαι, ποιεῖν, διακονεῖν used in the model (Gospel according to John); this definitely undermines the hypothesis of Merkelbach-Stauber ('aber der comes Gorgonios hat die Teppiche und Vorhänge angefertigt'; 'Das Verbum ὕφανε dürfte auf die Ausstattung der Kirche mit Textilien zu beziehen sein'); θαλαμηπόλον ἔργον ὕφανε means 'realizzò l'opera del θαλαμηπόλος'; for the latter term A. prefers the traditional interpretation (cubicularius) to that of Woods: 'il comes Gorgonios ha realizzato i lavori che gli spettavano in quanto cubicularius'.

1603. Antiochia (area of: Amuq Valley). Christian building inscription, 531/532-540/541 A.D. Right part of a stone plaque; inscription on a relief tabula ansata in a recessed field with moulded frame; cross on the single ansa preserved. A photograph is published without comment in K.E. Yener (ed.), *The Amuq Valley* -- (cf. our lemma no. 1600) Pl. 6 A. Cf. D. Feissel, P.-L.Gatier, BE (2006) no. 449, for some comments: L. 2 mentions an archbishop; in LL. 4/5 one reads [ὁ]πουργήσαντος [----] ἔργο(λάβου). The first two letters of the date are ΠΦ, which, on the very likely assumption that the era of Antioch is used, yields the decade starting with 531/532 A.D., under the patriarchate of Ephrem whose name must have been recorded in the lacuna. [The ph. shows [---]NON (or M?) ΑΙΩΝΙΟΝ [?]C (or E?) ΤΩ [---] ἀρχιεπισκόπου φιλο[-----] | [ὁ]πουργήσαντος [----] || ἔργο(λάβου) ἔτους πεφ[.], Tybout].

1604. Antiochia. Mosaic inscriptions (labels), late 5th/6th cent. A.D. SEG XLV 1894. This mosaic fragment with personifications labelled Ἀπόλων[ς] and Πλούτος has been offered for sale at Sotheby's, New York: cf. auction catalogue *Sotheby's. Antiquities, New York, June 7, 2005*, 64/65 no. 66 (color ph.). See also J.-C.Balty, in *LIMC* II.1 (München 1984) 182 no. 3 s.v. Apolausis, and K.Clinton, in *LIMC* VII.1 (München 1994) 419 no. 29 s.v. Ploutos.

1605-1620. Antiochia (and area). Inscriptions on lead seals, early Byzantine period. 49 circular Byzantine lead seals from the Khoury collection (Beirut), mostly bought in Hatay (Antiochia) or its region and occasionally in Lebanon. Ed.pr. J.-C.Cheynet, *RN* 159 (2003) 429-456 (ph.), who provides parallels where possible; their chronological distribution corresponds to the period of Byzantine rule over Antiochia. We present the texts of the 16 seals dating prior to 800 A.D., the chronological limit observed in SEG. [For another series of Byzantine seals largely from Antiochia and its territory see SEG XLIV 1584-1676].

- 1605: 427/428 no. 9. **Michael and Areobindos, ca. 550 A.D.** Bust of Justinian I between two crosses; inscription below.

† Μιχαήλ Μαρίας | Ἀρεοβίνδου κο[μ(μερκαρίων)] | Τ[ύρου]

1. Michael probably uses the matronymic to distinguish himself from a homonymous kommerkarios of Tyre; on the basis of this seal Μαρ[ί]α[ς] instead of Μαρ[ί]α[ν] should be restored in parallel pieces from the Seyrig collection (C.Morrisson, *CRAI* [1986] 425/426 and 433 no. 4 [no Greek text]; J.-C. Cheynet, C.Morrisson, W.Seibt, *Les sceaux byzantins de la collection Henri Seyrig* [Paris 1991] 104 no. 141; cf. also N.Oikonomides, *A Collection -- Seals* [cf. *SEG XLVI* 1592] no. 2), ed.pr. || 2. Ἀρεοβίνδου for Ἀρεοβίνδου, as in the parallel pieces from the Seyrig collection. [In his majuscule text ed.pr. prints ΑΕΡΟΒΙΝΔΟΥ, but the ph. seems to show ΡΕΟ, Tybout].

- 1606: 444/445 no. 31. **Monogram, 6th cent. A.D.** Cruciform monograms on the obverse and reverse, including the letters B, E (reversed), Θ, K, [H], O (?), T, and, A, B, N, QY, P, C, Φ (with a small cross in the center of the monogram), respectively, probably to be read Θεοτόκε βοήθει and Βαρσανουφίου.

A homonymous monk from Gaza died ca. 545 A.D., but there is no reason to identify him with our Barsanouphios, ed.pr.

- 1607: 451 no. 40. **Monogram, 6th cent. A.D.** Cruciform monogram including the letters A, E, O, Π, Y (small cross above, small star left, and small crescent right of the monogram); parallels are known, from Antiochia for the greater part, but the reading is uncertain; ed.pr. presents this seal under the heading 'Paul (?), Apélatès (?), Pélégios (?)' [Παῦλος, Ἀπελάτης, Πελάγιος].

- 1608: 432 no. 14. **Monogram, 6th/7th cent. A.D.** Obverse: bust (damaged), probably of the Virgin; reverse: cruciform monogram including the letters A, E, reversed N, QY, Π, T, X; previously unattested; probably to be read as Εὐτυχανοῦ ὑπάτου.

- 1609: 432/433 no. 15. **Monogram, 6th/7th cent. A.D.** Obverse: cruciform monogram including the letters A, N, QY, Ω; reverse: cruciform monogram including the letters A, QY, Π, T; to be read as Ἰωάννου and ὑπάτου, respectively.

- 1610: 441 no. 26. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters E, Λ, M, QY, Π; previously unattested; possibly to be read Εὐμολπίου.

An Eumolpios is on record as comes Orientis ca. 550 A.D., but an identification seems too uncertain, ed.pr.

- 1611: 442 no. 27. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters [A?], Γ, E, M, QY; to be read as Μεγάλου.

For the rare name Μέγας, attested notably in Syria and Egypt, see *SEG XXXV* 1792; for the well-known curator and patricius Megas see *SEG XXXV* 1763 sub (2). 'Aucun indice ne permet d'attribuer notre sceau à ce personnage, n'était la représentation si curieuse de la Vierge', ed.pr.

- 1612: 442/443 no. 28. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters A (?), Δ or Λ, M, N, QY; with Δ, the seal corresponds to a known type and is to be read as Δαμμιανοῦ; with Λ, it is previously unattested and may be read as Αἰμιλιανοῦ.

- 1613: 443 no. 29. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin; reverse: cruciform monogram including the letters A, N, QY, C including K, T, Ω; previously unattested; to be read as Κωνσταντίνου.

- 1614: 450 no. 38. **Monogram, 6th/7th cent. A.D.** On the obverse and reverse an identical cruciform monogram including the letters Δ, E, N, QY; previously unattested; possibly to be read as Ἐννοδίου.

- 1615: 450 no. 39. **Monogram, 6th/7th cent. A.D.** Obverse: bust of the Virgin with the Child between two crosses. Reverse: cruciform monogram including the letters A, Δ, E, K, N, QY Φ, X; previously unattested; ed.pr. offers no reading, but presents the seal under the heading 'N., diacre (?)'.

- 1616: 451/452 no. 41. **Monogram, 6th/7th cent. A.D.** Obverse: St. Michael standing, holding a globe in his left and a labarum in his right hand; reverse: cruciform monogram including the letters A, E, Θ, P, Y; previously unattested; possibly to be read as Αἰθερίου.

A curator of the divine houses of Antiochia (ca. 560-565 A.D.) bore this name, ed.pr.

- 1617: 452 no. 42. **Monogram, 6th/7th cent. A.D.** Obverse: bust, perhaps of the Virgin; small star at left; reverse: monogram including the letters Δ (probably), Θ, QY or (preferably) P, Y, Ω; previously unattested; possibly Θεοδώρου.

- 1618: 454 no. 46. **Label, 6th/7th cent. A.D.** St. George standing, holding a sword in his left and a lance in his right hand; inscription left (QATE) and right (QPTI) in columns: Ὁ ἄ(γ)ιος | Γεώργι(ος)

Previously unattested type; one of the oldest images of St. George on seals; the inscription is added to distinguish St. George from other military saints of similar appearance; his presence in northern

Syria can be explained by the presence of military units and by the proximity of his original cult place in Lydda, ed.pr.

- 1619: 444 no. 30. **Monogram, 7th cent. A.D.** Obverse: rider (Theodoros, a military saint) clad in a large cloak and perhaps holding a lance; reverse: cruciform monogram including the letters A, N, QY, O; to be read 'Ιωάννου.
- 1620: 428 no. 10. **Prayer, 8th cent. A.D.** Obverse: cruciform monogram (A); reverse: inscription in milled edge (B): A: Θεοτόκε βοήθει B: Θεοδό[ρ]φ διο[ικ]τ[η]

1621. **Apamea (area of: Androna). Churches and cults.** In an article on a new (anepigraphic) stylite's column M. Mundell Mango, in *Mélanges Jean-Pierre Soudin* (= *T&MB* 15; Paris 2005) 329-342, on 334/335 lists the churches and cults attested for Androna by inscriptions: *IGLS* 1677 (church of the Trinity), 1691-1694 (double church dedicated to the Archangels, presumably Michael and Gabriel), and 1705 (church of St. Theodoros); outside the walls a sanctuary of St. Jacob is recorded in *IGLS* 1675 ter; M.M. reports that C. Mango located this boundary stone in 2000 at about 2.8 km to the northwest of Androna at Umm al-Jurun (ph.; translation).

1622-1623. **Apamea. Two honorary inscriptions, late 2nd/early 3rd cent. (?) A.D.** Ed.pr. J.-C. Balty, in P. Bieliński, F.M. Stepniowski, (edd.) *Aux pays d'Allat. Mélanges M. Gawlikowski* (Warsaw 2005) 21-29 (ph.; French translations). B. argues that these two texts testify to the acceleration of the careers of partisans of Septimius Severus in the conflict with Pescennius Niger, governor of Syria, after the latter's defeat in 193/194 A.D. Cf. also P.-L. Gatier, *An.Ép.* (2005) [2008] nos. 1559/1560.

- 1622: 21-24. **Honorary inscription for Rustius Rufinus, 198 A.D.** Rectangular pedestal for a statue, moulded above; found in 1998 at the northern gate, re-used in a late wall; the Greek inscription is engraved on an erased surface originally bearing a Latin inscription.

Ῥούστιον Ῥου[φεῖνον] | Σεβαστῶν ἑπαρχον τοῦ | στολόου Ῥαουενν[ατίου] | ἡ
βουλὴ καὶ ὁ δῆμ[ος]

1-2. Before Σεβαστῶν one would expect ἐπίτροπον, perhaps omitted by the mason, O. Salomies apud G. II the honorand is Cn. Marcius Cn. f. Rustius Rufinus (H.-G. Pflaum, *Les carrières procuratoriennes équestres sous le haut-empire romain* II [Paris 1961] no. 234), known to have been procurator Aug. provinciae Syriae (i.e., Syria Coele); he was undoubtedly honored by Apamea in this capacity on leaving Syria to become praef. Augg. of the fleet of Ravenna; terminus ad quem of our inscription is the elevation of Caracalla to the status of Augustus in autumn 197 A.D., ed.pr.; cf.

P. Le Roux apud G., who points out that the correct date for Caracalla's accession is January 28 of 198 A.D., the day of the battle of Ktesiphon.

- 1623: 24-26. **Honorary inscription for L. Valerius Turbo, early 3rd cent. A.D.?** Nearly square block (left corner part of a pedestal or monument); found in 2001 in the portico of the market, perhaps re-used.

Λ(ούκιον) ☉ Οὐάλεριον | Τοῦρβωνα | ἐπίτροπον

No procurator (of Syria or Syria Coele) of this name is known so far; with due caution the honorand might be identified with L. Valerius Turbo on record together with his son Marcus as clarissimi and city patrons in the album of Canusium (*CIL* IX 328 LL. 27 and 32; 223 A.D.); he may have been procurator in Syria ca. 15-20 years before; his promotion to the senatorial order may have been due to his support of Septimius Severus in the latter's conflict with Pescennius Niger, ed.pr.

1624. **Apamea (area of: I'gāz). Psalm quotations and metrical blessing, 546/547 A.D.** *PAES* III B 1016; *IGLS* 1598; Merkelbach-Stauber, *SGO* IV 20/05/05. G. Agosti, *art.cit.* (cf. our lemma no. 2009) 14-18, focuses on the rare term βαθυκτέανος (referring to the inhabitants of a δόμος) which is likely to echo Nonnos, *Dion.* 12.126 (βαθυκτέανφ δὲ ῥέεθρφ, referring to the gold-holding Paktolos) also because of the sequence βαθυκτέανων ναετήρων (for the clausula '... ναετήρων' cf. *Dion.* 13.196 and 222; 23.96). Βαθυκτέανος embellishes βαθύπλουτος known from a verse of Euripides (Fr. 453 Kannicht; Εἰρήνα βαθύπλουτε) that had become proverbial. The two other epigrams from I'gāz referring to the same family also reveal influence from Nonnos (*SGO* IV 20/05/06 and 20/05/07 = *PAES* III B 1017/1018 and 1019/1020 = *IGLS* 1599 and 1600 = *SEG* XLVIII 1848 and 1849). Pantaleon, Petros and Leontia, who identify themselves as the authors of *SEG* XLVIII 1849 (LL. 4/5), may have composed all three epigrams from I'gāz; anyhow, the poet(s) was/were imbued not only with the classical writers (Homer, Euripides, Menander) but also with recent Christian poets writing in classical meters (Nonnos, *Par. Io.*; the empress Eudokia; [ps. Apollinaris], *Metaphrasis Psalmorum*; copious parallels in notes 77-79 on 16/17).

1625. **Beroia. Inscription on a magical gem, undated.** *IGLS* 224. M. Philonenko, in *Nommer les dieux* 425/426, points out that the signs in L. 2 (ZZX) are not just voces magicae; the first two signs are yods in palaeo-hebraic script and stand for Iaw (L. 1); the third sign is not a chi (X), but a star. The combination of two yods and a star is on record in other magical gems. In L. 3 πππ stands for πππ, the equivalent of demotic ppy (a cock; Egyptians identified Yahwe with that animal). In *SEG* XXXVIII 1926 in the line above βαρονχ ἱαω Ph. also sees four yods rather than zetas; the yods are the equivalent of the tetragram YHWH.

The numerals indicate the order in which the blocks should be placed on the western side of a building, perhaps the portico on the west side of the nearby ancient road (cf. our lemma no. 1632), ed.pr.

1634. Berytos. Inscriptions on lamps, 6th cent. A.D. R.Awarkeh, in *La Mobilité* -- (cf. our lemma no. 1628) 233-243, focuses on two types (rounded and oval) of early Byzantine lamps found in sealed deposits from central Beirut interestingly providing a certain date (6th cent. A.D.) Two have Greek inscriptions: 234 nos. 4/5 (dr.; no text; mid 6th cent. A.D.). [I am unable to read these texts, drawn as usually on this category of objects in unclear letters; for the various types of inscriptions see *SEG* XXXIX 1617, XL 1434-1440, XLII 1385-1407, and XLVI 1809, especially the survey in XLII on pp. 422/423, Tybout].

1635. Berytos. Inscriptions on weights and amulets, early Byzantine period. Ed.pr. P.-L. Gatiér, *BAAL* 3 (1998) 157-164 (ph.; cf. *SEG* LII 1569 for an incomplete summary based on *BE* [2003] no. 573), publishes the following objects bearing Greek inscriptions and found in excavations in the center of Beirut. **Weights** (cf. *SEG* LII 1569 sub (1)): 1) $\dagger \mid \gamma \alpha'$ (= one ounce; circular bronze weight; 25 g.; 160 no. 4); 2) $\dagger \mid \gamma \gamma'$ (= three ounces; square bronze weight; 75 g.; 160 no. 5). **Amulets**: 3) $\sigma\tau\acute{o}\lambda\mu\alpha\lambda\epsilon$, $\mid \pi\acute{\epsilon}\lambda\lambda\iota\tau\epsilon$ (cf. *SEG* LII 1569 sub (2)); gray haematite (?); rectangular with arched top and bottom; obverse: inscription; reverse: on a column a figure (probably Harpokrates) clad in a tunic; three scarabs above; crocodile below; at left, above and below three crocodiles and three goats; at right three falcons and three goats; 161 no. 6); 4) $\iota\alpha\omega$ (black, approximately rectangular stone (steatite?) engraved on two larger (obverse/reverse) and two smaller sides; obverse: Anubis; reverse: Hekate; left: serpent; right: inscription; 161/162 no. 7); 5) **A**: $\Sigma\phi\rho\alpha\gamma\acute{\iota}\varsigma \Sigma\omicron\lambda\omicron\mu\acute{\omega}\nu\omicron\varsigma \cdot \beta\omicron\eta\theta\acute{\iota} \tau\omicron\upsilon\varsigma \phi\acute{\epsilon}\rho\omicron\nu\tau\alpha\varsigma \ddagger$; **B**: $\Phi\epsilon\upsilon\gamma\epsilon$, $\phi\epsilon\upsilon\gamma\epsilon$, $\phi\epsilon\upsilon\gamma\epsilon$, $\mu\epsilon\mu\iota\sigma\mu\acute{\epsilon}\nu\iota$, $\delta\acute{\iota}\omicron\kappa\acute{\iota} \sigma\epsilon \delta\acute{\omicron} \acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$ \mid Αρα[αφ] ($\mu\epsilon\mu\iota\sigma\mu\acute{\epsilon}\nu\iota = \mu\epsilon\mu\iota\sigma\mu\acute{\epsilon}\nu\eta$; $\delta\acute{\iota}\omicron\kappa\acute{\iota} = \delta\acute{\iota}\omega\kappa\epsilon\iota$; circular bronze amulet; inscriptions on the obverse (A) and reverse (B), running along the rim around the representations of a rider with nimbus piercing a prostrated woman with his lance (A) and an angel holding a cross (B); 163 no. 8; French translation).

1636. Epiphania. Mosaic inscriptions, late 4th/early 5th cent. A.D. R.Joueji-Madwar, in *La mosaïque gréco-romaine* IX, 775-784, discusses the possibility that a number of mosaics found mostly in churches over the last 40 years in the region of Hama (ancient Epiphania) were made by a workshop independent from those in Apamea, a leading production center at the time. J.-M. focuses on floors from Khirbet Muqa (dated to 394/395 A.D.; *SEG* XX 376 [384/385 A.D.]; XL 1763; J.-M. 775/776; dr.), Murik and Qumhane (both assigned to the early 5th cent. A.D.) probably made by the same workshop. On 778 J.-M. argues that the mosaics from Qumhane and those from the cathedral of Hama share common characteristics; the letter forms of the inscriptions in both churches are very similar and have probably been created by the same mosaicists (ph. of both; Hama: *SEG* XLV 1904. [We could not trace the inscription from Qumhane, which is probably an ineditum; cf. 776 note 13: R.Joueji-Madwar, *Les mosaïques de l'église de Qumhane* (Syrie), forthcoming; we read the inscription, in a rectangular panel, from the ph.: $\text{Ε} \pi \iota \text{Ν} \acute{\omicron} \nu \nu \nu \omicron \upsilon \omicron \iota \kappa \omicron \nu \omicron \mu \omicron \upsilon \varsigma \kappa \alpha \iota \iota \omicron$

$\text{zenge} \mid \epsilon \pi \iota \text{'Α} \lambda \epsilon \xi \acute{\alpha} \nu \delta \rho \omicron \upsilon \kappa \alpha \iota \text{Μ} \alpha \xi \acute{\iota} \mu \omicron \upsilon \mid \kappa \alpha \iota \text{Π} \acute{\epsilon} \tau \rho \omicron \upsilon \text{Θ} \epsilon \omicron \delta \omicron \sigma \acute{\iota} \omicron \upsilon \text{π} \epsilon \nu \tau \iota (\alpha \rho \acute{\omega} \tau \omega \nu) \mid \epsilon \nu \eta \mu \acute{\omicron} \theta \eta \eta \acute{\alpha} \gamma \acute{\iota} \alpha \acute{\epsilon} \chi \lambda \eta [\sigma \acute{\iota} \alpha];$ for the πεντάπρωτοι (village officials in Syria) see *SEG* XXIX 1592, XXXII 1467, XXXVII 1319, and XLIV 1312, Tybout].

1637. Hierapolis. Honorary epigram for the high priest 'Αλέξανδρος, mid 1st cent. A.D. *SEG* XXVI 1634. R.Stucky, *art.cit.* (cf. our lemma no. 1640) 280, adduces this inscribed relief representing a priest offering on an altar as a parallel for the relief accompanied by the inscription in our lemma no. 1640. He presents a computerized photographic reconstruction of the stele, consisting of the part representing the body part in the National Museum in Damas since 1924 and the head seen by S. in 1972 in the antiquities market of Beirut. [Correct the erroneous statement in *SEG* XXVI: 'Stucky ... who has seen in a shop a basalt relief fragment ... (now in the National Museum of Damas)' || the epigram (not referred to as such in the heading of the *SEG*-lemma) should be added to Merkelbach-Stauber, *SGO* IV, Tybout].

1638. Jebel Khalid. Stamped amphora handles, Hellenistic period. Cf. *SEG* LII 1574. Ed.pr. G.Clarke, *Mediterranean Archaeology* 18 (2005) 175-191 (ph.), publishes 21 amphora stamps found during excavations in 2002-2002 and 2005. Nos. SH 51-62 (177-181) are Rhodian. [The numbering from no. 51 on follows on from G.'s earlier publication for which see *SEG* LII]. **Rhodian eponyms**: $\text{Α} \rho \iota \sigma \tau \epsilon \acute{\iota} \delta \alpha \varsigma$, $\text{Α} \rho \iota \sigma \tau \omicron \kappa \lambda \eta \varsigma$, $\text{Κ} \lambda \epsilon \alpha \rho \chi \omicron \varsigma$, $\text{Κ} \lambda \epsilon \iota \tau \omicron \mu \alpha \chi \omicron \varsigma$, $\text{Ξ} \epsilon \nu \acute{\omicron} \sigma \tau \rho \alpha \tau \omicron \varsigma$, $\text{Ξ} \epsilon \nu \acute{\omicron} \phi \alpha \nu \tau \omicron \varsigma$, $\text{Τ} \mu \omicron \upsilon \rho \rho \omicron \delta \omicron \varsigma$; **Rhodian manufacturers**: $\Delta \mu \omicron \kappa \rho \acute{\alpha} \tau \eta \varsigma$, $\text{Ι} \pi \mu \omicron \kappa \rho \acute{\alpha} \tau \eta \varsigma$, $\text{Ν} \iota \kappa \alpha \sigma \acute{\iota} \omega \nu$, $\text{Π} \alpha \nu \sigma \alpha \nu \acute{\iota} \alpha \varsigma$. There are three new examples of $\text{Α} \beta \iota \delta \sigma \alpha \lambda \mu \alpha$ (181/182 nos. SH 63-65) and two (incomplete) attestations of $\text{Β} \alpha \rho \gamma \alpha \tau \omicron \upsilon \varsigma$ (183/184 nos. 66/67), both genitives of Semitic names ($\text{Α} \beta \iota \delta \sigma \alpha \lambda \mu \alpha$ and $\text{Β} \alpha \rho \gamma \alpha \tau \eta \varsigma$) on pseudo-Koan regional amphoras (cf. *SEG* LII); $\text{Ι} \Theta \eta \chi \alpha$ (183 no. 68; paralleled in no. SH 43 but apparently unique to Jebel Khalid; transcribed $\text{Ι} \theta \eta \chi \alpha$ in the index of names on 185) possibly conceals another Semitic name; 183 no. 69 is a local lagynos (?) handle with illegible stamp; 183 nos. 70/71 are unparalleled non-Rhodian monogram stamps (no. 71 almost certainly from Cyprus) for which C. does not provide a text.

1639. Jebel Khalid. Graffiti and dipinti on vessels, undated. Edd.pr. G.Clarke, H.Jack-son, *Mediterranean Archaeology* 18 (2005) 193-198 nos. Gr 37-67 (ph.; some dr.), publish 31 graffiti and one dipinto on fragments of various vessels. [The numbering from no. 37 on follows on from G.'s earlier publication (cf. *SEG* LII 1574) 205-216: 36 graffiti and 5 dipinti]. We do not reproduce these tiny fragments consisting of one to three letters or signs, often of dubious reading, which 'may well be intended to indicate owners' marks, or a vessel's contents or quantity' (193); 198 no. Di 6 is an Aramaic ostrakon.

1640. Kiliza (Killiz; north of Aleppo). Dedication to Bel, first half of the 1st cent. A.D. *IGLS* 174. R.A.Stucky, in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 277-284 (ph.; French translation), comments on the iconography of the relief (priest offering on an altar;

left and right two large taurine bodies); for the scheme of two animal bodies flanking an altar or statue base he finds predecessors in southern Syria dating to the beginning of the first millennium B.C. See also our lemma no. 1637.

1641. Laodikeia-on-the-Sea. Decision of the peliganes concerning tax on statues in a private sanctuary, 174 B.C. *IGLS* 1261. J.D.Sosin, *CQ* 55 (2005) 130-139 (text; translation), reconstructs the events underlying the decision of the *πελιγῶνες* (a council of elders of Macedonian origin) that those who wish to erect a statue in the privately owned sanctuary of Sarapis and Isis should *διδόναι, μὴ τοῦ τόπου, αὐτῆς δὲ τῆς εἰκόνης τὸ ψηφισθὲν ἢ πλῆθος* (LL 23-25): after the city had decreed a fee for the erection of statues in public space, dedicators seeking to avoid payment caused a rush on the sanctuary of Sarapis and Isis; its priests/owners, who faced an increase of dedications exceeding the precinct's capacity and causing damage (cf. LL 15-17: *ὑπορῶμενο(ι) μὴ ἐκ τοῦ τοιοῦτου τρόπου ἀνασκευάζεται τὰ τῆς ἰκτῆσεως αὐτῶν*; 'being anxious lest their possessions be dismantled in such a manner'; discussion of *ἀνασκευάζω*), reported the situation to the urban authorities, which reacted with an amendment providing for the fee previously decreed to be paid also for statues erected in the sanctuary, though not for the place (impossible since the plot was private property), but for the statue itself. S. adduces ample parallels from inscriptions and literary sources in his comments on aspects of law (rigorous distinction of public and private property rights; the primary objective of the amendment seems to be protection of the private precinct rather than public revenues), financial policy (direct taxation by the city on the use of public land), and religious imperatives (decrees and sacred laws regulating the quality, quantity or place of dedications in sanctuaries; cf. e.g. our lemma no. 907; private cult as a public concern; free access to private sanctuaries). The cult may have been in the family as long as three generations: the priests Horos, Apollodoros and Antiochos, probably brothers, owned the sanctuary and its *insula* together with the sons of Apollodoros, their 'grandpaternal cousins' (L. 9: *τοῖς ἀνεγνιστοῖς αὐτῶν παππῶσις*, i.e., either the priests' grandfather's (or) grandmother's brother's children or the two sets of brothers descended from a common grandfather).

[See now also *RICIS* 402/0301: text, French translation and bibliography, with some literature to be added to that listed by S. on 130 notes 2/3; add also M.Sartre, *D'Alexandre à Zénobie* (cf. *SEG* LI 1919) 287 (French translation) and the article of M.-F.Baslez mentioned in *SEG* XLVI 2361 || for *ἄμφοδον* (L. 5), 'perhaps an entire quarter, but most likely an *insula* in a city block' (131), add the two publications mentioned in *SEG* LIII 2263 (see especially sub F) to that collected on 131 note 9; see now also S.Saba, 'Ἀμφοδοὶ in Hellenistic times: urban planning and philological interpretation', *AC* 77 (2008) 79-90 || S. does not comment on the fact that this document was re-engraved in the Roman period, between the mid 1st cent. B.C. and the late 2nd cent. A.D. (*IGLS*): interesting evidence for the persistence of both the general regulation and its subsequent refinement for a very long period, Tybout].

1642. Palmyra. Bilingualism. H.Gzella, *Klio* 87 (2005) 445-458, questions the generally accepted view (cf. e.g. *SEG* XLVI 1788) that in bilingual inscriptions the Greek prevails over the Palmyrene and that the Aramaic texts are mostly translations of the Greek. On the basis of

an analysis of form (grammar; syntax), vocabulary (inter alia titles, epithets, and divine and human names) and contents of the ca. 200 bilingual inscriptions, G. concludes that the Aramaic and Greek texts should be considered independent parallel versions addressing different groups of readers. The Aramaic texts were enriched, not transformed by their Greek counterparts. Choice of Greek was optional (200 bilingual documents on a total of nearly 3,000) and served to show 'Weltoffenheit' (456) without being a status symbol per se. While showing a double cultural identity, the Palmyrene elite remained strongly conscious of native Semitic traditions.

1643. Palmyra. History in the 3rd cent. A.D. J.Teixidor, 'Palmyra in the Third Century', in E.Cussini (ed.), *A Journey to Palmyra. Collected Essays to Remember Delbert R. Hillers* (Leiden/Boston 2005) 181-225, occasionally discusses epigraphical evidence (Palmyrene and bilingual [Greek/Palmyrene] texts), especially in the introduction (inter alia on 184-186: devotion of a Palmyrene family to the Severan dynasty: *PAT* 0278; *Res Gestae Divi Saporis* as a source for Palmyran history between the death of Alexander Severus and the accession to the throne of Gordian III: *SEG* XIV 819; *LIV* 1579*; *I.Estrema Oriente* 261; *Jenseits des Euphrat* 803; 189: *σατράπης Θιλουανῶν* [*PAT* 1374; *I.Estrema Oriente* 153; *Jenseits des Euphrat* 702; cf. *SEG* XXXVII 1458]), and in the sections on Odeinathos (192-198, especially 195) and queen Zenobia (198-205). Discussions also of the Sassanid Wars (187-192), the philosophers at the court (205-211), and Paul of Samosata (214-220).

1644. Palmyra. Inscriptions from the agora. C.Delplace, J.Dentzer-Feydy, *L'agora de Palmyre* (Bordeaux-Beirut 2005), publish the results of the excavations undertaken in 1939/1940, basing themselves on the papers and publications of R.Duru, H.Seyrig and É.Frézouls. In this essentially archaeological monograph Delplace and J.-B.Yon (the latter is responsible for the Aramaic inscriptions) on 151-194 present a 'corpus' of the inscriptions from the agora: 80 Greek, Latin, bilingual (or occasionally trilingual) texts, mostly honorary inscriptions on consoles (typology of the inscribed consoles on 255-276). No inedita; app.cr.; French translations; ph. The texts are arranged by subject: Roman army and its personnel (I; A: equites, governors and tribuni; B: centurions; C: military units); Roman officials (II); publicani (III); members of the imperial family and the imperial cult (IV); municipal organisation and magistrates (V; comment on the four tribes and four sanctuaries; tabular survey of the tribes on 212/213); caravan inscriptions (VI; honorands; dedications; Palmyrene merchant agencies; commercial relationships; relations with the Roman army); honorary inscription erected by a priest of Bel (VII); buildings (VIII.01); 'filiations seules' [i.e., honorary inscriptions not specified except for the honorand's name and filiation] (IX). These subjects return in a running commentary which preserves the order in which the inscriptions are presented (Delplace; 197-223; observations on prosopography and social history by Yon on 223-229). In addition 40 inscriptions from other areas of the city which also play a role in this essay are republished in an 'Annexe' on 235-254 (same presentation as the texts from the agora, but no ph.). The epigraphical evidence is also used in the conclusion on the chronology of the buildings in the agora (349-354), which distinguishes between

'Deux grands programmes d'urbanisme': an earlier phase dating from 75 to 130 A.D. and a later Severan stage.

No indices; no concordances (except for *Inv. Palm.* X on 195/196). We give a comparatio numerorum for all Greek (or bi-/trilingual including Greek) inscriptions: 67 from the agora and 28 in the 'Annexe'. Those from the agora have previously been published by H. Seyrig, *Syria* 22 (1941) 233-270 [referred to below as 'Seyrig'] and/or J. Starcky, *Inventaire des inscriptions de Palmyre* X. *L'agora* (Damas 1949). For criticism on the epigraphical presentation and comments see P.-L. Gatiér, *BE* (2006) no. 455 (cf. also id., *An.Ép.* 2005 [2008] no. 1561). G. criticizes some translations and points to some observations in the running commentary which might have resulted in restorations in (or notes in the comments on) the inscriptions: in VI.05, the cognomen of Iulius in L. 23 is Maior (cf. 203); in IC.01 Φλ(αυία) Βρεταννῶν refers to the cohort II Flavia Brittonum (cf. 203). In V.04 LL. 4/5, G. suggests restoring [σύν]λεδρον [ἐαυτῆς] ([σύν]λεδρον [---], *Agora*); the restoration of the cognomen Firmus in IA.05 suggested in the translation is arbitrary; the honorand is [εὐεργέτη]ν τῆς Παλμυρη[ν]ῶν πό[λ]εως rather than [πολείτη]ν.

For reviews see M. Gawlikowski, *Topoi* 14 (2006) [2007] 675-678 (for a new reading suggested *ibid.* see *SEG* LIII 1813 in fine) and T. Kaizer, *JRA* 21 (2008) 652-664, especially 656-658 on the inscriptions (comments inter alia on the 'four tribes of the city' on record in a group of 2nd cent. A.D. inscriptions and on 'caravan inscriptions').

SEG	Agora	CIG	Agora
VII		4478	Annexe 25
139	VI.18	4483	Annexe 21
141	V.01	4485	Annexe 40
142	VI.01	4486	Annexe 38
144	VI.12	4488	Annexe 4
156	Annexe 34	4489	Annexe 28
XXVII		4490	Annexe 37
991	Annexe 21	4500	Annexe 20
XXXVIII			
1578	Annexe 22	IGR III	
1579	Annexe 23	1033	Annexe 21
XLVI		1045	Annexe 40
1796	VI.05	1050	Annexe 35
1797	Annexe 31	1051	Annexe 36
1798	VI.09	1052	Annexe 28
LIII		1053	Annexe 32
1813 (1)	VI.14	1538	VI.14
1813 (2)	VI.09	1539	Annexe 9
1813 (3)	Annexe 34		
LIV			
1623	IA.05	I.Estrema Oriente	
		96	VI.14
		412	VI.09

I.Estr. Oriente	Agora	Inv. Palm. X	Agora
413	Annexe 34	19	VI.19
		23	II.05
		24	VII.01
CIS II		27	II.01
3916	Annexe 28	28	II.02
3917	Annexe 27	29	VI.16
3921	Annexe 21	31	II.04
3924/3925	Annexe 24	32	IX.09
3928	Annexe 32	34	II.03
3933	Annexe 37	37	V.12
3936	Annexe 38	38	VI.04
3942	Annexe 40	39	V.01
3948	Annexe 35	40	VI.01
3949	Annexe 36	44	VI.18
3960	VI.14	45	V.07
3963	VI.17	46	V.13
3994	Annexe 20	47	VI.17
4235	Annexe 9	54	IX.03
		55	V.06
Inv. Palm.		56	IX.07
III		57	V.05
7	Annexe 40	59	V.04
13	Annexe 38	60	V.14
21	Annexe 37	63	IX.05
22	Annexe 21	64	IV.03
28	Annexe 35	67	IV.04
29	Annexe 36	69	V.02
VIII		73	IX.10
B 57	Annexe 9	77	VI.11
IX		79	IA.04
6 a/b	Annexe 24	80	V.15
11	Annexe 25	81	IB.03
12	Annexe 19	85	V.08
14	Annexe 28	87/88	VI.14
15	Annexe 27	90	VI.10
22	Annexe 4	96	VI.09
23	Annexe 3	97	VI.20
24	Annexe 2	99	IA.01
30	Annexe 39	102	V.11
X		103	IV.02
2	IB.05	104	IC.01
7	VI.02	105	IX.04
12	V.17		

<i>Inv. Palm. X</i>	<i>Agora</i>	<i>PAT</i>	<i>Agora</i>
107	VI.13	1366	VI.02
108	IA.02	1369	V.17
109	IA.03	1372	VII.01
112	VI.06	1373	VI.16
113	III.01	1374	VI.04
114	VI.05	1375	V.01
115	V.10	1376	VI.01
117	IA.07	1378	VI.18
119	IX.08	1382	IX.03
120	V.16	1383	IX.07
121	IC.02	1384	V.05
124	VI.07	1387	IX.05
125	IA.06	1389	V.02
127	VI.03	1395	VI.11
128	IA.05	1396	VI.12
129	IX.02	1397	IB.03
130	IX.06	1398	V.08
131	IX.01	1399	VI.10
143	IV.01	1403	VI.09
144	VIII.01	1405	IA.01
		1406	V.11
		1407	IX.04
<i>PAT</i>		1409	VI.13
0197	Annexe 29	1412	VI.06
0262	Annexe 28	1413	III.01
0263	Annexe 27	1414	VI.05
0270/0271	Annexe 24	1415	V.10
0274	Annexe 32	1417	IX.08
0278	Annexe 21	1419	VI.07
0279	Annexe 37	1421	VI.03
0282	Annexe 38	1422	IA.05
0288	Annexe 40	1423	IX.02
0294	Annexe 35	1424	IX.06
0295	Annexe 36	1425	IX.01
0306	VI.14	1428	VIII.01
0309	VI.17	2763	Annexe 34
0340	Annexe 20	2769	Annexe 13
0591	Annexe 9		
1062	Annexe 30		
1063	Annexe 1		
1352	Annexe 25	<i>Seyrig</i>	
1353	Annexe 19	224/225 [no no.]	IX.07
1360	Annexe 39	226-230 no. 1	IA.02
		226-230 no. 2	IA.03

<i>Seyrig</i>	<i>Agora</i>	<i>Seyrig</i>	<i>Agora</i>
230/231 no. 3	IA.01	263 no. 24	VI.16
231-233 no. 4	IA.04	263-266 no. 25	III.01
234-236 no. 5	IA.05	266/267 no. 26	IV.04
240 no. 8	IA.06	267-270 no. 27	VII.01
240/241 no. 9	IA.07		
241/242 no. 11	IB.04	<i>OGIS</i>	
242 no. 12	IB.03	632	Annexe 28
243/244 no. 13	II.03	633	Annexe 32
244-246 no. 14	V.06	638	Annexe 36
246-248 no. 15	V.08	640	Annexe 21
248/249 no. 16	V.07	641	Annexe 37
249 no. 17	V.04		
249-251 no. 18	V.05	<i>Merkelbach-</i>	
251 no. 19	II.01	<i>Stauber, SGO IV</i>	
251/252 no. 20	II.02	20/29/01	II.02
252/253 no. 21	VI.06		
253-255 no. 21 bis	VI.04	<i>ILS</i>	
255-258 no. 22	VI.05	8869	Annexe 4
259 no. 23	VI.09		

1645. **Palmyra. The imperial cult.** C.Delplace, in X.Lafon, G.Sauron (edd.), *Théorie et pratique de l'architecture romaine: La norme et l'expérimentation. Études offertes à Pierre Gros* (Aix-en-Provence 2005) 311-319, on 311-313 presents the texts and French translations of three inscriptions testifying to the imperial cult in Palmyra: 1) J.Cantineau, *Syria* 17 (1936) 277-282; C.Dunant, *Le sanctuaire de Baalshamin à Palmyre* (Paris 1971) 121-133; J.T.Milik, *Recherches d'épigraphie proche-orientale I. Dédicaces faites par des dieux* (Paris 1972) 309; Delplace, *Agora* (cf. our lemma no. 1644) Annexe 13: bilingual (Greek/Palmyrene) honorary inscription from the temple of Bel mentioning the erection of a rider statue ἐν τῷ Καίσαρειῳ and of another statue ἐν δὲ τῷ Βήλῳ ἱερῷ (171 A.D.); 2) *SEG XXVI* 1641, republished in a more complete form (see our lemma no. 1647): inscription recording the donation of imperial statues by a priest of the emperors who had also been highpriest and symposiarch of the priests of Bel (167 A.D.); 3) K.Michałowski, *Palmyre. Fouilles polonaises I* (Warsaw-The Hague-Paris 1960) 208 no. 2; Milik, *op.cit.* 315/316: inscription from the Camp of Diocletian recording a [να]ὸς τῶν Σεβαστῶν (271/272 A.D.). In the second section (313-315) D. argues that the place of emperor worship should be localized in the agora, perhaps in the form of a series of statues in a building not specifically dedicated to the imperial cult (the basilica?); she adduces two inscriptions found in the agora and dedicated to Septimius Severus and his family: *Inv.Palm. X* 64 and 67 (= Delplace, *Agora* IV.03/04; on and near gate 1 of the agora, connecting the agora and the basilica); cf. also Delplace, *Agora* 122/123. Contra P.-L.Gatier, *BE* (2006) no. 454 and *An.Ép.* (2005) [2008] no. 1563, who underlines the connection of the imperial cult with the

1648. Palmyra (or area)? Christian epitaph of Solemos, 497 A.D. *SEG* LIII 1814, D.Feissel, *BE* (2007) no. 505, offers the following text.

† Μνεμ(εῖον) ἀνα(παύσεως) | Σολέμου Ἱαγλούρου τοῦ ἡω' ἔτ(ους)

† Μνεμ(εῖον) Ανασολέμου Ἱαγλούρου τοῦ ἡω' ἔτ(ους), *SEG*.

1649. Paneas. For an inscription from Ramsâniyye using the era of Paneas and hence belonging to that city's territory see our lemma no. 1719; the inscriptions from Bab el-Hawa and Daret Umm 'Ataf (our lemmata nos. 1717/1718), both north of Ramsâniyye, are equally in the territory of Paneas (L.Di Segni, per ep.).

1649 bis. Poseideon (Ras el-Bassit). Inscription of unknown character, 3rd-6th cent. A.D. N.Beaudry, J.Y.Perreault, *AAAS* 45/46 (2002/2003) 381-391, report on the results of excavations resumed at the basilica (3rd/4th cent. A.D., converted into a synagogue in the 5th/6th cent.; cf. P.Courbin, *Syria* 63 [1986] 217/218, who mentions two mosaic inscriptions [apparently unpublished] which 'remercient un donateur, nommé Hérās [Ἡρᾶς], gérousiarque, et citent sa fille Alexandra [Ἀλεξάνδρα], ses autres enfants, sa femme et font état d'aménagements (étage, grenier?)'. A marble mensa in an annex of the apse is supported by colonettes bearing mason marks and monograms (ph. on 386; no text). A fragment of a re-used inscribed marble plaque was found in mediaeval debris (388; dr.). We read the text from the dr.

[---] πέρ μνή[μης ---] κου πατρ[---] αὐτοῦ πρ[---] ρου καὶ τι[---]

1650. Sidon. For inscriptions from Sidon see our lemma no. 1593.

1651. Sidon (area of: Bostan esh-Sheikh). Inscriptions from the sanctuary of Echmoun, ca. 200 B.C. - Roman Imperial period. On the basis of photographs and copies from the archives of Maurice Dunand (University of Geneva) R.Wachter, in R.A.Stucky, *Das Eschmun-Heiligtum von Sidon. Architektur und Inschriften* (Basel 2005) 319-331, (re)publishes one known and 21 new inscriptions from the sanctuary of Echmoun in Bostan esh-Sheikh, north of Sidon; cf. also P.-L.Gatier, *BE* (2006) no. 461. We omit W. 322 no. 3, for which see *SEG* LIV 1628 (cf. also our lemma no. 1655, app.cr. ad L. 7); we add two fragments read by W. (319 nos. 2/3) on the basis of published photographs, unsupported by a ph. or dr. from the Dunand archives: our lemmata nos. 1665/1666. Edd.pr. J.-B.Yon, C.Apicella, *BAAL* 9 (2005) 291-299, publish 11 stones now kept in the castle in Byblos; the inventory numbers preceded by E show that they come from the sanctuary of Echmoun (with two possible exceptions: see our lemmata nos. 1667/1668). We present all texts in our lemmata nos. 1652-1684; note that W. no. 8 = Y.-C. no. 10 (our lemma no. 1663) and W. no. 11 = Y.-C. no. 8 (our lemma no. 1653). [For the era of



Sidon, starting in 111 B.C. and reckoned from 110 B.C. since the early Roman Imperial period, cf. *SEG* L 1460-1461 sub (2)].

1652. Sidon (area of: Bostan esh-Sheikh). Honorary inscription (?), undated. Left upper corner of a white marble plaque (the text is probably the continuation of a text on a block above). Ed.pr. R.Wachter, *I.c.* (cf. our lemma no. 1651) 325 no. 10 (ph.; German translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1571.

----- | [---- ἄ]γωνοθέ[του ----] | θεῶς Ῥώμ[ης ----] | φιλοσοφ[ο----] || ἀρετῆς καὶ
ἐ[ύνοίας ἐνεκεν] | τοῦς σεβ[αστοῦς (?) ---] | σεις τ[-----]

[2-3. [ἱερέα?] θεῶς Ῥώμ[ης] || 5-6. [εἰς] τοῦς Σεβαστοῦς; the man probaly served as a high priest of the Imperial cult, Chaniotis].

1653. Sidon (area of: Bostan esh-Sheikh). Building inscription, 87 A.D. White marble plaque. Edd.pr. J.-B.Yon, C.Apicella, *I.c.* (cf. our lemma no. 1651) 296/297 no. 8 (ph.; French translation); the first two lines are published on the basis of a copy of M.Dunand by R.Wachter, *I.c.* (cf. our lemma no. 1651) 325 no. 11 (dr.; German translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1573 (text and French translation).

Ἀγαθῇ τύχη· ἔτους ζϛρ', ἡ μηνὸς Δαισίον κ'· ἡ κτίσμα Διοπέλλ[θους] Ἀγαθημέρου·
καὶ τῷ γένει ἡ ἐπ' ἀγαθ[ῶ]

2. Year 197 (era of Sidon) = 87 A.D. [97 A.D., edd.pr. per errorem]; ζϛρ': error for ζϛρ', 116 = 6 A.D., W. (superseded by edd.pr.'s reading from the stone; see also P.-L.Gatier, *BE* [2006] no. 461) || 2-3, horizontal strokes above the numerals || 4. κτίσμα ('foundation'); the plaque was attached to the monument in question, edd.pr. || 7. or, less probably, Ἐπαγάθ[ω], edd.pr.

1654. Sidon (area of: Bostan esh-Sheikh). Building inscription (?): foundation (construction?) of the 'akte' of the association of couch-makers for the benefit of the emperor, 98 A.D. Marble plaque. Ed.pr. R.Wachter, *I.c.* (cf. our lemma no. 1651) 322 no. 2 (ph.; German translation); cf. also P.-L. Gatier, *BE* (2006) no. 461 and *An.Ép.* (2005) [2008] no. 1569 (text and French translation).

Ἀγαθῇ τύχη· ἔτους ἡσ', μηνὸς Δύστρου α' ἡ Αὐτοκράτορι θεῷ Καίσαρι
σεβασίτῳ ἐκτίσθη ἡ ἀκτὴ τῇ ε' ἐπ' ἡλῆχνη κλεινοπ[η]γῶν ἐκ τοῦ κοινοῦ four erased lines

Horizontal strokes above the numerals in LL. 1 and 4 || 1. year 208 (era of Sidon) = 98 A.D.; perhaps the inscription should be connected with the death of Nerva on January 27, 98 A.D. and the beginning of the reign of Trajan, ed.pr. || 4. ἀκτὴ: not used here in its known meanings ('peninsula'; 'hill-side'; 'corn'); the term is also on record in

connection with another Sidonian guild in *SEG XVIII* 599: ἔτους ορ', ἡ ἀφιερῶσθαι ἐπὶ [τῆς ἀκτῆς τεκτόνων, apparently each guild could have its ἀκτῆ: possibly a meeting- and cult-room; in the Echmoun sanctuary several buildings have been found featuring couches (κλῖναι) which could accommodate up to 50 persons; ἀκτῆ may have to be connected with the Arabic root 'aqada' ('zusammentreffen'), ed.pr. (on 321); 'explication peu convaincante', G. (*An.Ép.*) II 4-5, probably the couch-makers were the fifth guild, ed.pr. II 5. HCΩ, lapis; for κλῖνο- πῆξ cf. *I.Eph.* 2213, G.

1655. Sidon (area of: Bostan esh-Sheikh). Building inscription erected for the benefit of Hadrian by the association of barbers, 132 A.D. Five joining fragments of a marble plaque. Ed.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 293-295 no. 4 (ph.; French translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1572 (text and French translation).

- [Ἀγαθ]ῆι τύχηι ·
[ἔτους] β' μὲν
[Δύ]στρον κ',
4 [ὑπὲρ σω]τηρίας Ἀδριανοῦ
τοῦ κυρίου · Γ(άιος) · Κάσσιος
Γ(άιος) · υ(ἰός) · Μ(αρκίας) · Ἀλέξανδρος β' (?) [..]
ἀρχιτεχνος κουρέων ----- κατεσ]-
8 κεύασα ἐκ τῶν τοῦ κοινοῦ ?]

2. Year 242 (era of Sidon) = 132 A.D. II 3. in fine punctuation mark in the shape of a reversed C II 2-3, horizontal strokes above the numerals II 4, in fine small omikron squeezed in between N and Y II 5-6. for Cassii (Κάσσιος/Κασσία) in Sidon cf. inter alia *SEG VII* 297/298, and 300; the abbreviated tribus may be M(ενηνία) or M(αρκία); the latter occurred in Roman colonies and hence was borne by veterans; C. Cassius Alexandros may have been a veteran who settled in Sidon, ed.pr. II 7. ἀρχιτεχνος (see also our lemma no. 1682); previously unattested; either 'leader' (of the association of barbers) or 'master craftsman' (rank in the guild); a συναγωγή τῶν κουρέων is attested in Perinthos-Herakleia: *I.Perinthos* 49 (*JGR* I 782); *SEG LIV* 1628 records an association of ψ(ε)ῖλαι (104 A.D.; stone-cutters or barbers?; cf. also *SEG LII* 1537 in fine); on the assumption that D.Feissel's interpretation of the latter term as 'barbers' is correct, the question arises whether we have two barbers' associations at Sidon (two specialisms?) or one bearing two different names (perhaps renamed between 104 and 132 A.D.), ed.pr., who for other Sidonian associations refer to *SEG XVIII* 599 and the texts in our lemmata nos. 1654 and 1673/1674 II 7-8. in smaller letters; or [παρε]κεύασα or [ἐκτεσ]κεύασα; restoration in fine on the basis of ἐκ τοῦ κοινοῦ in the text in our lemma no. 1654, ed.pr.

1656-1657. Sidon (area of: Bostan esh-Sheikh). Two lists of victories, Roman Imperial period. Two white marble fragments. Ed.pr. J.-B.Yon, C.Apicella, *l.c.* (cf. our lemma no. 1651) 295/296 nos. 6/7 (ph.), who collect the evidence for contests at Sidon (*LBW* 1866 c, with the corrections of J. and L.Robert, *BE* [1977] no. 537; *OMS* II 1029-1033; *SEG XXVI* 1646; *IGLS* 1265) and 90; cf. also the texts in our lemmata nos. 1652 and 1659, and, for

the participation of a Sidonian in the Nemean games, Merkelbach-Stauber, *SGO* IV 20/14/01 (Kaibel, *EG* 932; *IAG* 41).

1656: 295/296 no. 6. List of victories.

----- | [---]AHN[---] π[υ]γμῆν [---] π[υ]γμῆν [---] π[α]νκράτιον [---]Π[---]

1. Perhaps [π]άλην, ed.pr.

1657: 296 no. 7. List of victories.

[---]N[---]AKAI[---] | vacat ΦΙΛΩΝ [---]ATION vacat Γ[---]NKPATON[---]
TION[---]

3. Proper name Φίλων?, ed.pr. II 5. [πα]νκράτιον (perhaps the same term in LL 4 and 6), ed.pr.

1658. Sidon (area of: Bostan esh-Sheikh). Dedication to Antiochos III, his wife/sister Laodike and his son Antiochos the Younger, 200-193 B.C. Fragment of a marble plaque. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 323 no. 4 (ph.; German translation); cf. P.-L.Gatier, *BE* (2006) no. 461.

[Βασιλεῖ μεγάλ]ωι | Ἀντιόχωι κ[αὶ] βασιλίσσῃ | [Λαοδίκῃ τῇ] ἀδελφῇ | [αὐτοῦ
καὶ Ἀ]ντιόχωι τῷ || [υἰὶ] θεοῖς σ[ω]τῆρσιν καὶ | θεοῖς εὐεργέ[ταις] vacat | [---]ος ὁ
ιερεὺς | [---] ἀρχιερεὺς | [---]ος vacat

Date: between the conquest of Phoenicia by Antiochos III and the death of his son in 193 B.C., ed.pr. II 8-9, priest of Asclepios and high-priest of the royal cult?, G.

1659. Sidon (area of: Bostan esh-Sheikh). Dedication to Dionysos Kadmeios, 59/58 B.C. White marble plaque. Ed.pr. R.Wachter, *l.c.* (cf. our lemma no. 1651) 323 no. 5 (ph.; German translation); cf. P.-L.Gatier, *BE* (2006) no. 461, and id., *An.Ép.* (2005) [2008] no. 1570 (text and French translation).

Διονύσιω Καδμείωι | Δημοκλῆς Δημοκλέου[ς] | τοῦ Ἀπολλοφάνους ἱερέως |
ἱεραφορῶν ἐν τῷ πενταετηρικῷ || [ἱσ]ελασ[τι]κῷ ἀγῶνι τοῦ γν' (ἔτους)

1. Dionysos Kadmeios, i.e., the grandson of Kadmos, who originated from Sidon, ed.pr.; 'bel exemple de syncretisme divin pour Echmoun', G. (with reference to *LBW* 1866 a) II 3. 'als Apollophanes Priester war', ed.pr.; papyronymy rather than a dating formula, G.; II 4. ἱεραφορῶν ('Sacra-Träger'): present participle of the previously unattested verb ἱεραφορέω, ed.pr.; the ἱεραφόρος is on record especially (but not exclusively) in Egypt; his presence in our inscription is probably due to the connection of the agon with a religious festival, G. II 5. [ἀσ]τι-κῶν (cf. *Athen.* 8.42), ed.pr., underlining that there is no room for more than two letters; rather [ἱσ]ελασ[τι]κῶν, in

spite of the little room available, G.; year 53 (era of Sidon) = 59/58 B.C.; horizontal strokes above the numeral and the siglum (L) for ἔτους; the latter is usually not surmounted by a stroke and precedes the numeral. However, the date must be correct since it is compatible with the letter forms, G.

1660-1665. Sidon (area of: Bostan esh-Sheikh). Dedications to (Theos Hagios) Asklepios, 47 B.C. / 141 A.D. / undated. (Re)published by R. Wachter, *l.c.* (cf. our lemma no. 1651) 321 no. 1 and 324 nos. 6-9 (German translations); for W. 319 no. 2 (our lemma no. 1665) cf. our lemma no. 1651; cf. also P.-L. Gatiér, *BE* (2006) no. 461. Undated unless stated otherwise [Roman period].

1660: 321 no. 1 (ph.). **Dedication to Theos Hagios by the association of cutlery-makers, 48/47 B.C.** C. Clermont-Ganneau, *CRAI* (1890) 426 and 460-462. Marble plaque, now in the Archaeological Museum in Istanbul. 'Sicher von Sidon, nicht verbürgermassen aus dem Eschmun-Heiligtum, jedoch unmittelbar hinter den von daher stammenden Stücken eingeordnet'.

(Ἐτους) δξ' Ἡλιάδωρος | Ἀπολλωνίου τοῦ | Ἀπολλοφάνους ἄρχοντος μαχαί-
ρολλποιῶν Θεῶι Ἀγίῳ ὑπὲρ τοῦ(οῦ) κοινοῦ

1. Year 64 (era of Sidon) = 48/47 B.C. || 2-3. 'als Apollonphanes Vorsteher der Messerschmiede war', W.; papponymy rather than a dating formula, G. || 5. Theos Hagios: 'wohl Asklepios/Eschmun', W.

1661: 324 no. 6 (ph.). **Dedication to Theos Hagios Asklepios, 141 A.D.** Gray marble column moulded above and below; inscription on the shaft.

Θεῶι Ἀγίῳ | Ἀσκληπιῷ | Θεόδοτος | ἱερεὺς Μίθρα || ἀνέθηκεν | (ἔτους) ανσ'

6. Horizontal strokes above the numerals; year 251 (era of Sidon) = 141 A.D.

1662: 324 no. 7 (ph.). **Dedication to Asklepios (Hagios?).** Fragment of a square marble base inscribed on one side.

Ἀσκληπιῷ [ἀγίῳ] | Μέντωρ Ἀσκληπιάδου | ὑπὲρ αὐτοῦ καὶ [----] | τοῦ νιοῦ
[αὐτοῦ?]

1663: 324 no. 8. **Dedication to Theos Ha(gios) Asklepios.** Fragment of a marble plaque. Published on the basis of the stone by Yon-Apicella, *l.c.* (cf. our lemma no. 1651) 297/298 no. 10 (ph.).

[----] Ν Θεῶι Ἀγίῳ Ἀσκληπιῷ ---- | ----- (?)

Reading of Y.-A. (restored on the basis of the text in our lemma no. 1661), slightly more complete than W.'s text: [Ἀγίῳ] | Θεῶι Ἀσκληπιῷ -- | or [Ἀσκληπιῷ] | Θεῶι Ἀγίῳ --, W.

1664: 324 no. 9 (ph. of squeeze). **Dedication to Theos Asklepios.** Fragment of a small gray stone base inscribed on one side.
Θεῶι Ἀσκληπιῷ [----] | ῥίδης Ἰάσονος [----] | εὐχαριστήρι[ον ἀνέθηκεν (?)]

1665: 319 no. 2 (German translation). **Dedication to (Theos Hagios?) Asklepios.** Fragment of a marble block with Phoenician inscription on the front (288 no. 12) and Greek inscription on the right (top down as compared to the Phoenician text). Read from a photograph and drawing published by W. von Landau, *Mitteilungen der Vorderasiatischen Gesellschaft* 9 (1904) 316.

[---- Z] ἦνωνος | [Θεῶι Ἀγίῳ Ἀσκληπιῷ]

1. Ζήνων: cf. our lemmata nos. 1676 and 1684.

1666. Sidon. (area of: Bostan esh-Sheikh). Dedication (?) to Aphrodite, undated. Marble (?) fragment probably from the Echmoun-sanctuary. Ed.pr. R. Wachter, *l.c.* (cf. our lemma no. 1651) 319 no. 3. Read from a photograph published by M. Dunand, *Syria* 7 (1926) 6: [--- Ἀ]φροδίτῃ [---?]

1667-1669. Sidon. Three epitaphs, Roman Imperial period. Three stones now in the castle in Byblos; no. 3 (our lemma no. 1669) has an inventory number preceded by E, showing that it comes from the sanctuary of Echmoun at Bostan esh-Sheikh; no. 1 can be assigned to Sidon with certainty, no. 2 with great probability (our lemmata nos. 1667 and 1668, respectively). Ed.pr. J.-B. Yon, C. Apicella, *l.c.* (cf. our lemma no. 1651) 292/293 nos. 1-3 (ph.; French translations).

1667: 292 no. 1. **Area of: Bostan esh-Sheikh. Epitaph of Glaphyra.** Small square limestone pedestal surmounted by a column with vegetal wreath above; inscription on the pedestal: Γλαφύρα | χρηστή καὶ ἄλυπε, | χαῖρε

1668: 292/293 no. 2. **Epitaph.** Limestone fragment with traces of red paint.

---- | χρηστ[τὲ] | καὶ ἄλυπε? | Ἀ χαῖρε | [---] C | [---]

3. Or [x]αῖ [---], ed.pr. || 3-4. probably either the age of the deceased ([ξήσ]α[ς] ἔτη) + numeral) or the date, ed.pr. [the line division and the A in L. 3 remain unclear].

1669: 293 no. 3. **Epitaph.** Fragmentary marble plaque.

[---] φιλόλογε | [---] καὶ ἄωρε, | [χαῖ]ρε ☩

1. For φιλόλογος as an adjective qualifying the deceased see *I.Smyrna* 439-441 and Robert, *Hellenica* XIII, 47-50; alternatively Φιλόλογε may be read as a (second) name, edd.pr. || 2. [χρηστέ] or [ἄλυπε], edd.pr.

1670. Sidon. Epitaph of Sentius Decimus, Roman Imperial period. Marble column topped with a wreath. Ed.pr. E.Gastaldi Culasso, in R.Menegazzi (ed.), *An Endangered Cultural Heritage. Iraqi Antiquities Rediscovered in Jordan* (Florence 2005) 6/7 (ph.). Non vidimus; cf. P.-L.Gatier, *BE* (2006) no. 462 and *An.Ép.* (2005) [2008] no. 1575, who assigns the object to Sidon on typological grounds.

Σέντιε | Δέκμε, χρηστὲ καὶ ἄλυπε, χαῖρε

1671-1681. Sidon (area of: Bostan esh-Sheikh). Various fragments, Roman Imperial period. Ed.pr. R.Wachter, *I.c.* (cf. our lemma no. 1651) 326-330 nos. 13-22.

1671: 326 no. 12 (ph.). **Fragment.** Marble: [---]οθε[---]

The lettering resembles that of the inscription in *SEG* LIV 1628; so perhaps [Δωρ]οθε[---]? (cf. *ibid.* L. 3), ed.pr.

1672: 326 no. 13 (ph.). **Fragment.** Marble plaque.

[--? 'A]λεξάνδρου ΣΑΔΟΥ[.]ΙΑ | [--]σθης [---]

1673: 326 no. 14 (dr.). **Fragment mentioning the couch-makers (?).** Marble plaque.

[---?] ἔτου[ς ---] μην]ὸς Ξαν[δικου ---] κλι]νοπη[γῶν ---] ἐχ[-----]

3. Restored on the basis of the text in our lemma no. 1654 L. 5, ed.pr.

1674: 326/327 no. 15 (dr.). **Fragment.** Limestone base. Cf. also J.-B.Yon, C.Apicella, *I.c.* (cf. our lemmata no. 1651) 294.

Σεβα[στ--] | ἔτου[ς --], | μηνὸς --] | κτονω[ν --] || ἐπι[--]

3-4. Name of month and the beginning of the word continued in L. 4 (composite in -κτόνος?). ed.pr.; probably [τε]κτόνω[ν] (association of carpenters; cf. *SEG* XVIII 599), Y.-A.

1675: 327 no. 16 (dr.). **Fragment.** Marble plaque: [-- μην]ὸς Δύστρου | [--] Καίσα[ρος ?]

1676: 327 no. 17 (dr.). **Fragment.** Marble plaque: [-- το]ῦ ἄθλου | [--] Ζήνων[ος ? --]

2. Ζήνων: cf. our lemmata nos. 1665 and 1684.

1677: 328 no. 18 (dr.). **Fragment.** Marble plaque.

[---]ίου Λυσά[νδρου ---]ινου vacat | [---] ἀγαθῶι [---]

1678: 328 no. 19 (dr.). **Fragment.** White marble plaque: [---]ὺς ἐγέν[ετο ---]

1679: 329 no. 20 (ph. of squeeze). **Fragment.** Marble plaque.

Πρωτ[---] | ἐπὶ ἀρχ[ιερῆος ? --]

1680: 329 no. 21 (ph. of squeeze). **Fragment.** Marble plaque: [--]ω[---] ἐν τῷ [--]

1681: 330 no. 22 (dr.). **Fragment.** Marble plaque.

[...]δ[---] | γιουπ[---] | ἔτους [---], | μη[νὸς --]

1-2. Perhaps [ἀλγίου]; ligature ΠΠ or ΓΠ, ed.pr.

1682-1684. Sidon (area of: Bostan esh-Sheikh). Various fragments, Roman Imperial period. Edd.pr. J.-B.Yon, C.Apicella, *I.c.* (cf. our lemma no. 1651) 295 no. 5, 297 no. 9, and 298 no. 11 (ph.).

1682: 295 no. 5 (French translation). **Fragment mentioning an architechnos.** Gray marble: [--- μ]ηνὸς Πανήμου | [---] ἀρχιτέχνοῦ | -----

2. ἀρχιτέχνος: see our lemma no. 1655 L. 7 (and app.cr.).

1683: 297 no. 9. **Donation for festivities in honor of the emperors?** Marble plaque (two non-joining fragments); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1574.

----- | [...]NOCMENTO[... εἰ]ς τὰς εὐωχίαι[ς τ]ῶν Σεβαστῶ[ν] ἐπ' ἀγαθῶ[ν] ☩

1. Possibly the end of a name followed by a patronymic (perhaps Μέντωρ, on record in Sidon: cf. inter alia our lemma no. 1662 and *SEG* VII 305), edd.pr. [cf. also O.Salomies and S.Follet, apud P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1574: Μέντω[ρος]: genitive of the patronymic] || εὐωχία: 'banquet', 'festivity', attested in the context of the imperial cult in *I.Kibyra* 41 (*IGR* IV 914) LL. 7/8 and

SEG XLI 328 L. 22 (Messene); for the imperial cult in Sidon cf. e.g. the texts in our lemmata nos. 1652, 1654, and 1675, edd.pr.

1684: 298 no. 11. **Fragment. Limestone:** [----?] Ζήνων [----]

Ζήνων: cf. our lemmata nos. 1665 and 1684.

1685. **Tyre.** For inscriptions from Tyre see our lemma no. 1593. For the era of Tyre see our lemma no. 1687.

1686. **Tyre. Early Christianity.** J.-P.Rey-Coquais, *MUSJ* 58 (2005 [2006]; = *Mélanges L.Pouzet*) 513-530, presents a synopsis of Christian social and religious life in 5th-7th cent. Tyre on the basis of inscriptions and the Acts of the Council of Tyre in 518 A.D. The epitaphs of the 'classe moyenne' of craftsmen from the urban nekropolis offer scant evidence: some prayers, invocations, biblical quotations, records of (sub)deacons (cf. *I.Tyr* I [see List of Abbreviations]; see also J.-P.Rey-Coquais, 'Tyre, la nécropole et ses inscriptions', in N.Cambi - E.Marin [edd.], *Acta XIII Congressus Internationalis Archaeologiae Christianae (Split-Porec, 1994)* [Split/Vatican City 1998], vol. 3, 685-691; non vidimus); some epitaphs mention churches called 'Ἀγία Μαρία (*I.Tyr* I 147/148) and ἀρχαία ἁγία Μαρία (*I.Tyr* I 187); one of these may be identical with St. Mary Theotokos in Iampsyphs known from the Acts. R.-C. also mentions (524) two unpublished fragmentary epigrams on marble plaques, which perhaps support the identification of St. Mary in Iampsyphs with the large basilica recently found at the entrance of the city; the texts may reflect the conflict between the orthodox, pro-Chalkedonian and the Monophysite clergy which lay at the heart of the Council (and survived it). More revealing are the dedications of and donations to various ecclesiastical buildings found in the territory (the use of the era of Tyre points to the vast extension of the diocese): several ἀρχιεπίσκοποι of Tyre are mentioned in these building inscriptions only (inter alia SEG VIII 21 and the texts from Sad-qiin presented in our lemmata nos. 1694/1695), often together with χωρεπίσκοποι, περιοδευ-ταὶ or παραμονάριοι; this testifies to their presence at the inauguration ceremony rather than reflecting the ecclesiastical hierarchy. [But cf. D. Feissel, *BE* (2006) no. 464: 'L'hypothèse est intéressante mais ne va pas de soi, les dédicaces distinguant rarement de façon explicite entre la fondation du monument et son inauguration']. The inscriptions from the hippodrome (SEG LII 1601-1611 [now also in *I.Tyr* II (cf. List of Abbreviations) 127-142; no. 140 is an ineditum not in SEG LIII]) show that Christians were fanatic race fans and point to a close relationship between the Monophysite Blues, Jews and certain craftsmen, especially the purple-fishers (see also the app.cr. ad 1611 D; the Jewish Ματρώνα in this text is the wife or daughter of a κοινυλεύς. [For the persistent relationship between Jews and Blues see also SEG LIII 2234, with evidence from Aphrodisias and Miletos].

From the many inscriptions adduced we single out those for which R.-C. provides new readings: 1) the mosaic from Qabr Hiram (E.Renan, *Mission de Phénicie* [Paris 1864] 613; F.Barrat, *Catalogue des mosaïques romaines et paléochrétiennes du Musée du Louvre* [Paris 1978] 132-145); in L. 3, ἀρχιμ(ανδριτου) καὶ χωρεπισκ(όπου) rather than ἀρχιδ(ιακόνου) (D.Feissel,

sel, *BE* [1990] no. 936); ἀρχιε(ρώς). previous scholars) should be read, since the functions of archdeacon and chorepiskopos are hardly compatible in one person (R.-C. 517/518); similarly, inscriptions from Nabatiyeh (possibly not belonging to the diocese of Tyre) and Suhmata record archimandrites rather than an archdeacon or an archpriest [no (correct) references are given for these texts]; 2) the dedicatory inscription on a limestone plaque SEG XLVI 2225 (under unknown provenance): R.-C. (517 and 519 note 31) points out that this inscription comes from Tyrian territory (El-Bassa, south of Ras al-Naqoura) and that it was published already by J.H. Mordtmann, *MDAI(A)* 10 (1885) 171; he suggests reading Σάββα κ(αί) (abbreviation sign: S) instead of the enigmatic TABAK in L. 3; 3) in the request for asyilia of an oratory from Hadr SEG VII 327 R.-C. (519) restores the name of the eponymous martyr as [Χριστιν]ης instead of [Ει-ρήν]ης.

[For new Christian texts see now *I.Tyr* II (see above) 96-99, 106 (?), and 107 (from the city); 148-150, 154, 156/157, 162, 169/170, 180, and 183-192 (from the nekropolis on the isthmus), Tybout].

1687. **Tyre (area of: Jal el-Bahr). Amphora stamps and the local era, Hellenistic period.** I.Kawkabani, *AHL* 17 (2003) 95-99, reports on stamped amphoras found over the last decades during excavations in Jal el-Bahr (at the north-eastern entrance of Tyre). Most bear the manufacturer's name and a date in Phoenician; four stamps combine a name in Phoenician with a date in Greek; only one of the latter is mentioned on 96 no. 3 (ph.): (ἐτους) γέρ' = year 163. Six stamps in Phoenician have double dates: the Seleukid era and that of Tyre. K. argues that these synchronisms confirm earlier views, equally based on Phoenician texts, that the oldest local era started in 274/273 B.C. (a second Tyrian era began in autumn 126 B.C.).

J.-P.Rey-Coquais, *AHL* 18 (2003) 138-143, nuances this conclusion and offers valuable comments on the computation of eras based on synchronisms in general: the years in two eras never fully coincide, but overlap each other, which may extend the period of synchronism to almost two years; imprecision is also enhanced by periodical intercalations of a month in lunisolar calendars. One year should always be deduced from the number of the era to be computed with the help of another one; e.g., if a document equates year 143 of the people of Tyre to a year in another era which we know to be 132 B.C., the computation is (143 - 1) + 132, yielding 274 B.C. as the beginning of the era of Tyre. On the basis of several Phoenician documents with double dates R.-C. points out that the city era of Tyre did not start later than the first day of autumn 274; the first year will not fully coincide with year 39 of the Seleukid era, but may correspond to 274/273 of the Julian calendar, provided that this year starts before the Seleukid year 39. A study of the six double dates on the amphoras (possible after complete publication only) will permit a more precise conclusion. As to the four amphoras with years in Greek, R.-C. rejects K.'s view that they were import pieces (from Alexandria, according to K.). Starting from 274 as the 'date moyenne du début de cette ère' [i.e., the Tyrian] the year 163 (see above) would yield 274 - (163 - 1) = 112 B.C., which is improbable since the second Tyrian era was used at that time (unless the two eras were used along each other); the Seleukid era would be possible, but we have no examples so far of the siglum L used to indicate that era.

On 142/143 R.-C. corrects readings of and comments on amphora stamps from Berytos (late 3rd-early 1st cent. B.C.) which probably are import pieces from Tyre using the Tyrian era

starting in 274 B.C.: see ed.pr. A.Ala'eddine, *AHL* 17 (2003) 109-119 (dr.; cf. also our lemma no. 1593 sub 4), who prefers the era of Sidon (beginning in 111, not in 202 B.C.): 1) (ἐτους) θπ' (112 no. 1; rectangular; (ἐτους) β', A.); 2) (ἐτους) βπ' | CAMM(A) (112/113 no. 2; square; L. 1: (ἐτους) β[.], A.; L. 2: either a [manufacturer's?] name or 'a combination of both name and symbol which could refer to the contents of the amphora', A.; 'l'énigmatique mot CAMMA', R.-C. [142]; see also below sub nos. 3/4); 3) (ἐτους) ηλ' | CAM(MA) (113 no. 3; oval); 4) (ἐτους) νρ' | CAMMA (113 no. 4; square; (ἐτους) μ', A.; νρ', with P and the siglum L for ἐτους in ligature, R.-C.); 5) (ἐτους) εκ' | BA(--) (113 no. 5; square; L. 2: personal name?); 6) (ἐτους) λρ' | AΩAB (113 no. 6; square; (ἐτους) λ' ΠΙΑΨAB, A.: perhaps abbreviated names: Παψ(--), Αβ(δοιμ); for the latter see also below sub nos. 7/8; L. 2 is incomprehensible, R.-C.); 7) [(ἐτους) . 1-2 .]ρ' sign | ABNAB (113/114 no. 7; square; [(ἐτους) .] P sign, A.: the sign may be a wedge separating words or an akrophonic abbreviation of ἀρτάβη; L. 2: perhaps two abbreviated words: αβν ('son') and the name Αβ(δοιμ), A.); 8) Αβδοιμ (114 no. 8; rectangular; manufacturer's name, A.); 9) ΜΦ (114 no. 9; rectangular; siglum or monogram?); 114 no. 10 is probably written in Phoenician letters.

1688-1693. Tyre. Donations of columns, Severan period. Inscriptions on the plinths of bases of columns along the main avenue, engraved on the sides legible from the central street. Ed.pr. J.-P.Rey-Coquais, in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 214-216 (ph.); now also included in id., *Inscriptions grecques et latines de Tyr* (Beirut 2006) [= *I.Tyr* II]. The porticos belong to an homogeneous architectural ensemble, which ed.pr. dates to the Severan period; on account of the different letter forms and sizes ed.pr. argues that single columns have been re-imbursed by donors at various, consecutive moments after the construction of the porticos (on 216-218 reflections on a possibly similar situation in the sanctuary of Baalshamin in Palmyra). Cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] nos. 1576-1580 (= our lemmata nos. 1689-1693).

1688: 214. *I.Tyr* II 67. **Fragment:** [--]κων ό κ[αί --]

1689: 214. *I.Tyr* II 68. **Claudius Berenikianos:** [Κλ(αυδίου) Βερε]νικιανού ☿

Restored on the basis of the text in our next lemma, which has the same letter forms.

1690: 214. *I.Tyr* II 69. **Claudius Berenikianos:** Κλ(αυδίου) Βερενικιανού ☿

1691: 214. *I.Tyr* II 70. **Iulius Doros:** Ιουλίου Δώρου

1692: 214. *I.Tyr* II 71. **Aurelius Bassilides:** Αὐρηλίου Βασσιλίδου

Βασσιλίδου, ed.pr.; corr. G. on the basis of the ph.

1693: 215. *I.Tyr* II 66. **Parts of a column:** σπειροκεφάλω καὶ βωμῷ

Though there is no more text on this plinth, this sequence must belong to a longer text specifying the contents of a donation. The term σπειροκέφαλος is known from *I.Labraunda* 23 (*SEG* XLVI 1422) and three unpublished Latin inscriptions from Berytos ('cum spirocephalo suo'); it denotes the ensemble of the capital and the basis (i.e., the torus) [add the evidence and arguments put forward by J.Flemberg: see *SEG* XLVI 2390 and LI 2362, to which the three inedita from Berytos can now be added, Tybout]; βωμός is the square pedestal of the column, which has the shape of an altar, ed.pr.; cf. our lemma no. 2144.

1694-1695. Tyre (area of: Saddiqin). Christian mosaic inscriptions, 528 and 589 A.D. Two mosaics from Saddiqin (south east of Tyre) now in the Palace of Beiteddine: cf. D.Feissel, *BE* (2000) no. 657, with reference to photographs in the program of the Beiteddine festival of 1998 (non vidimus). See now J.-P.Rey-Coquais, *art.cit.* (cf. our lemma no. 1593) 85-87, for photographs, French translations and some comments. Texts read from the ph. by R.A.Tybout; no ph. of a third mosaic from Saddiqin with an inscription translated 'Pour le salut de Jean, fils de Marie'.

1694: **Donation of a mosaic in a diakonon, 528 A.D.** Inscription in a medallion enclosed in a square frame with zigzag motif; the square has a border with tendrils sprouting from kantharoi in the corners and enclosing birds and bunches of grapes.

Ἐπὶ τοῦ ἁγιοτάτου ἀρχιεπισκόπου ἡμῶν Ἀθηνογένους (καὶ) τῶν ἡγουμένων
σκόπων Διονισίου καὶ Θεοφίλου (καὶ) τοῦ εὐλαβ(εστάτου) Σαλαωνί(ου) ἡ
περιοδ(ευτοῦ) καὶ ὑ(πὲρ) σωτηρίας τῆς κόμης (καὶ) τῶν καρποφορησάντων
(καὶ) ὑπὲρ σωτηρίας Κλιτιανῶν διακ(όν)ων κόμης ἡ Τυραδέκης
καρποφορήσας νο(μίσματα) γ' ἡ ἐτελεύθη ἡ νήφωσις τοῦ διακοινοῦ ἐν μηνὶ
Υπ(ε)ρβερετέου ζ' τοῦ γγγ' ἐτους, χρό(νου) ἡνδ(ικτιώνος) ζ', (καὶ) ὑπὲρ
(σ)ωτηρίας (Σ)αββατίου ἡ διακ(όνου) παραμονα(ρίου)

Abbreviation sign: S; small O above N (L. 10); horizontal stroke above X in the numeral of the year (L. 13); small omikron above X in χρό(νου) (L. 13) || 1-3. Athenogenes: previously unattested bishop of Tyre, R.-C. || 6. the ph. shows ΕΥΛΑΒΗ, followed by the abbreviation sign S, subsequently ΑΛΛΑΩΝΙ plus abbreviation sign S; 'le très vénérable Salaonis (?)', R.-C. || 10. καρποφορήσας for καρποφορήσαντος || 11. ἐτελεύθη for ἐτελεύθη || 12. the ph. shows ΥΠΙCΙ || 13. year 653 (era of Tyre) = 528 A.D. (Hyperberetaios is the first month of the year in the calendar of Tyre, beginning on October 19), R.-C. || 14. the ph. shows ΓΩ and ΓΑΒ.

1695: **Construction of a sanctuary, 589 A.D.** Inscription in a tabula ansata; below a large bowl flanked by lions and flowers.

Υπὲρ σωτηρίας Γεωργίου πρεσβυτέρου τῆςδε τῆς κό(μης) Ἰτιραδῶρων (καί) Συμῳωνίου αὐτοῦ πατρὸς ἐγένετο τόδε τὸ εἱρηρατίον, μη(νὸς) Ξανθικ(οῦ), ἱν. δ(ικτιῶνος) η' τοῦ διψ'

Abbreviation sign: horizontal stroke at the bottom of letters (additionally a small E after ΠP and a small O above K in L. 1); S for καί in L. 2; MH (L. 3): small H above M; horizontal stroke above η' τοῦ διψ' || 3. year 714 (era of Tyre) = 589 A.D.; since Xanthikos is a month in spring, this does not fit in with the 8th indiction, which starts on September 1 of that year; probably the scribe committed an error in copying the number of the indiction from his model, R.-C.

1696. Tyre (area of: El Bassah). Inscription on a reliquary, 6th cent. A.D.? Marble lid of a reliquary now in the Louvre. E.Michon, *RBi* 2 (1905) 576; B.Bagatti, *Antichi villaggi cristiani di Galilea* (Jerusalem 1971) 182; H.Buschhausen, *Die spätromischen Metallschriften und frühchristlichen Reliquiare* (Vienna 1973) no. C 68. Republished by N.Duval, C.Metzger, *Zbornik Narodnog Muzeja Beograda/Recueil du Musée National de Belgrade* 16.1 (1996) 321/322 (ph.; French translation).

† Υπὲρ σωτ(ηρίας) Ἠλία Ἰ διακ(όνου) υἱοῦ Ἰάννου Σάββα κόμ(ης) Τιρία †

Abbreviation marks: > between T and H in L. 1; < above K in L. 3; small circle above K in L. 2 || 2-3. Ἰάννου: variant of Ἰωάννου; Σάβας is John's second name rather than his grandfather, N.-M. || 3. the toponym is untested otherwise; possibly Τιρία is a variant of Τυρία: name of a village near El Bassah, which belonged to the territory of Tyre, N.-M.

1697. Unknown provenance (central Phoenicia). Inscription on a lead weight, 119/118 B.C. Square lead weight with a handle at the top; inscription in a recessed field (frame with ovolo design) above (L. 1) and below (LL. 2/3) a dolphin entwined around a horizontally placed anchor; reverse: network pattern; now in the Hecht Museum Collection at the University of Haifa. Ed.pr. A.Kushnir-Stein, *Michmanim* 19 (December 2005) 16*-20* (ph.; translation).

(Ἔτους) δορ' monogram Ἰ Γοργίου Ἰ ἀγορανόμου

Provenance: a city on the Phoenician coast north of Jaffa (on the basis of the typology and decoration), probably Berytos or a nearby locality; the weights of Berytos known so far have a trident alone or a dolphin entwined around a trident, not around an anchor, ed.pr. || 1. a network reverse on local weights occurs in the 2nd/1st cent. B.C.; hence the year must be according to the Seleukid era: 194 = 119/118 B.C.; the monogram consists of a M with a straight line joined to the upper end of its right bar on the right; possibly ΜΓ; however, on the basis of parallels on weights from Berytos (see our lemma no. 1629 sub (3) and (4)) the line is better understood as an indication that the letter should be read as a weight unit: one μ(νδ); the weight of the object (522.2 g) is less than the average weight of the Seleukid mina (standard of 550-600 g), which is probably due to its extensive wear, ed.pr.

1698. Unknown provenance (northern Syria). Mosaic inscriptions (labels), late 4th/early 5th cent. A.D. Anticipating an announced in-depth study, C.A.Marinescu, S.E.Cox, R.Wachter, 'Walking and talking among us: personifications in a group of late antique mosaics', in *La mosaïque gréco-romaine* IX, 1269-1276; discussion on 1276/1277), present an ensemble of 15 mosaic panels, varying somewhat in size but all in the shape of stretched, frieze-like rectangles, representing a large number of labelled figures. The mosaics are unique in their subject matter: together they represent the life story of a young man named Κίμβρος (also spelled Κίνβρος) depicting his infancy and early years, with special attention to a period of sickness and various stages of his classical education; M., C., W. mention as the closest analogy Petronius, *Sat.* 29, describing a series of inscribed wall paintings depicting the 'Werdegang' of Trimalchio. Sprinkled throughout the life story are various personifications of time, including calendar dates and particular times of the day; other personifications symbolize concepts or activities, the latter clarifying a protagonist's action or gesture. Many personifications are unparalleled; they are invariably represented in line with the grammatical gender of the label in question and mostly shown interacting with their human companions.

The panels very likely come from a single floor uncovered in clandestine excavations; they have been dispersed in several private collections in Europe and the USA for over twenty years. M., C., W. assign the mosaics to northern Syria on the basis of their stylistic similarity to the topographical border of the Megalopsychia mosaic (*IGLS* 998; cf. our lemma no. 1598 sub no. 17) and the relationship of their subject matter to the writings of Libanius: Kimbros' teacher Alexandros (cf. below sub D no. 1) may be the homonymous γραμματικός mentioned in *Letters* 1255/1226, dated to 364 A.D.; in his *Autobiography*, Libanius reports that many of his students became sick and died. In favor of a provenance from northern Syria also J.-P.Darmon and W.A.Daszewski (in the discussion); P.-L.Gatier, *BE* (2007) no. 500, adds that the names Βαρμαλαχας (male) and Μαρθις (female), both of Aramaic origin, support this hypothesis; Μαρνίος is either an Aramaic or a Latin name (cf. below sub D nos. 2, 10, and 12). Cf. also M.Sève, *BE* (2006) no. 60.

M., C., W. present color photographs of three complete panels and three details from other panels; they discuss selected figures, not all of them illustrated in the ph, and present their labels in transcription (but not all visible in the ph.). Inevitably we have to restrict ourselves to a provisional presentation in anticipation of the complete publication, arranging the inscriptions by subject matter rather than by panel and by the order in which they appear on the panels, and omitting iconographical details. To the inscriptions which M., C., W. mention in their text we add the labels which we can read with certainty from the photographs. [We do not indicate line divisions and ligatures (both varying in the many cases of repeated occurrence); where numbers of occurrences are mentioned, these are provisional in most cases in the absence of full documentation].

A. Personifications of time. Calendar dates (Macedonian calendar; each represented by a male and a female figure, designating a month and day, respectively). Three appear only once, of which two are mentioned in the text and illustrated in the ph.: 1) Δέσιος / Ἑβδομικός (for Ἑβδομάς); 2) Λῶος / Τεσερεσεδεκάτη; another date appears five times, on different panels: 3) Εἰκάς (Ἰκάς) / Περίτιος (apparently a significant date, perhaps Kimbros' birth day; alternatively the five occurrences may refer to a single special event in the past). Pair of months: 4)

ἀπὸ Περιτίου μέχρι Πανέμου (two figures, perhaps indicating the period necessary for Kimbros' full recovery). **Periods of several days** [?]: 5) Δεκάς; 6) Εἰκάς (nos. 5/6: 'ten days'; 'twenty days', M., C., W. 1275; however, all similar indications that can be checked on the ph. (ἐβδομάς, εἰκάς) refer to a specific day of a month; cf. M., C., W. on 1270, where they rightly consider ἐβδομάς and εἰκάς on a par with τεσσερεσδεκάτη); 7) **Days** (apparently denoting specific days in an ongoing sequence): 8) Τετάρτη 'Ἡμέρα; 9) Πέμτη 'Ἡμέρα. **Time of day**: 10) 'Εσπέρα.

B. Personifications of concepts or activities: 1) Διαελεύθερα ('Manumission'), appearing alongside 2) Διαθήκη ('Testament') and a group of νομικοί (cf. below sub C no. 2; lawyers, obviously preparing a testament in which manumission plays a substantial part); 3) Διατριβή (twice; 'school', 'study'; groups of students). 4) Ἐντευξις ('Petition', vel sim.); 5) Μήνυσις ('Denunciation'); 6) Νόσος (twice, on different panels); 7) Πεδία (for Παιδεία); 8) Προέλευσις ('Progress', perhaps both referring to Kimbros' recovery from disease and his leaving the house and returning to school and/or his progress in education); 9) Φιλία.

C. Groups of persons: 1) ἱατροί (twice, on different panels, once spelled εἰατροί); 2) νομικοί ('lawyers').

D. Individual persons: 1) Ἀλέξανδρος (three times, in two different panels; Kimbros' teacher, once associated with Paideia [cf. above sub B no. 6]); 2) Βαρμαλαχας; 3) Διοκλῆς; 4) Δίος; 5) Ζευξιανός; 6) Ἡλιοδόρα; 7) Θεοδόρα (three times, in two different panels); 8) Κίμβρος (very frequent, also spelled Κίνβρος); 9) Κύριλλος (twice, once spelled Κύριλος); 10) Μανης; 11) Μαρθης (twice); 12) Μαρτίνος.

See now also C.A. Marinescu, S.E. Cox, R. Wachter, 'Paideia's children: childhood education on a group of late antiquity mosaics', in A. Cohen, J.B. Rutter (edd.), *Constructions of Childhood in Ancient Greece and Italy* (Hesperia Suppl. 41; Princeton 2007) 101-114, with photographs of four more panels (texts in majuscules). The following names are not included in the illustrations of the 2005 publication (most of them are also transcribed by P.-L. Gatier, *BE* [2008] no. 544): Ἀπολωνίδης, Γεννάδης, Ζήθος, Θεόδοτος, Θρεπτός, Κύριλλα, Λονγίνος, Μαρτιανός, Μαρτιανός (also Μαρτιανὸς υἱός), Μικτωσίνος (?; new name, G.), Παλμῶς, Πρίσκος υἱός Μονίμου (also Πρίσκος Μονίμου or simply Πρίσκος [one of the labels reads ΠΡΙΣΚΟΙ, which M., C., W. (111) interpret as another reference to a group of persons, viz. 'older students'; however, the word (apparently considered to be modelled on Latin *priscus*) seems to be unattested; moreover, the label is set above the head of a single person shown in interaction with Kimbros, not in the center of the group: very probably Kimbros' close friend Πρίσκο(ς), with I instead of C due to a restoration or a mosaicist's mistake, Tybout), Πρόκλα, Φίλιος (or Φεῖλιος; a pedagogue whipping Kimbros), Χρυσάφης (Χρυσάφιος, G.; ΧΡΥΣΑΦΙΣ, M., C., W., confirmed by the ph.). New personifications are Γλυκέρα and, possibly, Δώρα [or name of a woman?]; Πάνεμος / Εἰκάς is another date pair. [On 114, M., C., W. mention the possibility that the commissioner of the ensemble was Kimbros' family, with 'a memorial structure such as a tomb or a public building, perhaps even a school' as its original location. However, the striking parallel with the paintings of Trimalchio and the fact that the Antiochean mosaics have been found almost exclusively in houses, strongly suggest a domestic context; like Trimalchio, Kimbros himself may have been the commissioner; one may imagine him recounting the earlier stages of his life to his guests in front of the mosaic panels, Tybout].

1699. Palaestina. For inscriptions possibly from Palaestina see our lemmata nos. 1882 (2), 1929, 1942/1943, and 1960/1961.

1700. Palaestina. The bishops of Palaestina Prima/Secunda/Tertia and Zoara. See our lemma no. 1747.

1701. Akre ('Akko). Stamped amphora handles, mid 3rd-mid 2nd cent. B.C. Ed. pr. D. Ariel, *'Atiqot* 50 (2005) 181-188 (ph.), publishes 13 Rhodian amphora stamps (182-185 nos. 1-13; last third of the 3rd cent.-3rd quarter of the 2nd cent. B.C.; nos. 12/13 are illegible) and one Chian stamp (185 no. 14; 3rd quarter of the 3rd cent. B.C.; 'Ἰκεσίου [eponym or manufacturer]); 185 no. 15 is an unclassified fragment and 185 no. 16 bears Semitic characters. Ed. pr. adduces parallels for nos. 1-11 and 14. Eponyms: Ἀρίστακος, Κρατίδας, Ὀνάσανδρος, Πρατοφάνης, Πυθόδωρος. Manufacturers: Ἀμύντας, Δωρόθεος, Μένων, Πανσανίας, Φιλάνιος.

1702. Beersheba. Christian funerary epigrams for Georgios, 6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/07/02; *GV* 2000. G. Agosti, *art. cit.* (cf. our lemma no. 2009) 6-9, adduces parallels for some formulas in these two epigrams, mostly from other epigrams (both literary and on stone) and Homer. Special discussion of νέος Φαέθων 'Ἐλικώνιος in L. 6: Phaethon is frequently used in contemporary enkomastic poetry not to denote the son of the Sun, but as an antonomasia to equal a person to the Sun tout court; in our epigram the mors immatura-aspect of Phaethon may have been retained. 'Eine Beziehung des Phaethon zum Helikon scheint sonst nirgends belegt' (M.-S.), but such a connection is not intended: the laudatory epithet 'Ἐλικώνιος just refers to Georgios' affinity with culture (parallels from epigrams, notably *AP* 7.697, which may have been known to the author of our epigrams).

1703. Eboda. Christian dipinti on a pithos, early Byzantine period. *SEG* XXVIII 1405; A. Negev, *The Greek Inscriptions from the Negev* (Jerusalem 1981; cf. *SEG* XXXI 1400) no. 46. N. Litinas, *Tyche* 20 (2005) 262 no. 526, reads in (B) three times ΧΜΓ instead of three times μλχω. [cf. *SEG* XXVIII, where Bingen pointed out that the readings μλχω are quite uncertain]. On top of each X there is a P, which form three christograms; some letters in two lines above defy explanation; below each christogram and ΧΜΓ is a ligature (a signature according to Negev), which may be the drawing of a cross. L. interprets (C), reading ΓΕ † ΓΕΡ (signatures of the deacon Γερμανός, the recipient of the vase on record in (A)), either as Γε(ρμανῶ) † Γε(ρῶν) or Γε(ρῶν) † Γε(ρμανῶ). [The capital in Γεῖρον suggests that L. interprets this as a proper name; however, in (A) γέρον denotes an ecclesiastical function ('geront'): ὑπὸ Θεοδοσίου γερόντου, the sender of the vase in Negev's interpretation. But is Γερμανός actually the recipient? The dative is likely to depend on Κύριε, βιολή-

θε); Theodosios may be the writer of the dipinto || For XMF L. refers to *J. Palaestina Tertia* p. 12; see also SEG LII 1036 app.cr., with references, and LIII 2068, Tybout].

1704. Eleutheropolis. Dedication of a mosaic in a church, 6th cent. A.D. Merkelbach-Stauber, *SGO* IV 21/09/02; *SEG* VIII 243. G. Agosti, *Medioevo greco* 5 (2005) 11-13, reads in verse 1 ἐκοσμήσατο μέλαθρον rather than ἐκόσμησα τὸ μέλαθρον. Comment on the refined disposition of the lines (indentation of LL. 2, 4, and 6; the line divisions of LL. 1/2 and 5/6 respect the caesurae). A. argues that several expressions in this text celebrating a gift of bishop Obodianos are drawn from a specific source, sc. the *Constitutiones Apostolorum* (written ca. 380, probably in Syrian Antiochia): the rare epithet ἡπιόθυμος is one of the qualities befitting a bishop (2.57.1; pp. 311/312 ed. Metzger); the Homeric ἀμύμων is the epic 'translation' of ἄμωμος in the same list; ἰδίων διὰ μαθητῶν τοῦδ' has a parallel in τοὺς ἰδίους αὐτοῦ μαθητὰς in 2.6.5 (p. 156 ed. Metzger); both refer to the faithful community following the bishop on his virtuous path.

1705. Eleutheropolis (area of: Khirbat el-'Ein). Graffiti in a burial cave, ca. 50-125 A.D. B. Zissu, *'Atiqot* 50 (2005) 28-36, reports on the finds in a burial cave near the ancient site; on 33-35 (ph.; dr.) Z. describes a Greek inscription incised on the southern jamb of the entrance to the burial chamber; it is divided into three frames by incised lines; one frame contains nine, another five lines consisting of small letters; the third frame is poorly preserved. 'The inscription could not be deciphered. It may have served a magical purpose' (33). Under the inscription an architectural drawing: a *nefesh* (symbolic representation of the tomb).

1706. Flavia Neapolis. Various inscriptions. Y. Magen, *Flavia Neapolis. Shechem in the Roman Period* (Jerusalem 2005; in Hebrew), mentions or (re)publishes a large number of Greek and Latin inscriptions. We present the new texts in separate lemmata (our nos. 1707-1714), omitting an insignificant fragment on 248, and mention the edita below. [Our summaries of the epigraphical contents of this volume in Hebrew are based on a series of detailed notes kindly prepared for us by L. Di Segni]: 1) building inscription concerning a military fortification (μεσοχώριον); inscription built into the wall of a house in the old Samaritan quarter in southwestern Shechem, now lost (E. Renan, *Mission en Phénicie* [Paris 1864] 808; C. Clermont-Ganneau, *Archaeological Researches in Palestine* II [London 1896] 318/319; M. 79 [dr.; text; Hebrew translation]; L. Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [unpublished PhD Diss., Jerusalem 1997] 575-577, dates this text to the years 270-286 A.D. on the basis of the mention of a deputy governor of equestrian status (4th cent., R.; 5th cent., C.-G.); 2) statue base with dedication to Antoninus Pius; re-used in a building in the western quarter of Shechem, now lost (C.-G., *op.cit.* 319/320; M. 80 [dr.; text; also on 332; Hebrew translation]); 3) name of donor (?) on a capital re-used in the Great Mosque of Shechem, now lost; Roman Imperial period (C.-G., *op.cit.* 311; M. 80 [dr.; text; Hebrew translation]); 4) dedicatory epigram, signature and labels on a marble tripod from Mount Gerizim (Nablus/Shechem)

(Merkelbach-Stauber, *SGO* IV 21/12/01; M. 252/253 [the dr. does not show the inscriptions]); 5) a vow on a stone slab from Mount Gerizim (*SEG* XL 1505; M. 258; ph.); 6) epitaph of a Παλμυρηνός (from Mount 'Ebal, east of Nablus/Shechem; M. Avi-Yonah, *QDAP* 12 [1946] 93/94 no. 10; M. 311; ph.; dr.; text; Hebrew translation); 7) two epitaphs (sarcophagi) from Thalluza in Samaria (*SEG* XLVII 2058; M. 315; ph. and dr. of (A); dr. of (B)); 8) honorary inscription from Ephesos awarded by Φλαουσιέων Νεαπολιτῶν Σαμαρεῶν ἡ βουλή καὶ ὁ δῆμος (*I.Eph.* 713; M. 331; text; Hebrew translation).

1707. Flavia Neapolis. Dedication to Apollo, 2nd/3rd cent. A.D. Slightly tapering marble column; inscription engraved top down with the single letters in a vertical row; found in Nablus/Shechem; ph. and dr. in the Mandate Archives, now part of the Israel Antiquities Authority. The ph. was published by C.N. Johns, *Palestine Exploration Quarterly* 80 (1948) 96. [The column should be in the Rockefeller Museum in Jerusalem, like all other artifacts found during the Mandate; however, a search by the Antiquities Authority in February 2009 was fruitless (information kindly provided by L. Di Segni), Tybout]. Ed. pr. Y. Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 257 (ph.; dr.).

Τῷ Ἀπόλλωνι

Undated by ed. pr. [2nd/3rd cent. A.D., L. Di Segni].

1708-1710. Flavia Neapolis. Epitaphs on sarcophagi, 2nd/3rd cent. A.D. Inscriptions on so-called 'Samaritan' sarcophagi found in Nablus/Shechem. Mentioned by Y. Magen, in F. Manns - E. Alliata (edd.), *Early Christianity in Context* -- (Jerusalem 1993; cf. *SEG* XLII 1423-1429, introduction) 149-166; now mentioned or published by id., *Flavia Neapolis* -- (cf. our lemma no. 1706) 281-283 and 305. [We read the inscriptions in our lemmata nos. 1708 and 1710 from the ph./dr.].

1708: M. (1993) 152/153 (dr.); M. (2005) 281 (ph.; dr.). **Epitaph of Sabbatios.** Sarcophagus from the 'Askar mausoleum; inscription on a square panel on one of its long sides: Σαββατίου

1709: M. (1993) 151 and 164/165 (ph.; dr.); M. (2005) 282/283 (ph.; dr.; text). **Epitaph of Ioustos and Archela(e)is.** Sarcophagus from the 'Askar mausoleum; inscription in symmetrical disposition on one of its long sides, left and right of a central wreath and symmetrical ornament; vacats between all words except after KAI in L. 2.

Ἰούστου Ἰούστου Θεοφίλου κτίστου | καὶ Ἀρχελαίδος Σίμωνος Ἀλεξάνδρου συνβίου

1. 'Founder' (of the mausoleum), M. [or occupation: 'builder' (e.g. *P.Oxy.* 2144 L. 8), Chaniotis].

- 1710: M. (1993) 161 (ph.; majuscule text); M. 305 (ph.; dr.). **Fragmentary epitaph.** Fragment of a stone slab belonging to the inside of a sarcophagus found in a tomb near the the New Mosque: Οἶκος CYNET[--]

[Perhaps Συνέτ[ου]?; 'House (i.e., tomb) of Synetos', Tybout].

1711. **Flavia Neapolis. Names of phylai and numerals on seats in the theater, 100-150 A.D.** Names of urban tribes incised on the seats of the theater. Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 120-123, A-K (ph., also on 119 and 140; dr.; Hebrew translation): 1) Φυ(λῆς) Διάδος (120 A); 2) Φυ(λῆς) Ἀθηναΐδος (120 B); 3) Φυ(λῆς) Ἀφροδισιάδος (120 C); 4) Φυ(λῆς) Ἀπολλωνιάδος (121 D); 5) Φυ(λῆς) Ἀ[ρ]τ[ε]μι[σ]ιάδος (121 E); 6) Φυ(λῆς) Ἀρηΐδος (121 F); 7) Φυ(λῆς) Ἡρακλῆϊδος (121/122 G; the seats of this tribe are numbered from α' to ακ', leaving 40 cm for each seat); 8) Φυ(λῆς) Διονυσιάδος (122 H); 9) Φυ(λῆς) Ἀντιστοχῆδος (122 I; named after a Seleukid king?); 10) Φυ(λῆς) [---] (122/123 J); 11) Φυ(λῆς) Φλαυιάδος (123 K; 'Of the Flavian tribe').

1712. **Flavia Neapolis. Numerals on seats in the hippodrome, 100-300 A.D.** Inscriptions incised on seats in the hippodrome, which was built in the first half of the 2nd, went out of use in the second half of the 3rd, and was dismantled in the early 4th cent. A.D. Mentioned by Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 169 (ph.; dr.) [we read the numerals from the dr.]: 1) τμβ' (342); 2) φη' (518); 3) [?]ν' ([L]50. [We cannot interpret the first sign, which resembles '3'; M. calls it an 'unidentified mark'; according to L.Di Segni (per ep.), it might be a sampi, which would yield 950, Tybout]). For inscriptions from the hippodrome re-used in the amphitheater see our next lemma.

1713. **Flavia Neapolis. Personal names and titles on stones from the hippodrome re-used in the amphitheater, 100-300 A.D.** Inscriptions incised on stones re-used in the amphitheater, which was built at the end of the 3rd or at the beginning of the 4th cent. A.D. with spolia from the hippodrome (for that building's life span see our preceding lemma). Ed.pr. Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 205-208, A-I (dr. [We read nos. 3 and 5/6, for which ed.pr. offers no text, from the dr., Tybout]): 1) ΑΙΚΕΛΛΟΥ (205 A; on the back of a seat; [M]α(ρ)κέλλου?, ed.pr.); 2) ΟΙΟΥΛΛΟΥ (205 B; on the back of a seat; ὁ Ἰούλλου [?], ed.pr.); 3) three fragments of inscriptions on ashlar: IOY[---], [---]AIOY[---], [---]NOY (205 C [If the dr. are correct, the first two fragments do not join to yield Ἰουλίου]) 4) [---]ΛΟΥ ΑΓΡΙΠΠΙΑ Ι ΠΙΚΟΠΟ (205 C; [---]λου Ἀγρίππια [ἐπὶ]σκόπου[?], ed.pr. [The restoration of L. 2 seems very uncertain: the dr. shows a rho with a small kappa inscribed: ligature or correction?; nothing is visible after the final O]); 5) ΠΥΠΑΤΙ (205 E [perhaps Π. Ὑπατί(ου)?]); 6) seven fragments [apparently not part of the same text]: [---]ΤΙΑΝ[---], [---]AIOY, [---]CEOIΠPO[---], ΛΟΙ[---], [---]ΥΡ[?]ΠΤΟ (or Φ?) [---], [---]ΠΟ[---], [---]ΤΙΠ[---] (205 F); 7) [---]βουλεντού (207 G; ph.; on the side of a re-used bench or architrave); 8) Θεοδότου (207 H; ph.; on the side of a bench re-used as a step); 9) Πεντετίου ΟΥΑΤΟΠ[---]

(208 I; ph.; on a seat re-used as a step [the dr. seems to allow a reading A instead of Λ, though this may be an illusion due to a crack in the stone]).

1714. **Flavia Neapolis. Inscription on a bronze weight, undated.** Circular bronze weight (145.8 g) found in the main street of Shechem. Mentioned by Y.Magen, *Flavia Neapolis* -- (cf. our lemma no. 1706) 373 (dr. [from which we read the text]): ν(ομίσματα) λς'

1715. **Gadara (area of: Kursi-Gergesa). Mosaic inscription (laying of a mosaic in the baptistry of a church), 582-587 A.D.** SEG XXXIII 1270. In an article on liturgical modifications in early Byzantine churches in Israel A.Ovadiah, *SBF* 55 (2005) [2006] 363-376, on 364/365 (ph.; text and translation) briefly discusses this text which adds a precise date to the otherwise archaeological evidence for the transformation of a diakonikon into a φωτιστήριον (LL. 4/5; = baptistry) in the church of Kursi.

1716. **Golan. Various inscriptions, undated / early Byzantine period.** M.Hartal, *Land of the Ituraeans. Archaeology and History of Northern Golan in the Hellenistic, Roman and Byzantine Periods* (Qazrin 2005) 313-334 (tabular survey on 326-331; in Hebrew), describes and lists selected architectural elements (occasionally with inscriptions) and some dedications and epitaphs from the Golan (ph. or occasionally dr. of most). Nos. 326 (ph.; lintel form Rafid; only christogram and crosses), 421 (see our lemma no. 1718), and 425 (epitaph from Surman; illegible ph. on 334) are inedita; for no. 413 (dr.) see G.Schumacher, *The Jaulân* (London 1888) fig. 126. The remaining texts have been (re)published by R.C.Gregg - D.Urman or C.Dauphin in 1996 and can be found in SEG XLVI; we give a comparatio numerorum.

SEG XLVI	H. no.	SEG XLVI	H. no.	SEG XLVI	H. no.
1917 (no. 118)	399	1967 (3)	381	1985 (3)	335
1925 (1)	311	1979	405	1985 (4)	339
1926	387	1980 (1)	314	1985 (5)	325
1929	402	1983 (13)	424	1993	358
1937 (1)	321	1983 (14)	423	1994 (7)	315
1959 (3)	323	1985 (1)	360	1995 (2)	388
1967 (2)	324	1985 (2)	334	1995 (5)	426
				1999	403

1717. **Golan (Bab el-Hawa). Name on a lead weight, early Byzantine period.** Lead weight with hanging ring; inscription in relief. Mentioned by G.Vikan, J.Nesbitt, *Security in Byzantium: Locking, Sealing, Weighing* (Washington DC 1980) 23/24. See now M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 249/250 (dr.; in Hebrew): ΠΠΟΙΚ

Προκο(πίου)?, L.Di Segni (per ep.); Προκ[πίου], H. [presumably a printing error for Προκο[πίου]].

1718. Golan (Daret Umm 'Ataf). Epitaph of Dimitia, 4th-6th cent. A.D. Basalt stele of irregular shape. Ed.pr. M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 333/334 no. 421 (ph. [inscription illegible]; Hebrew translation): Θάρσι, ἡ Διμιτρία ἡ ἐτ(ών) λε'

Undated by ed.pr. [a date in the 4th-6th cent. A.D. seems reasonable, L.Di Segni (per ep.)].

1719. Golan (Ramsâniyye). Construction of the martyrium of St. John, 512 A.D. SEG XLVI 1987. L.Di Segni apud M.Hartal, *Land of the Ituraeans* -- (cf. our lemma no. 1716) 321/322 (in Hebrew) [we add some information communicated to us by D.S. per ep.], points out that L. 11 should be read Πανέμου, ἰνδικτιῶνος δ', ἔτι διφ', i.e., 514 (numeral in descending order; cursive delta with rounded back) rather than 688 (χπη'); it is reckoned by the era of Paneas rather than by the Seleukid era (514 = 511/512 A.D., with Panemos falling in 512). Like the supposed Seleukid date, this new date fits in with a fifth, not a fourth indiction; perhaps the year is mistaken and should have been 513 (511 A.D., in accordance with the indiction). As to SEG XLVI 1988, a basalt lintel equally from Ramsâniyye and supposedly carrying a date according to the Seleukid era [but cf. the doubts of D.Feissel: see SEG XLVI 1988 app.cr.], H. points out that this stone bears no inscription and that there is no reason to assume that it comes from a martyrium, i.e., the building as SEG XLVI 1987.

1720. Jerusalem. For an inscribed icon possibly from Jerusalem see our lemma no. 1960.

1721. Jerusalem. Construction of a synagogue by Theodotos, before 70 (probably early 1st cent.) A.D. SEG VIII 170; LIV 1666*; *CIJ* 1404. In a study on architecture and function of the synagogue (συναγωγή) and prayer-house (προσευχή) in Palaestina and the diaspora, I.Nielsen, *Hephaistos* 23 (2005) 63-111, on 73 (ph.; translation), examines this text for the light it may shed on the function of pre-diaspora synagogues (it mentions the reading of the law and instruction of the commandments, not prayer). On 102 a brief discussion of *IJO* I MacI (*CIJ* 694; synagogue of Stobi).

1722. Jerusalem. The early Christian community and pagan associations. See our lemma no. 1975.

1723. Jerusalem (?). Weight and date on the bronze rim-frame of a measuring vessel, 7 B.C.? Circular bronze frame with an L-shaped cross section (upright band) which could be placed on the rim of a vessel; relief inscriptions on the upright band (A) and on the top surface

(B); donated to the Israel Museum, Jerusalem, in 2003; probably found locally. Ed.pr. L.Di Segni, *Israel Museum Studies in Archaeology* 4 (2005) 23-48 (color ph.; dr.; translation); cf. also P.-L.Gatier, *An.Ép.* (2005) [2008] no. 1589 (text and French translation) and *BE* (2008) no. 555, who considers the possibility that the object comes from the province of Syria.

A: Μάρκου Τιτίου σύμβλημα· μοδίου τέταρτον

B: Ἔτους βα(σιλέως) δλ', μηνὸς Ξανδικοῦ vacat δκ' vacat

A. Marcus Titius: probably the homonymous governor of Syria, whose term should be dated 10-7 rather than 13-10/9 (or 9/8) B.C. (cf. also below, app.cr. in fine); σύμβλημα: 'standard', in this case the (Roman) modius (8.733 liters; used for measuring dry goods, especially corn); the bronze frame must have been placed on a vessel with a capacity of 1/4 modius = ca. 2.18 liters, ed.pr., who on 25 collects and discusses inscribed measuring vessels and tables II B. after ETOYC a worn sign which is best explained as a ligature of BA: βα(σιλέως) or βα(σιλέας); year 34 (era of King Herod, starting in Xanthikos 40 B.C.) = 7 B.C.; in fine δκ' (24) is not likely to indicate the day of the month because of the gap which separates it from Ξανδικοῦ and because this kind of artefact does not require an exact date down to the day of the month [but the mention of a month is in itself already evidence for exactness, Tybout, in spite of ed.pr.'s affirmations, the numeral may be read as the day of the month, G., who also points out that BA are not legible on the ph. or dr.: 'pourant, leur interprétation seule permet à l'a. d'établir un lien entre cet objet, Hérode et la Judée, et de fonder ainsi l'ensemble de la construction' (G. 2005); see G. (2008) for further criticism of ed.pr.'s interpretation, which he considers an 'audacious reconstitution'; the object may come from one of the cities of the province of Syria with an era starting in the 40s BC]; probably a second date: the same year 7 B.C. indicated by the era of Actium, ed.pr. II probably the vessel served a fiscal purpose: exaction of tax in kind rather than measuring taxable goods. The tax was collected on behalf of the Roman administration by the king's authority. This casts doubt on the communis opinio that Herod paid no taxes to the Romans. The month Xanthikos (first month of the Jewish calendar) may have been specified to indicate the beginning of the time scheduled for the payment of a first installment, ed.pr. II on 32-34 a discussion of *Luke* 2.1-5, which dates Jesus' birth to the time of the census ordered by Augustus, under Herod's reign and the governorship of (P. Sulpicius) Quirinius. Several alleged inconsistencies in these data disappear on the assumption that Quirinius was governor from 12-10 B.C., years formerly occupied by Marcus Titius (see app.cr. initio); ed.pr. assigns Jesus' birth to 12 or 11 B.C.

1724. Jerusalem (area of: Khirbet Beit Sila). Inscriptions in the Church of St. Theodoros, ca. 500-550 A.D. SEG LII 1662-1664. See also S.Batz, *Qadmoniot* 128 (2004) 113-119 (ph.; in Hebrew). [Note that LII 1663 is a memorial inscription, not a burial inscription, L.Di Segni (per ep.)].

1725. Jerusalem (area of: Mar Elias). Renovation of (part of?) a church, 8th cent. A.D.? SEG LIII 1855. See also R.Avner, *Qadmoniot* 130 (2005) 117-121 (ph.). [L.Di Segni urges (per ep.) that on the basis of the ph. no rho can be read in the monogram; consequently D.Feissel's reading Μωϋσιου is impossible; see SEG LIII 1855 app.cr. ad L. 1 for D.S.'s alternative suggestion].

1726. Krokodileopolis (Tel Tanninim). Mosaic inscription (fragment of the date of a building inscription), early Byzantine period. Right lower part of a rectangular mosaic panel; inscription in a frame. Edd.pr. A.Sieglman, S.Yanklevitz, *'Atiqot* 49 (2005) 123* (ph.; text in majuscules). We read the text from the ph.: ----- Ι [-----] χρόνος Ι [-----] ἡγουμένον

HIOYMEHOY, ed.pr.

1727. Masada. Bilingual (Latin/Greek) dipinto on a fish sauce amphora, Herodian period? *SEG* XLVI 2019. In an article on the function of Latin 'tituli picti' on amphoras as advertisement for fish, P.Berdowski, *MBAH* 22.2 (2003) 18-55, on 32-34, discusses this bilingual dipinto. The ph. published by ed.pr. shows that the existence of LL. 2/3 is uncertain; alternatively, if the symbol and the Δ actually exist, they should not necessarily be considered part of the inscription. This would allow to read initio garum Ι βασιλέως; on the assumption that ΠΩ instead of PO may be read, [H]ρώδου can be restored in the following line (ed.pr. considered the possibility of restoring βασιλέως [Hρώδου] in their L. 4; in their L. 5 they assumed that a letter was lost between P and O). Alternatively garum βασιλέω[v] may be read: 'königliches Garum', 'königwürdiges Garum' ... Dies wäre ein ausgezeichnetes Beispiel der geschriebenen Werbung' (34); garum βασιλέως, if correctly read, either means 'garum for the king' or 'garum manufactured in a royal factory' or 'royal garum', i.e., a garum of excellent quality. B. prefers the first possibility, since the amphora was imported from Spain, though the possibility that it was used secondarily, now to store locally produced garum, cannot be excluded categorically. The king is Herod the Great rather than Herod Agrippa I or II; ed.pr.'s objection that the amphora type (late 1st/early 2nd cent. A.D.) is at variance with their argument that the amphora was imported in Masada during Herod's reign (see *SEG* XLVI app.cr.) is less stringent than they assumed, since the earliest attestations known so far for this type ('Dressel 38') actually date to the reign of Tiberius.

1728. Nahariya. Monogram, early Byzantine period. Monogram on a marble work in a church. C.Dauphin, G.Edelstein, *L'église byzantine de Nahariya (Israel). Études archéologiques* (Thessaloniki 1984) 91-93; cf. L.Di Segni, in J.H.Humphrey (ed.), *The Roman and Byzantine Near East II* (art.cit. in *SEG* XLIX 2034) 169 and note 51. Both D.-E. and D.S. interpreted the monogram as that of an Ι(ωάννης) ἀρχιεπίσκοπος, whether John of Ptolemais (D.-E.; ca. 536 A.D.) or John of Tyre (Di S.; ca. 555 A.D.). J.-P.Rey-Coquais, *MUSJ* 58 (2005) [2006]; = *Mélanges L.Pouzet*; cf. our lemma no. 1686) 515 and note 7, points to a similar monogram on an unpublished piece of marble from Tyre also bearing the inscription 'Ιονίου; see now *I.Tyre* II 95 for a more elaborate discussion: the name of the archbishop hidden in the monograms is to all probability 'Ιόνιος (previously unattested archbishop of Tyre, also to be recognized in the Nahariya monogram).

1729. Porphyreon? (Haifa: area of Kfar Samir). Praise of the Lord on a Jewish lamp, late 3rd/early 4th cent. A.D. G.Finkielstztein, in *La mosaïque gréco-romaine* IX, 435-451, reports on the results of excavations conducted in 1988 and 1994-2001 in Kfar Samir (at the southern entrance of Haifa); the site can perhaps be identified with southern Porphyreon, a 'komopolis' which may have belonged to the bishopric of Tyre. On 435 note 2 (text in majuscules; material unspecified), F. mentions a lamp of atypical style with seven holes for wicks inscribed Εὐλογία Οἶψ(ίστου) (for Ὑψ(ίστου); Ὑψιστος may correspond to the (El) Elyon of Jews and Samaritans.

1730. Porphyreon? (Haifa: area of Kfar Samir). Christian mosaic inscriptions, early Byzantine period. G.Finkielstztein, art.cit. (cf. our lemma no. 1729), mentions two new inscribed mosaics (ph.): 1) fragment in the 'north-east church': end of seven (or eight?) lines belonging to the church's earliest stage: probably early 5th cent. A.D. (F. 437; no text [no single words can be identified in these unrewarding and damaged traces of letters on the basis of the ph.]); the bilingual (Greek/Aramaic) inscription *SEG* XLV 1818 belongs to a later stage of this church (6th cent.; F. 440; note also the medallion in the south-west chapel added to this church in the 7th or 8th cent.: large cross with the letters Ω and Α in the lower left and lower right quarter, respectively); 2) panel in the tub of a wine-press found 'dans le tissu urbain' south of the 'north-east church' (F. 448; text in majuscules): † Ἐγένετο [for ἐγένετο] ἡ ψήφωσις [for ψήφωσις] αὐτῇ Ι [--] ἔτους β. [--?] Ι [-----?]. (The ph. shows in L. 2 initio AXHP[---], Tybout). On 443, F. mentions an 'inscription très endommagée' in the basilica (500-550 A.D.? [Nothing can be made of the small ph.]).

1731. Raqit. Epitaph of Mareinos, early Byzantine period. Inscription on the façade of a burial cave. Ed.pr. L.Di Segni, in S.Dar (ed.), *Raqit. Marinus' Estate on the Carmel, Israel* (BAR Intern. Series 1300; Oxford 2004) 197: Μαρείνου μνημῖον

Mareinos was probably the founder of the estate. His name is Semitic and is borne by Jews, Samaritans and Christians alike, ed.pr., with examples from Palaestina.

1732. Raqit. Mosaic inscription (invocation of God and acclamation) in the synagogue, early Byzantine period. Mosaic medallion surrounded by an indented pattern found in the hall of the synagogue. Ed.pr. L.Di Segni, in S.Dar (ed.), *Raqit* -- (cf. our lemma no. 1731) 196/197 (ph.; translation): branch Θ(εός) β(οήθει) · branch Ι Υἱς Θεός μόνος Ι branch

1. Or, less preferably, Θ(εῶ) β(οηθούντι) or Θ(εῶ) β(οηθῶ), ed.pr., who provides many examples from Palaestina of identical or similar abbreviations of this not exclusively Jewish, but also Samaritan, pagan and (rarely) Christian formula II 2. υἱς for εἰς II the association of the two formulas makes it equivalent to Εἰς Θεός βοηθῆι and Εἰς Θεός (μόνος) βοηθῶν, remarkably frequent in Samaritan contexts (cf. *SEG* XLIV 1340). The synagogue was built at the edge of the estate by its owner for private use; the family may have been Samaritan, ed.pr.

1733-1742. **Sepphoris.** Mosaic inscriptions in the synagogue (donations of the mosaics and labels), early 5th cent. A.D. Aramaic and Greek inscriptions in the mosaic floor of the synagogue; donations in Aramaic in the northern aisle, partly between the aisle's columns (originally twenty, eleven of which are preserved); donations in Greek in the nave (originally eleven, nine of which are preserved; the mosaic carpet in the nave has the shape of an elongated standing rectangle, divided into seven horizontal registers [nos. 1-7, counted from above; the mosaic is laid to be viewed from the entrance, stretching out from the most nearby (easternmost) no. 7 onwards]; four registers are subdivided into two or three smaller panels); labels, mostly in Hebrew and some in Greek (total of four; see our lemma no. 1739), accompany some of the representations; inscriptions in square black letters on a white background. All texts are published in Z. Weiss, *The Sepphoris Synagogue: Deciphering an Ancient Message Through its Archaeological and Socio-Historical Contexts* (Jerusalem 2005), Chapter 4 (199-223; ph.; translations); for those in Greek (total of thirteen) see ed.pr. L. Di Segni on 209-216. For reviews see F. Millar, *SCI* 24 (2005) 321-324 and M. Fischer, *JRA* 21 (2008) 700-702.

On 216-219 W. examines the whole dossier, with special reference to: formulas (the Aramaic texts open with a blessing to the donors; some Greek texts repeat the Aramaic formula in translation, others open with the names of the donors; only the Greek texts occasionally include specifications of the object donated and the motivation for the donation); onomastics (more than twenty names in total, most of which are known from the Jewish onomasticon); donors (at least two for each panel, mostly relatives; only one woman, on record in an Aramaic inscription; no evidence of family connections between donors on record in the Aramaic inscriptions and those in the Greek texts); similar collective efforts in synagogue building and/or decoration in other places, notably Tiberias (*SEG* XX 453), Syrian Apamea (*SEG* LIV 1595) and Sardis (*SEG* LIV 1226); the use of both Greek and Aramaic (known from synagogues in other mixed communities, but the relatively clear spatial division - with two Aramaic inscriptions in the nave only (see our lemma no. 1736) - of Greek and Aramaic texts in Sepphoris is unique; there is no relationship between language and artistic preference, nor does the use of Greek necessarily point to a higher degree of the donor's Hellenisation); the distribution of mosaic types (according to the relative importance of the rooms: figural scenes in the nave against geometrical patterns in the aisles) and its possible relationship with the benefactors' status (since the figural mosaics are likely to have been more expensive, their Greek- and Aramaic-speaking donors may have enjoyed a higher socio-economic status than the Aramaic-speakers who offered the geometrical mosaics).

See also Z. Weiss, E. Netzer, in E. M. Meyers (ed.), *Galilee through the centuries. Confluence of cultures* (Winona Lake 1999) 199-226, especially 209/210 on the inscriptions (ph.), and Z. Weiss, 'The Zodiac in Ancient Synagogue Art. Cyclical Order and Divine Power', in *La mosaïque gréco-romaine* IX, 1119-1129 (discussion on 1130; ph., partly in color).

1733: 209 no. 1. **Donation.** Register 1. Symmetrical composition consisting of three panels: two lions in heraldic position flanking a wreath; inscription in the wreath.

[Ἐποίησεν ---]ος [---]λου· εὐλ[ογ]ῆ[α] αὐτ[ῶ]

2-4. Name and patronymic of the benefactor, ed.pr.

1734: 209/210 no. 2. **Donation.** Register 2. Symmetrical composition consisting of three panels: two menorahs flanking a tora shrine; inscription running continuously over the three panels above the representations; the section in the central section (above the shrine) is lost.

Παρηγόριος ὁ κ[ἐ --- κἐ ----] οἱ υἱοὶ Ἀλαφεου κἐ Ἀ[λα]-
φεος Παρηγο[ρίου] κἐ ---- τὴν π[ά]σαν τάβλαν ἐποίησαν· ε-
[ὐλογία αὐτοῖς]

1. Παρηγόριος: Greek translation of Hebrew Menaḥem or Tanhum, very common among Jews, ed.pr., with references to inscriptions from Palaestina and the Diaspora; Ἀλαφεος: frequent Semitic name, ed.pr. || 2. τάβλα: transcription of Latin tabula (i.e., mosaic panel), ed.pr.

1735: 210/211 no. 3. **Donation.** Register 3. Single panel: consecration of Aaron to the service of the tabernacle and the daily sacrifice; inscription above; Hebrew labels of the figures without connection to the Greek inscription (in two lines).

Σω[σῖβι?]ος [Μιλ?]χου -- 11-12 -- ὑπὲρ σωτηρίας αὐτοῦ κἐ τῶν τέκν-
ων αὐτοῦ ἐπ[οί]ησεν τὴν τάβλαν· ε[ὐ]λό[γι]α αὐτοῖς

1. First lacuna: 3-4 letters; e.g. Σω[σῖβι]ος or Σώ[πατρ]ος; e.g. [Μιλ]χου or [Μαλ]χου (Semitic name); in the lacuna either an expression of piety (εὐχόμενος, εὐξάμενος, εὐχαριστῶν) or perhaps a title (e.g. ἀρχισυναγωγός, πολιτενόμενος), ed.pr.

1736: 211 no. 4 (no ph.). **Donation.** Register 4. Three panels; left: lamb; oil; fine flour; trumpets (components of the daily sacrifice; Hebrew labels; Aramaic donation above); center: showbread table; right: basket of first fruits; inscription in the central panel above the table, largely cut out in antiquity to be replaced by an Aramaic inscription.

[-----]ΜΙ[-----] ἐ[π]οίησεν εὐξά[μ]ενος· εὐλογία αὐτ[ῶ]

2-3. Or the donor's patronymic, e.g. [Ἀλαφ]ε[ου], ed.pr.

1737: 211 no. 5. **Donation.** Register 4 (see our preceding lemma); inscription in the right panel above the basket: [-----]ου εὐ[ε]ξάμενος ἐποίησεν· εὐλογία αὐτ[ῶ]

1738: 211/212 no. 6. **Donation.** Register 5. Large panel representing the celestial bodies; personifications of the seasons in the four corners (see our next lemma); sun, horses and chariot in the central medallion; around it a second larger medallion divided

into twelve panels with representations of the signs of the zodiac (Hebrew labels); inscription in the circular frame of the central medallion.

Μνηστῆρῃ εἰς ἀγαθὸν καὶ εἰς εὐφημίαν Ἰούδας Μονίμου ἅμα τέκνοις αὐτοῦ.
[εὐ]ξάμενοι ἐποίησαν τὴν πᾶσαν τάβλαν· εὐλογία αὐτοῖς

1. Μονίμος: Greek transcription of a common Aramaic name, ed.pr.

- 1739: 213/214 nos. 7-10. **Bilingual (Greek/Hebrew) labels of the four seasons.** Register 5 (see our preceding lemma); Greek inscriptions and Hebrew equivalents accompanying the personifications in the corners (A-D = nos. 7-10, from the upper right corner anti-clockwise).

A: Μεθ(ο)πορινὴ τροπή B: Χιμερινὴ | τροπή
C: (Ἑα)ρινὴ | τροπή D: Θερρινὴ | τροπή

A. MEGA, mosaic; μεθαπορινή for μεθωπορινή || B. χιμερινή for χειμερινή || C. AEP, mosaic || ed.pr. offers ample comment on the τροπαί (originally solstices, later also equinoxes), adducing other inscribed mosaic representations of seasons. She argues that the figures labelled τροπαί are not just the four seasons, but solstices and equinoxes (cf. Χειμών and τροπή χειμερινή on panels next to each other in a 5th/6th cent. A.D. villa in Antioch; *IGLS* 852); iconographically they are either equal to the seasons or specifically identified by wings. For the commissioners, 'the principal meaning of the zodiac lay not in the sequence of the seasons ... but in the march of the heavens orchestrated by the movement of the sun, symbol of the cosmic order that celebrated the majesty of God' (214).

- 1740: 214 no. 11. **Donation.** Register 6; two panels; left: Abraham's servants with the ass; right: sacrifice of Isaac; inscription in the left panel above the servants.

Μνηστῆρῃ εἰς ἀγαθὸν Βόηθος Αἰμιλίου μετὰ τέκνων· ἐποίησεν τὴν τάβλαν·
εὐλογία αὐτοῖς v v 728

3. In fine the Hebrew word 'amen'.

- 1741: 214 no. 12. **Donation.** Register 6 (see our preceding lemma); inscription in the right panel above the sacrifice.

Μ[νηστῆρῃ] εἰς ἀγαθὸν καὶ εἰς εὐλογίαν Ἀ[ννι]ανὸς καὶ Π[ι]---- ἁδελφοί
[καὶ ---- Σ]ωζόμενος ---- πρῶτ[ε]υόντο[ι]ς καὶ μετὰ τῶν τέκνων· ἐποίη-
σαν τὴν τάβλαν ταύτην· εὐλογία αὐτοῖς [----?]

1. The same formula occurs in the synagogues of Tiberias (*SEG* XX 453 (h)) and Azotus (*SEG* VIII 146; XX 473), and in the 'House of Leontis' in Skythopolis (MPI no. 31 A; *SEG* L 1515*).

ed.pr. || 2. or Ἀ[μμι]ανός; the name of the second benefactor is perhaps Παρηγόριος (cf. our lemma nos. 1734 and 1742), ed.pr. || 4-5. [πρῶτ]εῦοντο[ι]ς (member of the executive committee chosen among the city councillors; Latin *principales*) is more likely for early Byzantine Palaestina than e.g. [γραμμ]εῦοντο[ι]ς, [ἐπισκοπ]εῦοντο[ι]ς or [πρεσβ]εῦοντο[ι]ς, ed.pr.

- 1742: 215 no. 13. **Donation.** Register 7. Single panel, lost for the greater part; inscription above, probably originally occupying the full length of the field, with two-thirds or more being lost.

Μνηστῶσιν εἰς ἀγαθὸν ---- | Παρηγόριος καὶ Οὐρανὸς ἁδελφοὶ καὶ ----
ἐποίησαν τὴν τάβλαν ταύτην· εὐλογία αὐτοῖς ----

1743-1744. **Sepphoris. Two bilingual (Hebrew/Greek) epitaphs, 3rd-5th cent. A.D.** Inscriptions from a burial cave in the ancient cemetery of Zippori. Ed.pr. J.Naveh, *Atiqot* 49 (2005) 114* (text in majuscules), and Y.Ustinova, *ibid.* 117*/118* (both in Hebrew; brief English summary by A.Druks on 141/142; ph).

- 1743: N. 114*. **Epitaph of Krispina.** Loculus slab inscribed in red on the plaster.

Two lines in Hebrew | Κρισπίν(α) | vacat

ΚΡΙΣΠΙΝ, ed.pr.; 'the ... inscription mentions the name Krispin/a', D. [the ph. shows no room for an alpha in fine and no trace of letters in the vacat below, Tybout].

- 1744: U. 117*/118*. **Epitaph of Naoom and Jacob.** Rectangular stone.

Three lines in Hebrew | Μεμόριον ὅπερ | ἐπρίαντο Ναούμ | καὶ Ἰακώβ υἱοὶ τοῦ |
ράββι Ἰησυχίου· || εἰρήνη branch

1745. **Skythopolis. Epigram and building inscription for a basilica, 500/501 or 515/516 A.D.** *SEG* XLIX 2084. E.Magnelli, *ZPE* 152 (2005) 57-60, republishes the epigram (2084 A); in verse 1 he reads διὰν ἐρύσαι instead of διανερύσαι; in verse 3 he leaves open the lacuna, printing Σιλβανὸς ~ ~ ~ instead of [δέ με στήσε] (ed.pr. L.Di Segni) or [με στήσε] (J. Bingen; see *SEG* XLIX 2084 app.cr.; if so, perhaps better μ' ἔστησε, M. 57 note 6). M. suggests restoring e.g. [δ' ἔστησε] or [δ' ἄνστησε] or perhaps [δ' ἀνέγειρε] or, preferably, [δ' ὤρθωσε] or [δ' ἐμ' ἔσωσε]; C.De Stefani apud M. suggests [δ' ἡῤῥησε] and V.Garulli [δ' ἐμ' ἠῤῥησε]; in verse 4, Ἀνασ[τασί]ο is an alternative to ed.pr.'s equally possible Ἀνασ[τασί]ου τε (for Ἀνασ[τασί]ο ... βασιλῆος cf. AP 9.656.1). M. points to the high literary level of this epigram and especially to evident parallels in Nonnos' works (πολιὸς χρόνος: cf. *Dion.* 47.472, also AP 9.499.1; πανδαμάτωρ ... χρόνος ἔρπων: cf. *Par. Jo.* 10.61-63; πόνων ἐγκύμονι τέχνῃ: similar expression in *Dion.* 24.259/260; ἐγκύμονι ... is also frequent in Nonnos. [For the influence

of Nonnos on epigrams see also our lemma no. 2009); he also adduces Merkelbach-Stauber, *SGO* I 02/09/24 (*SEG* XV 661; XLVII 1555; Aphrodisias; ca. 450 A.D.) L. 3: ἀλλά με πανδαμάτωρ χρόνος ὥλλυν, 'ma l'analogia si direbbe casuale' (59).

1746. Skythopolis. Stamped amphora handles, Hellenistic period. Cf. *SEG* XXXVIII 1644. D.T. Ariel, in *Transport Amphorae and Trade* 23-30, gives a brief overview of the mostly Rhodian amphora handles found during excavations in Tel el Husn and Tel Istabbah. The chronology of the handles suggests that the city began on the former and was relocated on the latter in the beginning of the 2nd cent. B.C. No new eponyms or manufacturers. Eponyms discussed: Ἀγλῶκριτος, Εὐφράνωρ, Πανσανίας, Πολυκλῆς, Σθενέλας, Σιμυλῖνος, Σωχάρης, Τίμαρχος, Τιμοκλῆς, Χαρμοκλῆς. Fabricants discussed: Ἀγοράναξ, Ἀέτιος, Ἀπολλόδοτος, Δαμόνικος, Δίσκος, Δῶρος, Ἐλλάνικος, Ἐπίγονος, Κλέων, Κράτων, Μίκυθος, Μόσχος, Ξενοτίμος, Ὀνάσιμος, Πασίων, Σωτᾶς, Σωτηρίδας.

1746 bis. Tel Yoqne'am. Rhodian stamped amphora handles, late 3rd/2nd cent. B.C. Ed. pr. G. Finkelsztajn, in M. Avissar (ed.), *Tel Yoqne'am: Excavations on the Acropolis* (Jerusalem 2005) 111/112 (ph.), publishes three Rhodian amphora stamps and offers a series of corrections in the readings of 24 Rhodian stamps previously published by R. Rosenthal - Heginbottom, in A. Ben-Tor, M. Avissar, Y. Portugali (edd.), *Yoqne'am I: The Late Periods* (Jerusalem 1996) 60-64 (ph.). We mention all certain eponyms and fabricants recorded for Tel Yoqne'am, incorporating F.'s corrections. Eponyms: Ἀθανόδοτος, Αἰνησίδαμος II, Αἰνίτωρ, Ἀριστόγειτος (or Ἀριστογένης), Ἰέρων I, Καλλικράτης II, Κληνόστρατος, Πανσανίας, Σωσιπλῆς, Τιμόθεος, Τιμούρροδος. Fabricants: Ἀθανόδοτος, Ἀριστείδας II, Ἀριστοκλῆς, Ἀρτίμας, Δαμοκράτης, Δαμόφιλος, Διόδοτος I, Ἰπποκράτης, Κάλλων, Μαρσύας, Μίδα, Νίκιας, Σαραπίων, Σωσίλας.

ARABIA

1747. Arabia. Bishops' lists of the Transjordanic bishoprics, 5th-8th cent. A.D. M. Piccirillo, *SBF* 55 (2005) [2006] 377-389 (map) [same article in P. Canivet, J.-P. Rey-Coquais (edd.), *Mémoire Monseigneur Joseph Nasrallah* (Damascus 2006) 91-114], collects the attestations, epigraphical for the larger part, of bishops of the Transjordanic dioceses (5th-8th cent. A.D.) which update the lists of R. Devreesse, *Le Patriarcat d'Antioche depuis la paix de l'église jusqu'à la conquête arabe* (Paris 1945) 209-240; id., in L.-H. Vincent, *Mémorial Lagrange* (Paris 1940) 217-227; Madaba (378-382); Philadelphia (382/383); Esbous (383); Gerasa (383-385); Bostra (385-387); Adra (387). Discussion of the extension of the Roman province of Arabia in western direction in the 6th/7th cent. A.D. P. also lists the relevant evidence for Palaestina Prima (390; Livias), Secunda (390; Pella) and Tertia (391-393; Zoara and Areopolis).

1748. Arabia. Mosaic inscriptions in churches, early Byzantine period. M. Piccirillo, 'Il mosaico pavimentale in Giordania come fonte storica di un'epoca - V (1997-2001)', in *La mosaïque gréco-romaine* IX, 459-469, briefly discusses the following inscriptions on mosaics recently found in churches, partially unpublished: 1) *SEG* LI 2042 and 2045 (Bostra, area of Mafraq; P. 459; Italian translations); 2) building inscription in a church in Khirbat al-Tantur (Ajlun mountains), specifying that the mosaic was laid in year 688 (= 622 A.D.; the use of the era of the Dekapolis suggests that the village belonged to the diocese of Pella) and mentioning, among other benefactors, a priest Ἰώβ and his σύνοδος (P. 459, based on a photo in an Arab periodical); 3) inscription concerning a martyrion in Khirbat Ya'mun (south of Nu'aymah; territory of Irbid) built under a bishop Λεόντιος in the 8th year of an 8th indiction; another mosaic represents a nilometer inscribed with the letters 'I-A-B-G-D-E-Digamma-Z-H' [i.e., the numerals indicating the water level in cubits, probably ranging from 10 to 18 (the iota indicating '10' having been written only once?): 'ι', 'α', 'β', 'γ', 'δ', 'ε', 'ς', 'ζ', 'η', 'θ'; for the meaning of these values see the extensive commentary in the app. cr. of *SEG* LII 1677, Tybout] (P. 459/460, based on photos in an Arab periodical); 4) *SEG* XLV 1990 (Esbous; P. 460); 5) *SEG* LII 2068-2072 (LIV 1704*; Madaba, area of Nitl; P. 467-469; color ph.).

1749-1750. al-Mazar (northwest Jordan). Two epitaphs, 140/141 A.D. / undated. Ed. pr. N. Bader - M. Habash, *Syria* 82 (2005) [2007] 190-193 nos. 1/2 (ph.; translations), publish two epitaphs on rectangular limestone blocks.

1749: 190-192 no. 1. **Epitaph of Annias, 140/141 A.D.** Remains of sculpted decoration on top; slightly moulded above and below; incised strokes between the lines; found in front of an ancient tomb (?) on the eastern slope of al-Merama.

Θάρσ[ει] | Αννια[ς], | οὐδεὶς ἄ[θ] | ἄνατος· ἔτι(λ)ο(ς) σδ', ἐτ(ων) μ'

2. Αννιας (Αννατος, Αννεος, Αννης, Αννιος): frequently attested in the region, ed. pr. II 4-5. year 204 (Pompeian era, used in nearby Dekapolis cities like Kapitolia and Gadera, ed. pr.) = 140/141 A.D.; horizontal stroke under the numeral.

1750: 192/193 no. 2. **Epitaph of A(b?)daretas, undated.** Found in the courtyard of a house in the centre of the modern village: Α(β?)δαρετας | ι vacat

The name Αδαρετας, not attested in Greek inscriptions from the region, is known from Nabataean inscriptions (meaning 'servant of Aretas'), ed. pr.; Αδαρετας could be a misspelling of Αβδαρετας (cf. *IGLS* XVI 360), M. Sartre apud ed. pr. II the lower part of the stone may have contained a funerary formula, e.g. οὐδεὶς ἄθ(αν)ατος, ed. pr.

1751. Bethany-beyond-the-Jordan (area of: Wadi al-Kharrar). Mosaic inscription: foundation of the Monastery of Rhetorius, 5th cent. A.D. Rectangular mosaic panel; inscrip-

tion in a frame; found in the apse of the northern church of the Rhetorius monastery ('located on a little hill about 5 miles north of the Dead Sea, constructed at the western edge of Wādī al-Kharrār that connects the monastery with the place where Jesus was baptized just east of the river Jordan today, at a distance of a mile to the west'; 404). Mentioned by R.Mkhjian, *ADAJ* 49 (2005) 405 (ph.; translation). Read from the photograph by R.A.Tybout. [See now also D.Feissel, *BE* (2008) no. 560, who offers exactly the same transcription].

- Τῆς χάριτος συναγωγῆς Χριστοῦ
 τοῦ Θεοῦ ἡμῶν ἐπὶ Ῥητωρίῳ
 τοῦ Θεοφίλου (εσταίου) πρεσβυτέρου κ(αὶ) ἡγ(ομένου)
 4 γέγονε τὸ πᾶν ἔργον τῆς μονῆς·
 δόξη αὐτῷ ἔλεος ὁ Θεὸς ὁ Σ(ωτ)ήρ

[Abbreviation signs: S; horizontal strokes above the letters of the name of God (L. 1: XY; L. 2 ΘΥ; L. 5: ΘC and CHP); in L. 3 a small O above MN in ligature || 1. συναγωγῆς for συναγωγῆς (from συνεργῶ) || 5. δόξη for δοῖν, Tybout].

1752. Gerasa. Mosaic inscriptions (donation and labels) from the synagogue, 5th cent. A.D. *I.Gerasa* 285-287; *CIF*² 866/867; *SEG* VII 895/896 (LIV 1692). In an article on the history of the Jewish community and of the synagogue and its mosaic decorations in Gerasa, E.Dvorjetski, *ZPalV* 121 (2005) 140-167, discusses the Aramaic (149/150; ph.; *I.Gerasa* 287; *CIF*² 866) and Greek (150-152; ph.; *I.Gerasa* 285/286; *CIF*² 867) inscriptions. The missing initial section of *I.Gerasa* 185 may have contained the names of donors and the object of the donation; parallels for the expression ἀγιώτατος τόπος (and its Hebrew/Aramaic equivalent) to indicate a synagogue, and for the formula ἀμὴν σελά (and its Hebrew/Aramaic equivalent) preceding the blessing εἰρήνη τῇ συναγωγῇ; ἀμὴν σελά occurs inter alia in the 'Amidah prayer' which was the blessing for the new month; the words have been transcribed into Greek in order not to distort their meaning. D. connects the presence of the sons of Noah Σῆμ and 'Ιαφὶθ (*I.Gerasa* 196) with Talmudic comments on the blessing of Noah (*Gen.* 10.2-5, in which Japheth is the father of the nations north of Canaan and west of the Mediterranean) implying that there is room for the Greek language in the synagogue.

1753. Hauran. Elites and the Roman army. As a sequel to two previous studies on local elites in the Hauran (see *SEG* L 1530 and LIII 1896), A.Sartre-Fauriat, in A.Łoś - K.Nawotka (edd.), *Elite in Greek and Roman Antiquity* (Antiquitas 28; Wrocław 2005) 117-132, now focuses on the role of Roman soldiers in the political, social and religious life of local communities from the 2nd to the 5th cent. A.D. S.-F. offers a statistical analysis of 456 inscriptions recording soldiers (dedications; epitaphs; honorary inscriptions for soldiers) from Syria/Arabia (on a total of ca. 8600); among these 262 (on a total of 3195) are from the Hauran (i.e., 57.45% of all 'military texts' from Syria/Arabia). The inscriptions are erected by soldiers passing through and stationed in the area (many of the latter belonging to Legio III Cyrenaica stationed

in Bostra after 106 A.D.), by those in active service as well as by veterans. Numerous inscriptions are adduced, many of them to be (re)published in the future volumes of *IGLS* [see *SEG* LI 2049 initio for a survey]. Soldiers are remarkably present in dedications (128 from the Hauran on a total of 188. [Note that S.-F.'s category 'Dédicaces par les soldats' includes not only dedications to deities, but also honorary inscriptions for emperors, governors and officers, and donations of (parts of) buildings or objects, Tybout]). S.-F. argues that the soldiers in the Hauran belonged to the local elites, the army offering one of the very few opportunities for social advance in the region. That a considerably smaller proportion of soldiers is responsible for the dedications from the adjacent areas (Syria; rest of Arabia) can be explained by their greater mobility (soldiers passing); those from the Hauran were mostly stationed in the region; many of them were of local origin and retained connections with their native villages where they settled as veterans. They are active in the local administration (inter alia as βουλευτής; also one from Bostra), finance sanctuaries (wholly or partially) and erect monumental tombs (cf. *SEG* LI 2049).

1753 bis. Hauran. Epigraphy and history. M.Sartre, *AAAS* 45/46 (2002/2003) 317-321, underlines the importance of Greek and, to a lesser extent, Latin inscriptions as sources for the history of the Hauran from the conquest by Alexander the Great in 333 B.C. up to the Arab conquest in 636 A.D. Throughout this period Greek was the main language of the rulers. Brief comments on geography (cf. *SEG* LII 1721), administration (cities and villages; μητροκώμια; cf. *SEG* XLVI 1375-1377; XLIX 2097; LI 1919; LIV 1700).

1753 ter. Hauran. Funerary architecture and epigraphy. A.Sartre-Fauriat, *AAAS* 45/46 (2002/2003) 323-329, presents the main results of her monograph *Des tombeaux et des morts* (see *SEG* LI 2049; cf. also LIII 1897).

1754. Khirbet Qazone. Epitaph of Ausene, 1st/2nd cent. A.D. *SEG* XLVIII 1917. Republished in *I.Pal. Tertia* Ib (cf. our lemma no. 1764) 145/146 no. 67 (color ph.; dr.; translation; commentary).

1755. Madaba (area of: Nitl). Mosaic inscriptions in the Church of St. Sergios, 550-600 A.D.? *SEG* LI 2068-2072; LIV 1704*. Presented again by M.Piccirillo (cf. *SEG* LI), *RPAA* 77 (2004/2005) 309-349, especially 343-347 (ph.; dr.; texts; Italian translations).

1756. Madaba (area of: Massuh). Mosaic inscription (donation) in a church, 5th-7th cent. Inscription in a tabula ansata in the border of a mosaic in the northern nave of a recently excavated church in Khirbat Massuh (10 km north of Madaba; 3 km east of Hesban). Mentioned by M.Piccirillo, *SBF* 50 (2000) [2002] 494-498 (ph.; Italian translation). Ed.pr. id. (with C.Sanmori), *Antiquité Tardive* 13 (2005) 387-412, especially 400 (ph.; text without breathings

and accents; Italian translation). Cf. D. Feissel, *BE* (2003) no. 603 (under 'Territoire d'Esbois') and (2006) no. 489 (under 'Territoire de Médaba').

† Κ(ύρι)ε Ἰ(ησοῦ) Χ(ριστ)έ, πρόσδεξε τὴν καρπίφορ(ίαν) τοῦ δούλου σου Ἰ
Ἐπιφανίου καὶ συμβίου κ(αὶ) ἰ τέκνων· εὐχόμενος ἐφιλοκ(ά)λῃσεν

Abbreviation signs: horizontal hasta above the letters (L. 1); S (LL. 2-4) || 4. εὐχόμενος for εὐχόμενος; ἐφύλ-
κ(εν), ed.pr.; ἐφιλοκ(ά)λῃσεν, F. (2003).

1757. Mugheir al-Serhan (northern Jordan). Epitaph of Chasetos, undated. Rectangular basalt block found in front of a house in the center of the village. Edd.pr. N.Bader, M.Habash, *Syria* 82 (2005) [2007] 195/196 no. 5 (ph.; translation).

Χασέτος Αλρεϊσολυ

1-2. Χασέτος (Κασέτος, Χασεθος): Semitic name frequent in the region, ed.pr. || 2-4. the patronymic seems to be previously unattested; it may be a variant spelling of Αρϊσιου (R.Canova, *Iscrizioni e monumenti protocristiani del Paese di Moab* [Rome 1954] 144 no. 155; region of Kerak), ed.pr.

1758. Petra. Funerary epigram for Alphios, 4th/5th cent. A.D. Merkelbach-Stauber, *SGO* IV 22/71/02; *SEG* XLIX 2101. G.Agosti, *art.cit.* (cf. our lemma no. 2009) 9/10, considers the possibility that υἱοί in verse 2 (πέμνε θεὸς μετὰ πότμον ὅπῃ θέμεις εὐσεβέες υἱοί) does not belong to this otherwise hypermetrical hexameter, but is a sort of signature of the dedicants; without it, the verse can be translated 'Dio lo inviò dopo la morte dove è giusto che i pii (risiedano)' (word-play with εἵνεκεν εὐσεβιάων in verse 1, similar to that in Merkelbach-Stauber I 03/05/02 = *GV* 764 LL. 5/6). Parallels for μετὰ πότμον. [The verse reconstructed by A. (ending with εὐσεβέες) is short of one syllable. The best reading from a metrical and syntactical point-of-view is that suggested by D.Feissel, *BE* (2001) no. 520: εὐσεβέες[σ]ι, Martin].

1759. Petra (area of: Az-Zantūr). Inscription on a seal impression, 209-363 A.D. (or earlier?). 120 unbaked circular clay bullae found during the 1998 excavations at Az-Zantūr in a room of the 'Nabatean Mansion'. Ed.pr. H.Gitler, *NC* 165 (2005) 183-192 (ph.; dr.). The bulk bears Latin city titles (Colonia Petra metropolis); Antoninianae col(oniae) Hadr(ianae); Metropolis Petra Antonin(iana) = G. 185/186 nos. 1-3, respectively; inscriptions around the bust or seated statue of the city-crowned Tyche; earliest appearance of the imperial name Antoniniana in relation to Petra). These bullae can be dated after Petra received the status of colonia, i.e., between 209 and 212 A.D., and before the earthquake of 363 A.D. which destroyed the 'Nabatean Mansion'; two sealings, represented only by one example each, may be earlier; 186 no. 5 is anepigraphic; 186 no. 4 (cf. also 191) is in Greek: Δου(σάρης) (baetyl flanked by torches; inscription sinistrorsum at left, running from bottom to top). [On Dousares see now C.-G.Schwentzel,

'La double représentation du dieu Dousarès: bilinguisme figuratif ou syncrétisme?', *Metis* 6 (2008) 287-297, with inscriptional evidence on 289, Tybout].

1760. Petra. Mosaic inscriptions (labels; personifications) in a Byzantine church, late 5th-mid 6th cent. A.D. *SEG* XLIII 1096; *XLV* 2025*. The complete, first edition of the personifications is T.Waliszewski, in Z.Fiema - C.Kanellopoulos, T.Waliszewski, R.Schick (edd.), *Petra Church* (Amman 2001) 219-270 (non vidimus). Id., in *Mélanges Gawlikowski* (cf. our lemmata nos. 1622/1623) 285-301, focuses on the iconographical models of Ὀκεανός (see the description in *SEG* XLIV 1412) and studies the place of Okeanos in Greek and Roman mythology and cosmology. He argues that in late antiquity Poseidon and Thetis were transformed into Okeanos and Thalassa, respectively. As to the presence of Okeanos in a church, W. adduces the mosaic panel representing Θάλασσα in the church of the Apostles in Madaba (*IGLS* XXI.2.142) as a parallel; the accompanying inscription Κ(ύρι)ε ὁ Θ(εός)ς, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, which has many echoes in the *Psalms* (e.g. 146.6), makes clear that Thalassa should be considered 'an expression of belief in God's creative powers' (293). Date: late 5th or, less probably, first half of the 6th cent. A.D. (5th/6th cent. A.D., *SEG*).

1761. Phaeno. Corpusculum, 5th/6th cent. A.D. In *I.Pal. Tertia* Ib (cf. our lemma no. 1764) 147-161 nos. 68-80 (color ph. of nos. 68-77; dr. of all; translation; commentary), 13 inscriptions from Byzantine Phaeno (modern Feinan, south of Zoora) are (re)published. The *inedita* are: 1) no. 70 (fragmentary epitaph, with the remarkable words [ἀπέθανεν] τὸ τρίτον τοῦ κόσμου, for which see also nos. 68/69); 2) no. 74 (epitaph: Κλαύδιος?); 3) no. 75 (epitaph: † Ἰ Κυριακὸς Μουβάνου); 4) no. 76 (epitaph: Στέφανος ὁ ἐνθα κῆται); 5) no. 77 (epitaph: † Κ(ύρι)ε, ἀνάπαυσον Ἰ Στέφανον Ἀζήλζου †). The remaining eight can be found in *SEG* VIII and/or in *IGLS* XXI.4 (for no. 68 see now also L.Di Segni, *SBF* 56 [2006] 590-592 no. 7):

<i>SEG</i> VIII	<i>I.Pal. Tertia</i> Ib	<i>IGLS</i> XXI.4	<i>I.Pal. Tertia</i> Ib
339	80	107/108	68/69
340/341	78/79	109	80
342/343	68/69	110/111	78/79
343	69	112-114	71-73

1762. Philadelphia (Amman). Stamped amphora handles, Hellenistic period. Ed.pr. S.Mansour, *ADAJ* 48 (2004) 211-225 (ph. and/or dr.), publishes 24 Rhodian amphora stamps found during excavations at the Amman citadel in 2000/2001. [Many flaws in the transcriptions]. Ed.pr. adduces parallels for nos. 1-21; nos. 22-24 are fragmentary. Eponyms: Ἀγῆσιππος, Ἀγλώκριτος, Ἀντίπατρος, Ἀριστείδας, Ἀριστομένης, Δαμαίνετος, Καλλικράτης, Ξεναρέτος, Πολυάρατος. Fabricants: Ἀγοράναξ, Ἀριστόδαμος, Δαμόνικος, Διονύσιος, Ἰέρων, Μαρσῶας, Μενεκλῆς, Νικίας, Πανσανίας, Χάρης, Χρήσιμος.

New and of uncertain origin are two rectangular stamps on 223 nos. 25/26 (dr.): 1) CEALTAIO[?] (between the two lines an amphora). [Very probably a (manufacturer's?) name in the genitive: -ταίου; possibly 'Α(ρ)ισταίου on the assumptions that - given that a name Σελαταῖος or Σεαταῖος seems non-existent - L. 1 should be read sinistrorsum and that the E in the dr. is incorrect]; 2) YOIGYPI [Presumably to be read sinistrorsum: Πυθίου; manufacturer's name?, Tybout].

1762 bis. Philippopolis. Mosaic inscriptions (labels), [ca. 250-350 A.D.]. B.Zouhdi, *AAAS* 45/46 (2002/2003) 101-105 (Arabic section; English summary on 475), comments on a mosaic representing the chariot contest between Oinomaos and Pelops; it was found in 1960 and apparently not properly published so far; now in the National Museum in Damas. We read the labels from the photographs. The upper register shows the chariots of Οινόμαος (left) and Πέλοψ (right) (the ph. shows ΠΛΑΨ - perhaps due to restoration?, Tybout); in between is the small figure of Μύρτιλος. The lower register shows five persons divided over two scenes, from left to right: Οινόμαος, Ἰπποδαμία, Πέλοψ and Ἰπποδαμία, Πέλοψ.

1763. Samad (northern Jordan). Epitaph of --stros, undated. Lower part of a rectangular limestone block; incised strokes between the lines; block reused in a wall in the southwestern part of the village of ancient Samad. Edd.pr. N.Bader, M.Habash, *Syria* 82 (2005) [2007] 193/194 no. 3 (ph.; translation): ----I [--]στρος I [--]δαλου, I ἐτ[ω]ν μ'

1. Name of the deceased, e.g. [A]στρος attested in the Emesene (*IGLS* 2659), edd.pr. II 2. name [patronymic], e.g. [Aβ]δαλου (e.g. PAES 295) or [Ze]δαλου (nom. Ζεδαλα; e.g. PAES 463), edd.pr. II on 195 no. 4 edd.pr. publish a limestone block reused in a house in the same part of the village and inscribed with a christogram (circular frame; four intersecting lines with the upper line containing a backward rho).

1764. Zoora. Corpus (Christian epitaphs). Y.E.Meimar, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia*, vol. Ia. *The Greek inscriptions from Ghor es-Safi (Byzantine Zoora)* (Μελετήματα 41; Athens-Paris 2005), publish 321 Greek epitaphs (all new, except four: see below in fine), almost exclusively Christian, from Zoora (or Zoara; at the southern end of the Dead Sea; cf. the city vignette labelled Βαλάκ ή κ(αί) Σηγώρ, ή νύνη | Zoora at the right edge of the Dead Sea on the Madaba map: *IGLS* XXI.2.153 (20); *SEG* LIV 1703*; color ph.; dr.; map of the provinces of Palaestina and Arabia in the Byzantine period); 394-397 nos. 322-341 are tombstones bearing only Christian symbols. The very complete lemmata contain a description of the stone, text and translation, an app.cr., and ample commentary; almost all stones are illustrated by photographs, partly in color (showing that the engraved letters were filled in with red paint: either the whole text or selected lines; some lines colored green in no. 150); drawings of selected epitaphs; exhaustive Indices. An Appendix offers 40 more Greek epitaphs recently recorded, published in a provisional version, and not accounted for in the introduction and Indices (401-414 nos. 1-40; ph., except for no. 40 [dr.]; text and translation); 38 of these new texts are now published by M., K.-N. in the same exemplary

fashion as the others in *Inscriptions from Palaestina Tertia*, vol Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora)* (Supplement), Khirbath Qazone and Feinan (Μελετήματα 57; Athens-Paris 2008) (ph., partly in color, and dr. of all stones [Appendix nos. 26 and 32 are omitted for reasons which escape us; no. 32 = V. Corbo, *SBF* 14 (1963/1964) 235/236 no. 4]), together with 28 new inscriptions from Ghor es-Safi (nos. 1-66; epitaphs except for the invocation no. 65), and 14 others (see our lemmata nos. 1754 and 1761). [Henceforth: *I.Pal. Tertia* Ia/Ib; below nos. refer to *I.Pal. Tertia* Ia unless stated otherwise]. The stones come from illegal excavations carried out in the area over the last 20 years; they are said to have been found south of the ruins of Byzantine and Islamic Zoora, at the northwestern edge of the early Bronze Age, Byzantine and Islamic cemetery at an-Naq', on the south bank of the Wadi al-Hasa; apparently none of them was found in its original position. Most stones are now kept by the Department of Antiquities of Jordan; a selection will be on display in the new museum at Deir 'Ain 'Abata.

In the introductory chapters of *I.Pal. Tertia* Ia M., K.-N. comment on the following subjects [We add some relevant data concerning the inscriptions from Ghor es-Safi from *I.Pal. Tertia* Ib between square brackets; this volume has its own introductions thematically corresponding to nos. 2-8 below; by and large the data derived from *I.Pal. Tertia* Ib are in line with those from *I.Pal. Tertia* Ia, Tybout].

1) **The site and the rescue project** initiated in 1996 by K.D.Politis (3-7, by Politics).

2) **Typology and decoration of the stelai** (9-23): rectangular, occasionally with arched top; local sandstone except for nos. 62, 290, and 297 (marble); motifs: Christian symbols (some texts are inscribed in the shape of a cross); birds; deer flanking a fountain; lamp-stand; palm branch; pomegranate; serpents; ship; sun.

3) **Funerary formulas** (24-28): μνημ(ε)ῖον + name in genitive or ἐνθάδε κεῖται, occasionally replaced by or combined with forms of τελευτάω or the Christian terms ἀναπαύομαι/κοιμῶμαι; forms of ἀποθνήσκω; other Christian expressions: μετὰ καλοῦ ὀνόματος καὶ καλῆς πίστεως, vel sim; rarely: ζήσας ἐν πίστι Χ(ριστο)ῦ; ἀνεπήν ἐν Χριστῷ/ἐν Κυρίῳ, vel sim.; ἐν ὁσιότητι, vel sim.; μακάριος. Other rare terms: κύρα (title for married women); ἐγκρατής (probably to praise chastity); δοῦλος (of God); καλὸς ἄνθρωπος; φίλατος; φίλων ἀπάντων λύπη καὶ γονέων δάκρον [εὐνοίας χάριν in *I.Pal. Tertia* Ib no. 50, a bilingual (Greek/Nabataean) epitaph from the 2nd/3rd cent. A.D.]. Funerary acclamations: θάρσει, οὐδεὶς ἀθάνατος, vel sim. (on 210 epitaphs [plus 35 in *I.Pal. Tertia* Ib], almost all Christian; the expression was used indiscriminately in pagan, Jewish and Christian epitaphs; for its Christian conceptualization cf. the contrast in no. 11: θάρσι, οὐδὶς ἀθάνατος; ὁ Θεός ἀθάνατος (no. 11); εὐμοίρει; εὐψύχει; rare addresses of the reader: πᾶς τις οὐκ ἀναγινώσκων, δεῖσθαι πρὸς Κ(ύριον)ν ἔσεσθαι αὐτὴν ἐν μοναῖς ἁγίων (no. 89); ὁ ἀναγινώσκων δοξάσει (=δοξάσει) τὸν Θεόν (no. 246); religious acclamations: Εἰς Θεός, alone or with additions (ἀμήν; ὁ βοηθῶν; ὁ μόνος; ὁ πάντων Δεσπότης); Κ(ύρι)ε, ἀνάπαυσον τὴν ψύχην (+ gen.), vel sim.; praise of God: δόξα; εὐλογητός; quotation (in highly erroneous spelling) from *Ps.* 24 in no. 296 [*I.Pal. Tertia* Ib: ἡ(σο)ῦ Χ(ριστ)ε; Χριστὸς νικῇ].

4) **Onomastics** (29-40): ca. 270 names of Semitic, Greek and Latin origin (three lists on 34-40, including the names' frequency and date); the following of the ca. 150 Semitic names [plus 38 in *I.Pal. Tertia* Ib, of which 10 not on record in Ia] are previously unattested in Palaestina and Arabia: Ἀβδαλμίθαρος; Ἀβιδάκαρος; Ἀλουλόθη; Ἀμάθησος; Ἀννης; Βάγγας; Βαργουνῆς; Γάσος; Ζαννοῦρος; Θημουρείσας (?); Μαργαλίη; Μαργάνης; Μερῶσθα; Μόρεσος; Μουββά-νος; Ὀκελος; Σαμίραββος; Φύαλος [five more in *I.Pal. Tertia* Ib: Δούσης; Ἐμμεδάβος; Ἐρθέος; Ἰσμε-

7) **Dates and dating formulas** (46-54). Era of the province of Arabia; Macedonian months; days of the week; the planetary weekday appellations are replaced by numerical ones (ἡμέρα Κυρίου α' ζ') in the late 4th/early 5th cent. A.D.; 17 indictions [plus 8 in *I.Pal. Tertia* Ib; *I.Pal. Tertia* Ib 8 offers the earliest record of an indiction in Palaestina (384 A.D.), Ib 49 the latest one for Ghor es-Safi (609 A.D.)]. The dated texts (nos. 1-264; Appendix nos. 1-26) (*I.Pal. Tertia* Ib 1-49 (including *I.Pal. Tertia* Ia Appendix nos. 1-26) and no. 66; the dated inscriptions precede those undated in both volumes; total of 314; we give the integrated numbers which M., K.-N. present in *I.Pal. Tertia* Ib on 41] range from 309 to 591 A.D., with 95 examples in the 4th, a peak (201) in the 5th, only 17 from the 6th cent. A.D., and one

For a review see B. L. Marnett, *SBF* 60 (2005) [2006] 509-514 (no new readings). D. Feissel, *BE* (2006) no. 492, points out that in no. 20 LL. 1/2 Εἰς Θεός, Ἰὼν θάρος ἔγραψα (new name; cf. Αθαρος in the Hauran) should be read instead of Εἰς Θεός, Ἰὼν θάρος ἔγραψα. This signature of a letter cutter has a parallel in the anonymous signature in no. 145 in fine: γράψας δολαγάρως χιρί (for δολογράφως χειρί).

1765. Egypt. Jean Bingen: collection of articles. J.Bingen, *Pages d'épigraphie grecque II: Égypte* (1983-2002) (Epigraphica Bruxellensia 3; edd. A.Martin, W.Van Rengen; Brussels 2005), the sequel of *Pages d'épigraphie I* (see SEG XLI 1598), offers 23 articles published between 1983 and 2002 on various subjects pertaining to the Greek epigraphy of Egypt. Access is facilitated by a Concordance and Indices. Three articles are new: for 1-10 no. 74 [the numbers of the articles continue those in *Pages -- I*] see our lemma no. 1826; for 22/23 no. 77 see our lemma no. 1818; for 143-149 no. 92 see our lemmata nos. 1843 and 1851. For most of the remaining articles B. provides additional observations and bibliographical updates (marked by square brackets) in notes and occasionally appendices; for two of the latter see our lemmata nos. 1279 and 1823. These 20 articles have all been covered in SEG: 11-19 no. 75 (XLVIII 1983); 20/21 no. 76 (XXXIX 1700); 24-33 no. 78 (XLVIII 2007; for the new 'Annexe' on 32/33 cf. SEG XLII 1500 on p. 447: reference to CE 69 [1994] 155-157); 34-36 no. 79 (L 1563); 37-44 no. 80 (XXXVI 1399-1401; additions on SEG XLII 1576 and XLIII 1121 on 39/40); 45-51 no. 81 (XXXIX 1675); 52-56 no. 82 (XXXIV 1593); 57-77 no. 83 (LI 2159; cf. also 2124 and 2126); 78-84 no. 84 (XLVIII 2158); 85-99 no. 85 (XLIX 2211/2212 and 2326; the article in the present book is the full version of the abridged variant published in 1999); 101-111 no. 86 (XXXVIII 1677); 112-123 no. 87 (XLIV 1450); 125-135 no. 88 (XXXVII 1641-1648); 136-139 no. 89 (XLVI 2171; on 139 B. adds a concordance of the catalogue *Ägypten. Schätze aus dem Wüstensaat* mentioned *ibid.* with Lefebvre, *Recueil* nos. 789-791, 793-797, and 808); 141

/142 no. 91 (XLVIII 2040); 150-160 no. 93 (XLII 1516-1545, 1568, and 1600); 161-163 no. 94 (XXXVIII 1693-1695); 164-167 no. 95 (XLIII 1176/1177); 169-183 no. 96 (XXXIV 1542).

1766. Egypt. Army: the Roman army. S. Daris, *Studi di Egittologia e di Papirologia* 2 (2005) 65-74, presents an overview of the Roman army in Egypt (57-65) and a list (65-74) of its units (legions, alae, cohortes). Cf. *SEG* LIV 1710. For centuriones in Mons Claudianus see our lemma no. 1835.

1767. Egypt. Collegia and Roman legislation. I.N. Arnaoutoglou, *AncSoc* 35 (2005) 197-216, questions the claim that the restrictive Roman legislation on collegia introduced by the Lex Iulia between 49 and 44 B.C. was extended to Egypt. He argues that the two sources apparently supporting this view are inconclusive: the ban recorded in Philo, *In Flaccum* 4, is a local and temporary measure of the governor A. Flaccus firmly embedded in the history of 'nuclei of opposition and anti-Roman feeling in early 1st cent. Alexandria' (197); the evidence from the papyrological collection of regulations concerning the financial administration of Egypt known as 'Gnomon of the Idios Logos' is fragmentary and may preserve a clause from Flaccus' restrictions or from a tax regulation. Consequently there is no contradiction between the literary tradition and the numerous documents testifying to the existence of associations. In two Appendices A. collects the papyri and inscriptions recording associations in the late 1st cent. B.C. (213; 9 documents) and the 1st cent. A.D. (213-216; 46 documents). [A. developed a similar argument concerning associations in Asia Minor: see *SEG* LII 1896 (cf. in the same sense L.de Ligt, in E.Lo Cascio (ed.), *Mercati permanenti e mercati periodici nel mondo romano*, Bari 2000, 237-252, especially 252: 'general ... bans on the existence of collegia ... invariably imposed against a background of intense political unrest' and 'a basic policy of tolerance in normal (i.e. peaceful) times'). For some critical observations cf. J.K. Hardin, *NTS* 52 (2006) 29-49, 'Decrees and Drachmas at Thessalonica: An Illegal Assembly in Jason's House (Acts 17.1-10a)', on 40-42 (with comment on associations in Egypt on 41) and 46/47 (Latin epigraphical evidence ignored by A.): Roman restrictive law also took root in the provinces in general, though it was especially applied either when associations failed to remain free from political interests or contributed to civic unrest, Tybout].

1768. Egypt. Dedications on behalf of/to Ptolemaic kings. P. Iossif, in *Ἱδία καὶ δημοσία* 235-257, distinguishes dedications made 'on behalf of' (ὐπέρ + genitive) from those 'to' (dative) the kings and their relatives (tabular survey on 253-257). He argues that the first category was erected mainly in rural regions by Egyptians from the upper social strata; its growing popularity from the reigns of Ptolemy III/IV onwards points to the gradual 'pharaonisation' of Ptolemaic royalty. The authors of the inscriptions with the royal name in the dative are largely Greek and the texts belong to the 'greco-macedonian' element in Egyptian society. Sceptical F. Kayser, *BE* (2007) no. 540: 'Cette hypothèse, fondée sur une documentation mal maîtrisée et des décomptes inexacts, n'emporte pas la conviction'.

For Ptolemaic kings and queens in private cult see our lemma no. 2093.

1769. Egypt. Demography. Continuing his series of notes on demography in Egypt (cf. inter alia *SEG* XXVI 1703; XLIX 2322; L 1551; LII 1745), B. Boyaval presents several further comments.

1) *Kentron* 20 (2004) 152/153: τριάκοντα does not fit in with a dactylo-spondaic meter, so that in epigrams the ages 30-39 are expressed in periphrasis (e.g. '3 decades + 5 unities', '2 x 16 years', vel sim.; see Bernard, *Inscr. métriques* 12, 19, 22, 32/33, and 45). The requirements of the meter should be added to the causes of imprecision in recording the age at death (cf. age-rounding; tendency to maximize advanced male ages; negligence of female ages, etc.). See also *Kentron* 21 (2005) 165-167, where B. points out that ages at death are more frequent in epigrams than in prose epitaphs. Specification according to age class and gender of the 39 deceased whose age at death is mentioned in the epigrams in Bernard, *Inscr. métriques*: 'des femmes plutôt jeunes et des hommes plutôt adultes' (167).

2) *Kentron* 20 (2004) 155-157: B. discusses *JIGRE* 132 (unknown provenance; Leontopolis?) recording two children who died at the age of 4 and 3, and other epitaphs (e.g. *JIGRE* 30, 36, 52, and 96) recording more than one deceased of different age, without a cause of death being mentioned. That these deaths should all be assigned to epidemics seems improbable; one may also think of individual illness, malnutrition or a delay in the erection of the stele (collective commemoration for economic reasons).

3) *Ibid.* 173-175: B. explores the ages at death assigned to those buried in the Coptic cemetery of northern Saqqarah on the basis of the skeletal remains; a comparison with the epigraphical data known from Akoris and Terenouthis brings to light major differences between the two data sets, suggesting that the epigraphical record is unreliable.

4) *Ibid.* 177/178: B. wonders why old men are underrepresented in Graeco-Roman funerary epitaphs from Egypt; he suggests that they had mostly survived their children, who should have commemorated them. Bernard, *Inscr. métriques* 1, 10 and 15/16 offer rare examples of men of high age (between 53 and 80) with children and grandchildren (no. 10).

5) *Ibid.* 181/182: B. points out that in Egypt, contrary to other regions, the epigraphic dossier possibly relevant to demography largely comes from rural areas, which shared in the epigraphic habit of the cities.

6) *CE* 80 (2005) 286-288: B. applies the method of the Latin epigraphist A.R. Burn (*Past and Present* 4 [1953] 2-31: counting those who survive their 15th year of age and establishing the age at which this group had diminished by 50%) to two Egyptian dossiers: 813 stelai collected by M. Hombert, C. Préaux (*CE* 39/40 [1945] 139) and 532 mummy labels, mainly from Panopolis (B. Boyaval, *ZPE* 18 [1975] 61). In these two samples, the 50% quota are reached at the ages of 36 and 33 year, on totals of 641 and 371 survivors at age 15, respectively. This is in line with the lowest numbers known from the Roman West. B. contrasts these results with the data from Dougga (M. Khanoussi, L. Maurin, *Mourir à Dougga. Recueil des inscriptions funéraires* [Paris 2002] 85/86) which 'révèlent une étonnante et peu crédible lenteur dans la diminution du nombre des survivants après 15 ans' (288).

1770. Egypt. Funerary epigrams. B. Boyaval, presents notes on funerary epigrams in various publications. [Below, nos. refer to Bernard, *Inscr. métriques* unless stated otherwise].

1) *Kentron* 20 (2004) 147-185: the epigrams written by the poet Herodes (nos. 5-7 and 35; *GV* 1138, 1150-1152; *SEG* VIII 768, 770-772; *LI* 2129) are exceptionally long as compared to the other funerary epigrams from Egypt.

Ibid. 153-155: in the distich no. 82 (*GV* 1247; *SB* 3990; Alexandria), the qualification 'Ἐλ-λάδος υἱός' may mean 'son of Greek parents' rather than expressing 'fierté nationale' (Bernand). Observations on the unusual lay-out of the pentameter on the stone, neatly divided in its two halves over two lines.

2) *Kentron* 21 (2005) 161/162: no. 84 (*JIGRE* 31; *CIJ* 1508; *GV* 1238; *SEG* VIII 484; *SB* 6178; Leontopolis), recording a bride who died on her wedding day, is one of several epitaphs linking death to another personal event to make it appear more cruel; parallels for the connection between recent marriage and death are found in the *AP* (see Bernard and *JIGRE* for the details); however, 3. *Macc.* 4.6-8, adduced in *JIGRE*, does not belong to this group.

3) *Ibid.* 163/164: in no. 10 (*GV* 1153; *SEG* VIII 497; *SB* 5829; Terenouthis), Διάζελμις, who in the early stage of his military career fought the brigands 'in the valleys of Asia' (L. 5), may have accomplished this action in the southern regions (Pisidia; Isauria; Pamphylia; Cilicia Trachea) where brigandage was especially frequent rather than in Bithynia (where he was born, on the supposition that Ἀπάμεια [L. 13] is Bithynian Apamea). [See *SEG* LIII 2161 for literature on brigandage in general].

4) *Ibid.* 167/168: in no. 80 (*GV* 1308; unknown provenance), there is no change of speaker (deceased/stele) between LL. 1/2 and LL. 3-6: the stele speaks all verses; from L. 7, we hear the voice of the deceased (first person singular); the final lines (9/10) should possibly be assigned to the stele. Brief comment on hereditary priesthoods.

5) *Ibid.* 168-170: observations on the six epigrams in Bernard evoking details of the landscape (16 and 81: sand; 35: rocks; 10 and 68: city walls), especially on 27 (*GV* 1887; *SB* 4229; Memphis): mountains, i.e., 'la falaise où était la tombe, soit la falaise libyque' (170), a popular cult place (L. 2: ἐν ἑσθέραις ὄρεσιν). B. comments on the plural ὄρεσιν - in his view 'une allusion à une particularité du plateau (de Memphis)', i.e., 'les monticules [plural] de sable au milieu desquels les anciens devaient se déplacer'. [On the meaning of ὄρος, see A. Bulow-Jacobsen, in *Mons Claudianus. Ostraca graeca et latina II* (Cairo 1997) 67 (with note 11): 'It deserves to be mentioned that, with two exceptions, in Egypt ὄρος is always in the singular and that, without exception, it means "desert" rather than "mountain"'. Both 'exceptional' plurals (27 in fact offers a third one, along with *O.Claud.* II 225 and 228 commented by A.B.-J.) occur in texts with a strong literary color. A 'poetical' plural is perhaps in all cases the simplest and best explanation, Martin.]

6) *Ibid.* 170-173: nos. 114/115 (*SEG* L 1611*; cf. *LII* 1795 (2); the Ἄγριος monument from Panopolis). B. focuses on Agrios' arboricultural activities (II LL. 12-15; IV LL. 7/8; cf. III LL. 1, 3, and 13/14 for their connection with divine cults): probably a planted court belonging to the sanctuary of Pan; previous scholars thought of a garden, whether for luxury or economical purposes or both.

7) *Ibid.* 173/174: on eight epigrams for soldiers, seven date to the late Ptolemaic period (nos. 4-6, 8, 10, 64, and 66; the exception is no. 24: not before the 2nd cent. A.D.), which fits in with the 'graves troubles intervenus sous les derniers règnes lagides, à l'intérieur ou aux frontières' (173); B. draws attention to the topos of fighting in the frontal lines (πρόμαχος, vel sim.).

8) *Ibid.* 176-178: in epigrams with several 'speakers', the praise of women (cf. Bernard, *Inscr. métriques* p. 37 for its general characteristics) is voiced by the stele, with few exceptions: nos. 46 and 52 (family members), and 35 and 42 (the women themselves).

9) *Lychnos* 102 (2005) 65: B. points out that κλαύσον ἐπιστάς in no. 17 (*GV* 1240; *CIJ* 1522; *JIGRE* 37; *SEG* I 582; *SB* 6659; Leontopolis) is the deceased's general address to the passer-by, not to his mother mentioned in L. 3 (κλάμ με μήτηρ); cf. also nos. 42 and 94.

For the notes summarized below under nos. 10-13, published in *CE* 80 (2005), see also F. Kayser, *BE* (2006) no. 500.

10) *CE* 80 (2005) 281/282: in no. 93 (*GV* 688; *SB* 8233; *SEG* VIII 799; unknown provenance), ἀναδεξάμενος (LL. 1/2: Τὸν τοῖς γενναίμοις εὐήκοον, ὃς τὰ πρέποντα ἡ πενταετής ζωῇ πάντα ἀναδεξάμενος) either means 'received' (from ἀναδέχομαι) or 'showed' (from ἀναδείκνυμι; contra K.: 'cette seconde hypothèse paraît douteuse'), sc. all what befits a five year old boy (Bernand: '... lui qui durant ses cinq années de vie n'accomplit que ce qu'il convient'). In the first case praise is addressed to the parents (unlikely according to Bernard); for this motif B. adduces no. 83 (*GV* 1680; *SB* 6706; *SEG* I 567; *LIV* 1734) as a parallel.

11) *Ibid.* 282-284: in the Jewish epigram no. 42 (*GV* 643; *SB* 6647; *SEG* I 570; *CIJ* 1510; *JIGRE* 33; Leontopolis), the contrast expressed in LL. 7/8 (καὶ μεικρὸν μὲν ἐγὼ τ' ἔλαχον κύκλον, ἀλλὰ χάρις μοι ἡ πλείστη ἐπένησεν καλλοσύνην πραπίδων) is not between physical beauty and the (imperishable) beauty of the soul (C.C. Edgar in his ed. pr. mentioned in *SEG* I; Bernard on p. 198; *JIGRE*), but between the brevity of the deceased's life and her spirituality; χάρις goes with πλείστη, not with καλλοσύνη (both words with parasitic iota): 'courte fut la vie (μικρόν), mais considérable la faveur accordée (πλείστη)' (283); the latter is specified in καλλοσύνην πραπίδων (cf. Bernard: '... la faveur que j'obtins fut de voir fleurir la beauté de mon âme'; however, on 198 note 8, B. states that 'on peut aussi construire πλείστη with καλλοσύνη').

12) *Ibid.* 284/285: B. reflects on the first four verses of no. 34 (*GV* 1312; Alexandria): Εἰ καὶ βουκόλοι ἄνδρες ὁδὸν διαμείβετε τήνδε, ἡ καὶ ποιμένας οἶον φέρβετε μηλονόμοι, ἄλλὰ σὺ Μουσείοις καμ[άτο]ις τεθραμμέν' ὁδίτα, ἡ ἴσχε καὶ αὐδήσας σῆμ' Ἀλίνης ἄπιθι (Bernand: 'Bien que vous soyez des bouviers, vous qui passez par ce chemin, et des bergers qui faites paître des troupeaux de brebis, cependant toi, passant, nourri par les travaux des Muses, retiens tes pas et ne t'éloigne pas sans avoir salué la tombe d'Aliné'). Contra Bernard: there is no opposition between Εἰ καὶ and ἄλλὰ σὺ (εἰ with indicative indicates reality and does not belong to καί, which goes with βουκόλοι, ἄλλὰ denotes 'la suite du développement' (284) rather than an opposition and τεθραμμέν(ε) should be given causal value: 'Si vous bouviers, vous passez par ce chemin et (si) vous, bergers, (y) faites paître des troupeaux de brebis, alors toi, passant, parce que tu as été nourri par les travaux des Muses, retiens tes pas et ne t'éloigne pas sans avoir salué la tombe d'Aliné' (285). Contra K.: 'Cette interprétation n'est pas très convaincante'.

13) *Ibid.* 285/286: in no. 16 (*GV* 850; *CIJ* 1530 A; *JIGRE* 39; *SB* 5765; Leontopolis) in *JIGRE*, the parts in the dialogue are assigned as follows: the stele (LL. 1-6); the children (LL. 7-10); either the stele or the children (LL. 11-13). B. hears the stele speaking in LL. 11-13: ἄλλὰ σὺ, sc. the passer-by, in L. 11 creates an opposition with the preceding verses.

1771. **Egypt. Epitaphs.** B. Boyaval presents notes on prose epitaphs in several publications.

1) *Lychnos* 103 (2005) 72-74: discussion of references to the deceased in the vocative, nominative or a combination of both in *JIGRE* 78 (*CIJ* 1502; *SB* 6172) and other epitaphs from Leontopolis: 'flottement de l'usage' (73) rather than mistakes; no shifts in their use over time can be recognized.

2) *Kentron* 20 (2004) 157-162: notes on Jewish and non-Jewish onomastics, especially in epitaphs from Leontopolis. On 157/158, discussion of *JIGRE* 41 (*CIJ* 1452; *SB* 720; Μίκκος Νεθάνεως; Mikkos is likely to be a nickname, and might render a Hebrew equivalent in meaning; this would imply that the onomastics do not testify to Hellenization over two generations). On 159-161, observations on classifications in *JIGRE* like 'Father Greek, son Hebrew'; 'Father Hebrew, son Greek', etc., and on the rendering of Jewish and Egyptian names in Greek: 'Les procédures de dénomination sont ... nombreuses et plus complexes que ne le donnent à penser de simples qualificatifs tels que "hébreu", "grec", "égyptien"' (160). On 161/162, comments on the nickname Ψύλλας (cf. ψύλλα, 'flea') in *JIGRE* 8 (*CIJ* 1431; *SB* 458): this epitaph is not necessarily Jewish, and Psyllas may be a purely Greek name (cf. Ψύλλος) rather than the rendering of the word for 'flea' in Hebrew; B. wonders whether Ψύλλος in *SEG* XLVI 2170 (25), almost certainly from an indigenous Egyptian milieu, represents the Egyptian equivalent for 'flea'.

3) *Ibid.* 162-165: the epithet χρηστός, owing its frequency to 'l'importance que les Gréco-Égyptiens accordaient aux vertus de solidarité et de sociabilité' (162), normally refers to the fulfillment of civic duties when applied to men (cf. *JIGRE* 114 [see also below sub 6]: πᾶσι πολίταις χρηστός, ἐν βουλαῖσιν ἄριστος) and to excellence in the domestic sphere when applied to women. Its use for children is rare (cf. *JIGRE* 46, 56, 70, 96, 104) and is likely to express affection ('gentil', 'mignon' rather than 'bon').

4) *Ibid.* 178-180: analysis of *I. Varsovie* 75 (*SEG* XXXIX 1711; *SB* 15005; unknown provenance), consisting of two main parts: an introduction in the third person singular specifying Valeria's name, age and legal status (LL. 1-4: '... est morte (avec le statut de) soeur du soldat Publius Valerius'; her brother freed her from slavery, as is clear from the next section); the life story of Valeria, told by herself (first person singular, to which the participles belong; LL. 4^b-21, including some lessons from life at the end); the participles in LL. 4-8 have causal value: '(J'ai été) comblée de bienfaits, avec mes enfants, Cléopatre et Euphrosyne, (car j'avais été) prisonnière de guerre à l'âge de 4 ans (et) esclave pendant 38 ans.' The topics and occasionally the vocabulary of this remarkably long prose epitaph are those from funerary epigrams.

5) *Ibid.* 184/185: discussion of the epithet ἄτεκος, which assumes various meanings: 'who never got a child', 'who did not yet get a child', and 'who survived his children'. It was often clear only to the close relatives which of the three situations applied to the deceased; from the six attestations in *JIGRE* (nos. 34, 38, 65, 76, 101, 110), only one is clearly beyond doubt: the young woman recorded in no. 38 died childless.

6) *Kentron* 21 (2005) 162/163: in *JIGRE* 86 (*CIJ* 1516; *SB* 6653; Leontopolis) and 113 (*CIJ* 1488; *SB* 6234; Demerdash, near Heliopolis), the epithet φιλάδελφος refers, as normally, to the brother(s) of the deceased, but in 114 (Bernand, *Inscr. métriques* 69; *CIJ* 1489; *GV* 1143; Demerdash, near Heliopolis; cf. also above sub 3) *JIGRE*'s suggestion 'lover of the brethren'

(i.e., the Jewish community) finds support in immediately following explanatory words πᾶσι πολείταις χρηστός.

7) *Ibid.* 174-176: *JIGRE* 33, 85, 99, and 106 record Jewish women who died in childbirth. *JIGRE*'s comment on 106, 'that Jews were the only people in Egypt who cared to record childbirth as the cause of death' should be rejected. Cf. Bernand, *Inscr. métriques* 30, 32/33, and 47 for the same cause of death recorded by Greeks or Hellenized Egyptians (no. 47).

1772. **Egypt. History.** B. Legras, *L'Égypte grecque et romaine* (Paris 2004; second edition 2009), offers French translations and concise comments on (parts of) the following Greek inscriptions: *I. Alex. Ptol.* 40 (*SB* 3996; Legras 104/105); *I. Louvre* 4 (Legras 117/118); *I. Portes* 67 (*I. Prose* 59; Legras 147/148); *SEG* XXVI 1717 (Legras 120).

1773. **Egypt. Museum collection.** G.T. Martin, *Stelae from Egypt and Nubia in the Fitzwilliam Museum, Cambridge, c. 3000 BC- AD 1150* (Cambridge 2005) 149-166 nos. 104-114 (ph.; dr.; translation; description of the stone; bibliography; no Greek texts of nos. 104-107 and 114), includes 11 stelai with Greek inscriptions; nos. 109-113 are Nubian texts dating from the 9th to the 12th century and consequently too late to be included in *SEG*. For the remaining six inscriptions see our lemmata nos. 1776, 1820, and 1848.

1774. **Egypt. Priests in the Roman Imperial period.** On the basis of papyrological and epigraphical evidence (with special reference to the Isis temple in Philai), S. Bussi, 'Le statut des prêtres dans l'Égypte romaine. Aspects économiques et sociaux', *RHDFE* 83 (2005) 337-354, studies the social, legal and fiscal position of the Egyptian priests and highpriests under the Roman administration. Discussion inter alia of priestly privileges, the hierarchy of priesthoods, administrative duties and the practice of endogamy.

1775. **Egypt. Revolts, violence and the Egyptian clergy.** A. Veisse, 'Le discours sur les violences dans l'Égypte hellénistique: le clergé face aux révoltes', in J.-M. Bertrand (ed.), *La violence dans les mondes grec et romain. Actes du colloque international* (Paris, 2-4 mai 2002) (Paris 2005) 213-223. For the argument we refer to our summary of V.'s monograph *Les révoltes égyptiennes* in *SEG* LIV 1718.

1776. **Abydos. Epitaphs.** G.T. Martin, *op.cit.* (cf. our lemma no. 1773), presents three stelai with Greek inscriptions from Abydos: A. Abdalla, *Graeco-Roman Funerary Stelae from Upper Egypt* (Liverpool 1992) 80 nos. 195-197 (cf. *SEG* XLII 1545 on p. 457; no. 195 = M. 153 no. 107; no. 196 = M. 151 no. 105; no. 197 = 152 no. 106). In Abdalla no. 195 there is a graffito scratched beneath the main text, which is read by F.M. Heichelheim, *JHS* 62 (1942) 18 no. XF.2 (followed by Abdalla) as 'Ρύπειρος ἐντυγχάνων ἢ προσόνημι[α?]; on the basis of a

photograph J.Reynolds apud M. tentatively suggests reading *μνείας χάριν* in L. 2, since *προσκήνημα* is not in line with a funerary context.

D.Agut-Labordère, *CE* 80 (2005) 114-121, publishes a Demotic funerary stele from the Roman Imperial period; on 118/119 he discusses two Greek stelai based on the same Egyptian-style iconographical scheme: *SEG* LI 2184 and Abdalla (see above) no. 195; he assigns the three objects to a single workshop. Discussion of other stelai from Abydos, now in the Archaeological Museum in Cairo.

1777. **Akoris. Amphora stamps.** H.Kawanishi, Y.Suto, *Amphora Stamps: 1997-2001. Excavations at Akoris in Middle Egypt*, vol. I. Akoris Archaeological Project ((Tsukuba, Ibaraki, Japan 2005). Non vidimus.

1778. **Alexandria. The Olympic games.** J.-Y.Strasser, *BCH* 128/129 (2004/2005) 423-446, explores the history and chronology of the 'Ολύμπια, adducing much papyrological evidence but also some inscriptions; see our lemmata nos. 1061 and 1826). The Olympia were created under Marcus Aurelius (and with his permission) as a sacred, quadrennial agon (176 A.D.; first celebration 180 A.D.), and were raised by a *δωρεά* of Gallienus to the status of an *ιερός εισελαστικός ἀγὼν εἰς ἅπασαν τὴν οἰκουμένην* (or *οἰκουμένης*). The first iselastical Olympia were celebrated in 268 A.D. In the process S. discusses the meaning of the titles *ὀλυμπιονίκης*, *πυθιονίκης* and *κοπετωλιονίκης* occurring in papyri and inscriptions and points out that in quite a few cases these epithets refer to local contests rather than to the well-known Elean, Delphian and Roman agones. The *olympionikes* in *I.Col.Memnon* 500 is a problem. S. agrees with Moretti, that it is doubtful whether he won in the Elean Olympia; *mutatis mutandis* the same applies to the *pythionikes* in *I.Col.Memnon* 481 and 580. Further reflections on the *Καπιτώλ(ε)ια* in Antinoopolis and Oxyrhynchos and the *Πάνεια* in Panopolis (for the latter cf. our lemma no. 1839). S. argues that certain 'agonistic circuits' can be observed: various Egyptian agones were all celebrated in the autumn or winter of a specific year, which made it easy for wandering athletes to establish a schedule for their activities on a year to year basis.

1779. **Alexandria. Epitaphs.** See our lemma no. 1770 sub (1) and (12).

1780. **Alexandria. Inscriptions (mostly epitaphs) on Hadra vases, 260-197 B.C. (dated examples).** A.H.Enklaar, *The Hadra Vases* (dissertation Amsterdam 1992; 2 vols.) Appendix A [no page-numbers], offers texts and translations of 132 inscriptions incised or written on Hadra hydriae (ph.). Nos. 126-129 are forgeries; nos. 130-132 are non-Greek; the remaining texts are divided in three groups: 'Date inscriptions' [i.e., epitaphs including a date] (nos. 1-32; dated examples range from 260-197 B.C.; the production of Hadra vases does not seem to exceed this period significantly); 'Fragments of date inscriptions' (nos. 33-45); 'Short and fragmentary inscriptions' (nos. 46-125) [nos. 38 and 58 refer to the same object]. On 17-21 E. presents a general sur-

vey of the inscriptions, with comments on onomastics (persons of non-Greek descent are "Ἀπαλλος τοῦ Ἀρσάμου [no. 26 = *SB* 2126 = 10688 D = *SEG* XXIV 1178], Οὐδορίης Γαλάτη [no. 109 = *SB* 668], and probably Μηδισέρσα [no. 104 = *SB* 4983], who may be identified with Μηδισέρσα Θράσσα on record on the loculus slab at Ibrahimiya [E.Breccia, *Iscrizioni greche e latine* (Catalogue général du Musée d'Alexandrie; Cairo 1911) no. 250]), date inscriptions (mostly recording the name of the deceased, the date of death - regnal years; see the survey on 28-34 - and the person responsible for the funeral; among the deceased are ambassadors, theoi, mercenaries and hostages), and writing technique (private inscriptions were nearly always incised, official inscriptions, especially those for high-ranking foreigners, were written in ink).

Unfortunately E.'s dissertation was never published in a commercial edition; we missed this useful collection in *SEG* so far. We are grateful to our colleague K.A. Worp for the compilation of a concordance of the inscriptions in Appendix A with *SB* (E. refers to *SB* only exceptionally), which we reproduce below; references to *SEG* are added where possible. We are left with 43 probably authentic Greek inscriptions not in *SB* or *SEG*, which we present in our lemmata nos. 1781-1805. We do not mention the occasional minor differences with *SB* or *SEG* in E.'s texts [but note that *SB* 1406 (= E. no. 49) should be read as Ἀνάσσαν Πυθοστράτου instead of Ἀνάς Σαχ-νέθ(υ) στρατ(ιώτης) (the same person is also on record in the epitaph *I.Louvre* 41 = *SB* 2114, with the addition of the ethnic Θηραῖος; probably the plaque closing the loculus containing the urn *SB* 1406; see the comment of E. Bernand ad *I.Louvre* 41, who also on 96 note 1 pointed out that the reading of *SB* 1406 is erroneous); *SB* 1408 (= E. no. 78) should be read as εὐὸς instead of Ε707]. Worp draws attention to the following texts on Hadra vases not included in E.'s monograph: *SB* 1405, 1651, 1656, 1658, 1660, 1663, 2066, 4002, and 4564; see also *SEG* LI 2107-2109 and LIII 1942 for five inscribed Hadra hydriae not yet known to E. in 1992.

<i>SB</i>	Enklaar	<i>SEG</i>	<i>SB</i>	Enklaar	<i>SEG</i>
418	55		1643 = 10688 A	12	XXIV 1175
462	1		1644 = 10688 B.a	18	XXIV 1176
675	2		1645 = 10688 G		
668	109		= 2127	54	XXIV 1181 =
1406	49				XXXIX 1692
1407	88		1646	92	
1408	78		1647 = 10688 H.a	39	XXIV 1182
1409 = 2063	89		1646	57	
1410 = 4000	103		1648	38, 58	
1411 = 1685	10		1649 = 10688 K	108	XXIV 1184
1412	116		1650	36	
1413 = 2108	65		1652	97	
1553	70		1654	124	
1638 = 10688 C	22	XXIV 1177	1655	94	
1639	23		1657	79	
1640 = 10688 E	27	XXIV 1179	1659	84	
1641 = 10688 F	28	XXIV 1180	1661	110	
1642	29		1662	77	

SB	Enklaar	SEG	SB	Enklaar	SEG
1676 = 10689	14	XXIV 1185	5707	51	
1677	15		5708 = 4985	105	
1679	4		5988	50	
1681	25		7780	106	VIII 423
1683	8		8766	30	
1684	9		8767	19	
1685 = 1411	10		10042 A	56	XVIII 644 (a)
1686	11		10042 B	52	XVIII 644 (b) =
1724	114				XXXII 1572
2063 = 1409	89		10688 A = 1643	12	XXIV 1175
2064	62		10688 B.a = 1644	18	XXIV 1176
2102	7		10688 C = 1638	22	XXIV 1177
2104	5		10688 D = 2126	26	XXIV 1178
2105	66		10688 E = 1640	27	XXIV 1179
2106	120		10688 F = 1641	28	XXIV 1180
2107	48		10688 G = 1645		
2108 = 1413	65		= 2127	54	XXIV 1181 =
2109	117				XXXIX 1692
2110	33		10688 H.a = 1647	39	XXIV 1182
2119	6		10688 I	40	XXIV 1183
2126 = 10688 D	26	XXIV 1178	10688 K = 1649	108	XXIV 1184
2127 = 1645			10689 = 1676	14	XXIV 1185
= 10688 G	54	XXIV 1181 =		13	XLVIII 1973 (4) (?)
		XXXIX 1692		21	XLVIII 1973 (6)
2655	111			31	XV 856
2656	71			32	XX 505
2657	83			126	XX 504 = XXXV
2658	96				1601 (forgery)
3999	24			42	XLVIII 1973 (5)
4000 = 1410	103			44	XLVIII 1973 (3)
4001	87			45	XXXVIII 1680
4003	115			82	VIII 428
4983	104			95	XLVIII 1973 (1)
4985 = 5708	105			101	XLVIII 1973 (2)
4986	112			106	VIII 423

1781-1805. Alexandria. Inscriptions on Hadra vases, 254-222 B.C. (dated examples). We present the texts in Appendix A of A.H. Enklaar's *The Hadra Vases* (cf. our lemma no. 1780) which are not accessible in SB and/or SEG [Breccia = E. Breccia, *Iscrizioni greche e latine* (Catalogue général du Musée d'Alexandrie; Cairo 1911); Cook = B.F. Cook, *Brooklyn Museum Annual* 10 (1968) 114-138 (references are to the nos. in this article)]. The texts are inedita unless stated otherwise. We do not

present in separate lemmata the mince fragments nos. 46 (α); 47 (αβυ); 59-61 and 63/64 (αρ); 67 (Ας; interpreted as an abbreviation of 'Αθηναῖος by Breccia [or name 'Αθηναιος?]; E. alternatively suggests e.g. ἀρχιθεωρός or ἀρχηγός); 69 (βρι); 86 (θς); 98 ([--]κυ[.]φ[--]); 99 (κυχ); 107 (ογο); 119 (τελ or νελ); 121 (το or τσ); 122 (τυχ); 123 (υπε); 125 (χαρη) (all inedita, except for nos. 69 = B.F. Cook, *AJA* 70 [1966] 328 no. 8) and 86 = id., *Inscribed Hadra Vases in the Metropolitan Museum of Art* [New York 1966] no. 20)].

1781: no. 3. Epitaph of Tychon, 254 B.C. Cook 4.

(Ἔτους) λα', μηνὸς Ἀύδων[α]ίου· Τύχων[ν ...]μ[.]νου | Κελενδ[ερ]ίτη[ς]

1782: no. 16. Date, 228 B.C. Breccia 18; Cook 16: (Ἔτους) ιθ', Ἀύδωνάιου κη'

1783: no. 17. Date, 228 B.C. Breccia 19; Cook 17: (Ἔτους) ιθ', μηνὸς Δαισίου κη'

1784: no. 20. Date, 222 B.C. Breccia 23; Cook 20.

Διὰ Θευδ[ότου] | (ἔτους) κε', Δύστρου | δ[-----]

1785: no. 34. Epitaph of Hellanon. Now in the museum of Alexandria; incised (first word) and in black ink: Ἑλλάνων | [--]τοῦ ε', Γορπια[ί]ου | [--]α[---]

1786: no. 35. Epitaph of Antimachos. Catalogue Drouot at Paris, 15/16th June 1891, no. 332; R. Pagenstecher, *BSArch* 14 (1912) 238.

Ἀντιμά[χου] | Ἀπε[---] | Κνω[σίου] | πρεσβ[ευτοῦ]

1787: no. 37. Fragment. A. Adriani, *Annuaire du Musée gréco-romaine* 3 (1940-1950) [1952] [E. gives no page-numbers; non vidimus].

[---]μερα[---] Ἀν[?]τιγόνη | (Ἔτους) (?) α'

1788: no. 41. Fragment. Catalogue Drouot at Paris, 15/16th June 1891, no. 330; R. Pagenstecher, *BSArch* 14 (1912) 238: [---]χα[---]αριβ[---] πρεσβ[ευτοῦ?]

1789: no. 43. Epitaph mentioning hostages, 233-221 B.C. Inscription painted in black ink on the body; found at Hadra station in 1987; now in the museum in Alexandria.

[---] μηνὸς [---]ου, διὰ Σαραπίω[νος] | [---]ις[.]τανδ[.]ω | [---]ων ὁμήρων

[3. [---]τανδ[.]ω? || for a similar inscription mentioning Sarapion and hostages see SEG XLVIII 1973 (5) (and the comment *ibid.*) = Enklaar no. 42. The six inscriptions presented in SEG XLVIII 1973 are equally inscribed on Hadra vases found at Hadra station in 1987. Tybout].

- 1790: no. 53. **Painter's signature** [?]. Inscription painted in black ink upside down above the side handle by the painter of the vase; now in the Museum of Alexandria.

Ἀντόρεος

- 1791: no. 68. **Fragment**. Inscription incised around the foot of the neck; now in the Rijksmuseum voor Oudheden in Leiden: [---]βη[.]ν[.]ιαδο[---]

- 1792: no. 72. **Epitaph of Demeas**. Inscription incised on the shoulder; now in the museum of Alexandria: Δημέου

- 1793: no. 73. **Epitaph of Demo**. Inscription incised on the shoulder; now in the museum of Alexandria: Δημῷ χρηστή, χαῖρε

- 1794: no. 74. **Epitaph of Dorotheos**. Inscription incised over the left handle; now in the National Museum in Athens: Δωροθέου

- 1795: no. 75. **Fragment**. Inscription (hardly legible) painted on the shoulder; now in the Benaki Museum in Athens: [---]επνισε[---]εδορβυαδι[---]

- 1796: no. 76. **Epitaph of Eukarpos (or Eukarpia)**. Inscription incised on the shoulder; now in the museum in Brussels: Εὐκαρπι

¹Incomplete inscription. Probably the name *Eukarpos* or *Eukarpia*, E.

- 1797: no. 80. **Epitaph of Zenodotos**. Inscription incised on the shoulder; now in the museum in Nikosia: Ζηνοδότου

- 1798: no. 81. **Epitaph of Zopyros**. Inscription incised on the body; now in the museum in Alexandria: Ζώπυρος

- 1799: no. 85. **Epitaph of Theodoros**. *CVA Paris Musée Rodin*, pl. 40, 8/9.

Θεοδώρου Ἀθηναίου, Ἐλαφβολιάνος ζ'

- 1800: nos. 90/91. **Signature?** Breccia 217: κευ

Possibly Κ(--) ἔγ(ραψε), E.

- 1801: no. 93. **Epitaph of Kleomenes**. R.Pagenstecher, *Die Gefässe in Stein und Ton, Knochenschnitzereien. Expedition Ernst von Sieglin* II.3 (Berlin 1913) pls. 2b, 25.

Κλεομένης

¹'Looks suspect', E.

- 1802: no. 100. **Epitaph of Laphanes**. Inscription incised on the shoulder; now in the National Museum in Athens: Λαφάνου

- 1803: no. 102. **Epitaph of Lysanias**. Inscription incised on the shoulder; now in the museum in Alexandria: Λυσανίου

- 1804: no. 113. **Gift of the painter to Agon** (?). R.Pagenstecher, *op.cit.* (cf. our lemma no. 1801) 43, fig. 48: Πύλων Ἀγωνι ἔγραψε

E. rejects P.'s interpretation 'Pylon painted it for the game' and prefers to interpret the second word as a male name: 'Pylon painted it for Agon' (see also the discussion on 79-81).

- 1805: no. 118. **Epitaph of Stratokles**. Inscription incised on the upper body; now in the museum in Alexandria: Στρατοκλέους

1806. **Antinooupolis. Audianism**. B.Boyaval, *Kentron* 20 (2004) 171/172, argues that the formula ὁ Θεὸς ὁ βοηθῶν καὶ ὁ Χριστὸς αὐτοῦ καὶ τὸ πνεῦμα in Lefebvre, *Recueil* 224, testifies the Audian heresy (for its presence in Syria and Egypt see J.Jarry, *BIFAO* 63 [1965] 169-195; on 180 note 91 parallels for this formula. The deceased recorded in Lefebvre, *Recueil* 222, found in the same area (Deir Abou Hennis, i.e., 'monastery of Father John') originates from Isauria, a area bordering on the Tauros region which was the 'terre d'élection de l'audianisme montant' (172); possibly he came to Egypt as a 'missionary'.

1807. **Antinooupolis. Dipinto (label) on a wall painting (Christian) / inscription on an iron spoon (6th/7th cent. A.D.)**. G.Menci, 'Note su reperti antinoiti', in F.Crevatin, G.Tedeschi (edd.), *Scrivere leggere interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005; published on-line only: <http://www.sslmit.univ.trieste.it/crevatin/Daris.htm>) [10 pp.; no page numbers], offers three notes on Greek inscriptions, based on (negatives of) photographs and objects in the collection of the Centro Studi Istituto Papirologico 'G.Vitelli' in Florence; we omit no. 2 (alphabet on a 4th/5th cent. A.D. wooden tablet).

1) Under no. 1 (ph.; dr.) M. comments on the label identifying the deceased in the so-called 'Chapel of Theodosia' (E.Breccia - S.Donadoni, *Aegyptus* 18 [1938] 300: Θε[σ]ο[σ]ία or Θε[σ]ο[σ]ία; M.Salmi, in *Scritti dedicati alla memoria di Ippolito Rosellini nel primo centenario della morte* (4 giugno 1943) [Florence 1945] 163: ΘΕΟ[Δ]Ο[Σ]ΙΑ; however, various photos in the Centro Vitelli show that the third letter cannot be Δ or Ο (moreover, Θεδοσία is unparalleled) and that the only possible reading is Θε[σ]ο[σ]ία.

2) No. 3 (ph.; dr.) is an unpublished iron spoon (6th/7th cent. AD.) found in the northern nekropolis in 1966 during excavations by the Centro and now in the Museo Papirologico in Florence. The inscription on the upper part of the faceted handle reads EMBATPHΦH vacat CON, to be read as ἐμβατρήφσον, for which M. offers three interpretations: ἐμβατ (imperative of ἐμβαίνειν, used to reinforce the other imperative; = Latin age) τρήφσον, 'su, deliziatu'; ἐμβατ τρήφσον, 'su, nutriti'; ἐμβατ τρήφσον, 'su, dai nutrimento'; on linguistic grounds H for Y is to be preferred; it is unclear whether the inscription is sacred or profane. The spoon is very similar to a spoon said to come from Apollinopolis Magna and now in the Louvre, inscribed μὴ ἀγνώμων: 'non essere irragionevole' (D.Bénazeth, *L'art du métal au début de l'ère chrétienne* [Paris 1992] 75; ead., in N.Bosson, S.H.Aufrère, *Égyptes ... L'Égyptien et le copte. Catalogue de l'exposition* [Lattes 1999] 279 no. 103: 'N'oublie pas!' or 'Ne [sois] pas ingrat!'); M. (note 12) points out that this object may well come from Antinoopolis. [Given the probability of the reading τρήφσον, it may be assumed that the spoons formed a pair used in profane (sympotic) context, the pun being the contradictory adhortations implied in the inscriptions; for similar humorous or serious texts on spoons see *SEG XXXVIII* 1927 (XLVII 2233); XLII 1096 and 1839; XLIV 1577, Tybout].

1808. Apollinopolis Magna (Edfu). Four funerary epigrams for Apollonios and family-members, late 2nd cent. B.C. See our lemma no. 1770 sub (1).

1809. Apollinopolis Magna (Edfu). Proskynema, Roman Imperial period. Graffito incised on the east wall of the corridor through the western aisle of the pylon of the Horus temple (cf. *SEG XXXIII* 1315 = *SB* 12863 for a proskynema in the same corridor). Ed.pr. A.Delattre, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 33-35 (ph.; French translation).

Τὸ προσ(κύ)νημα Παχοῦμις Ἀρκίνης

Τὸ προσ(κύ)νημα (NH added above the line): uncertain reading; probably the term was abbreviated as in many inscriptions (cf. *I.Syringes* p. 589); name and patronymic (both of Egyptian origin and related to the cult of Horus, hence befitting a person from Edfu) are given in the nominative, ed.pr.

1810. Apollinopolis Magna (Edfu). Two signatures, 6th/7th cent. A.D. Lefebvre, *Recueil* 551: θωμας | αβρυαμ (for Αβρααμ). A.Delattre, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 35/36 (ph.), points out that this is a Coptic, not a Greek inscription, which should be read ΘΩΜΑC | ΑΒΡΑΔΑΜ

1811. Aswan (Simeon monastery). Coptic epitaph of Matthaïos, 750 A.D. Sandstone plaque with eleven lines of text between incised guide-lines. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 20 October 2005, London* 178 no.



359 (ph.), with the following misleading description: 'A Greek inscribed sandstone slab. Circa 6th-4th Centuries B.C. or Later Gnostic text, indecipherable'; 'Provenance: Ex Rendell Collection, USA, acquired between 1965-1985'. Actually the inscription is a Coptic text, with the usual fixed formulas in Greek: † Ἰ(ησοῦ)ς † Χ(ριστό)ς † (L. 1), μακάριος (L. 4) and the date in LL. 8-11: ἐγράφη μὴ(νὸς) Θῶθ 8', ἰνδ(ικτιῶνος) 8', ἀπὸ Διοκλητιανοῦ ἔτους υξζ' (467, *Sammelbuch* I (Vienna 1993) 197/198 no. 570, with reference to ed.pr.'s indication 'Collezione R., Palermo' (*RAL* 15 [1906] 474/475). [We owe the identification of this text to our colleague K.A.Worp || it remains unclear how the stone came to the U.S.A. between 1906 and the 1960s/1970s, Tybout].

1812-1813. Berenike. Two dedications to Zeus, 54-68 A.D. Two stones (type not recorded; both tapering towards the top) with essentially identical inscriptions; found together in a 4th/5th cent. A.D. reuse context. Ed.pr. R.S.Bagnall, C.Helms, A.M.F.W. Verhoogt, *Documents from Berenike II. Texts from the 1999-2001 Seasons* (Brussels 2005) 21/22 nos. 118/119 (translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] nos. 1628/1629 (texts and French translation).

1812: Διεὶ θε[ῶ]
μεγίστῳ
Φιλωτέρῳ
4 Πατεντά-
τος ἀνέθη-
κεν [[ἔτους (?) .]]
[[Νέρωνος Κλαυ]-
8 δίου Καίσαρος
Σεβαστοῦ Γερ-
μανικοῦ Αὐ-
τοκράτορος
12 Παχῶν κζ'

1813: Διεὶ θεῶ
μεγίστῳ
Φιλωτέρ[α]
4 Πατεντά-
τος ἀνέθη-
κεν [[ἔτους (?) .]]
[[Νέρωνος Κλαυδ]-
8 ου Καίσα[ρο]ς
Σεβαστοῦ Γερ-
μανικοῦ Αὐ-
τοκράτορος
12 [[Παχῶν] κζ']

The text in our lemma no. 1813 (rough surface; no smoothing) was probably the model of that in no. 1812 (surface smoothed) || 1812. 7-8. two other instances of Nero's damnatio memoriae are known in Egypt: *OGIS* 666 and *I.Fayoum* 85 (cf. W.van Rengen, *CE* 53 [1978] 162/163), ed.pr. [see also *SEG XXXIV* 1561] || 12. horizontal stroke above the numerals || 1812/1813. 1-2. two other dedications to Zeus are known from Berenike: *I.Portes* 71 (2nd cent. A.D.; Ζεὺς Ἥλιος μέγας Σάραπης and the σύννομοι θεοί) and 72 (Roman Imperial period; Ζεὺς Ἥλιος μέγας Σάραπης), ed.pr. || 4-5. Πατεντάς is known from two papyri, ed.pr. || 6. for the erasure of the year cf. *I.Fayoum* 85, ed.pr.

1814. Berenike. Dedication to Isis, 113-117 A.D. Gypsum/anhydrite stone. Ed.pr. R.S. Bagnall, C.Helms, A.M.F.W. Verhoogt, *op.cit.* (cf. our lemmata nos. 1812/1813) 27/28 no. 121

(translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1631 (text and French translation).

[Υπὲρ Αὐτοῦ]κράτορος Καίσαρος Νέρουα Τ[ραϊανοῦ Σεβαστοῦ Γερμανικοῦ Δακικοῦ
τύχης]

[καὶ τοῦ σύμ]αγτος αὐτοῦ οἴκου Ἰσιδι θε[ῶ]ν μεγίστη ----- ca. 28 -----]

[---] Παπείρεος ἑρμηνεὺς καὶ γρα[μματεὺς --- ca. 30 ---]

4 [--- 14 ---]αίου ἐπὶ Μάρκου[υ] Ρουτιλίου Λούπου ἐπάρχου Αἰγύπτου]

1. For the restoration see *I.Pan* 20 (LL 1/2), a lintel block, which may well be the case here as well, edd.pr. || 2. the lacuna in fine probably contained the object of the dedication, perhaps τὸ ἱερὸν as in *I.Pan* 20 L. 2, followed by a verb; possibly the name of the dedicant began in this line edd.pr. || 3. Παπείρεος: either the Roman nomen or, preferably, a patronymic from Παπίρις; for interpreters in Egypt see R.S.Bagnall, *Egypt in Late Antiquity* (Princeton 1993) 233/234 and W.Peregrinus, in *Das römisch-byzantinische Ägypten* (Mainz 1983) 11-17, edd.pr. || 3-4. presumably the ca. 50 letters between γραμματεὺς and ἐπὶ recorded the dedicant's office, edd.pr. || 4. M. Rutilius Lupus was governor of Egypt from early 113 to early 117 A.D. (on record in the following inscriptions from Egypt: *I.Pan* 20; *I.ThSy* 164; *OGIS* 677); a date was presumably given in the lost part of the inscription, edd.pr.

1815. Berenike. Bilingual (Latin/Greek) inscription (dedication?), undated. Gypsum/anhydrite stone found in a 4th/5th cent. A.D. reuse context; traces of red paint in some letters. Edd.pr. R.S.Bagnall, C.Helms, A.M.F.W. Verhoogt, *op.cit.* (cf. our lemmata nos. 1812/1813) 28/29 no. 121 (translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1632 a/b.

Fausti [-- ca. 17 --]ita[ri] | vacat (?) | [---] [-] | ἐπάρχου τῶν φρουρίων καὶ ||
Βερενείκης [-] πρώτη [-] | -----

1. After the lacuna: end of a name?; perhaps one more final letter, edd.pr. || 1-2. between these lines either a vacat or five lines now entirely lost (containing the object of the dedication: names of deities in the dative?), edd.pr. || 2. name of the prefect 'of the phouria and of Berenike'; the genitive suggests that it was preceded by ὑπὲρ, edd.pr. || 3-4. φρούρια: term characteristic of epigraphic (not papyrological) texts in the eastern desert [indicating the fortifications protecting the desert roads]; the ostraka have φρουρία instead, but this term, a borrowing from Latin, may have been felt inappropriate for the higher register of formal dedications, H.Cuvigny apud edd.pr. || 6. πρώτη: part of the name of a military unit, H.Cuvigny apud edd.pr.

1816. Boubastis (Tell Basta). Trilingual (Greek/Hieroglyphic/Demotic) decree of the synod of the Egyptian priests at Kanopos in honor of Ptolemy III Euergetes, his wife Berenike II and his daughter Berenike, 238 B.C. Lower part of a rectangular black granite stele with moulding below, bearing the last 24 lines of the Demotic text and the full Greek text (67 lines); found in 2004 in the entrance court of the temple of Bastet in Tell Basta; probably

originally built into the exterior wall of the entrance building. Edd.pr. C.Tietze, E.R.Lange, K. Hallof, *APF* 51 (2005) 1-29 (ph.; German translation of the Demotic text). New example of the famous trilingual Kanopos decree; a fragment of the Hieroglyphic text belonging to the same stele was published in 1957 (see *SEG* XVIII 631 b). The Greek text of the decree is known so far, partially or in toto, from four other copies (A-D): A: Momemphis (Kom el Hisn; *I.Prose* 8); B: Tanis (*I.Prose* 9); C: unknown provenance (*ILouvre* 1); D: Eleithiaspolis (*SEG* XVIII 631 a; *I.Prose* 10; *I.ThSy* 37); *OGIS* 56 and *SB* 8858 offer a composite text based on (A) and (B). E denotes a fragment of the Hieroglyphic text from Karnak (cf. *SEG* LIV 1720), F the Boubastis stone. Edd.pr. refrain from a historical commentary and a translation of the Greek text, for which they refer to the recent monograph by S.Pfeiffer (see *SEG* LIV 1720). We present the Greek text published by ed.pr. K.Hallof on 22-29. Cf. also C.Tietze, M.Maksoud, E.Lange, *Kemer* 13.3 (2004) 65/66 (ph.) and *AW* 35 (2004) 75/76 (ph.).

[Βασιλεύοντος Πτολεμαίου τοῦ Πτολεμαίου καὶ Ἀρσινόης, θεῶν ἀδελφῶν, ἔτους
ἐνάτου, ἐφ' ἱερέως Ἀπολλωνίδου τοῦ Μοσχίανος Ἀλεξάνδρου,
[καὶ θεῶν ἀδελφῶν καὶ θεῶν εὐεργετῶν, κανηφόρου Ἀρ]σινόης Φιλαδέλφου Μενε-
κρατείας τῆς Φιλάμμονος, μηνὸς Ἀπελλαίου ἐβδόμη, Αἰγυπτίων δὲ Τῆβι
[ἑπτακαίδεκάτη· ψήφισμα· οἱ ἀρχιερεῖς καὶ προφῆται καὶ οἱ εἰς] τὸ ἄδυντον εἰσπο-
ρευόμενοι πρὸς τὸν στ[ολι]σμόν τῶν θεῶν καὶ πτεροφόροι καὶ ἱερογραμματεῖς
καὶ οἱ ἄλλοι ἱερεῖς οἱ συναντή-

4 [σαντες ἐκ τῶν κατὰ τὴν χώραν ἱερῶν εἰς τὴν πέμπτην τοῦ Δίου, ἐν ἣ ἄγεται τὰ γε-
νέθλια τοῦ βασιλέως, καὶ εἰς τὴν πέμπτην καὶ εἰκάδα τοῦ αὐτοῦ μηνός,
ἐν ἣ παρελθὲν τὴν βασι-
[λείαν παρὰ τοῦ πατρός, συνεδρεύσαντες ταύτηι τῇ ἡμέρᾳ ἐν τῇ ἐν Κ[ἀνώμ]ῃ
ἱερῶι τῶν εὐεργετῶν] θεῶν εἶπαν· ἐπεὶ βασιλεὺς Πτολεμαῖος
Πτολεμαίου καὶ Ἀρσινόης,
[θεῶν ἀδελφῶν, καὶ βασίλισσα Βερενίκη ἡ ἀδελφὴ] αὐτοῦ καὶ γυνή, θεο[ὶ] εὐε[ργε]-
ται, διατελοῦσιν [πο]λλ[ὰ] καὶ μεγάλα εὐεργετοῦντες τὰ κατὰ
τὴν χώραν ἱερὰ καὶ τὰς τιμὰς τῶν θεῶν

[ἐπὶ πλεον αὖξοντες, τοῦ τε Ἀπιοῦ καὶ τοῦ Μνήμιος κ]αὶ τῶν λοιπῶν ἐνλογίμων
ἱερῶν] ζῶιων τῶν ἐν τῇ [χ]ώρῃ τὴν ἐπιμέλειαν διὰ πάντος ποιοῦνται
μετὰ μεγάλης δαπάνης καὶ χορηγ[ί]ας
8 [ας, καὶ τὰ ἐξενεργήεντα ἐκ τῆς χώρας ἱερὰ] ἀγάλματα ὑπὸ τῶν Περσῶν ἐξστρατεύ-
σας ὁ βασιλεὺς ἀν[έ]στωσεν εἰς Αἴγυπτον καὶ ἀπέδωκεν εἰς τὰ ἱερὰ, ὅθεν ἕκαστον
[ἐξ ἀρχῆς ἐξήχησεν, τὴν τε χώραν ἐν εἰρήνῃ δι]ατετήρηκεν προπολεμῶν ὑπὲρ αὐτῆς
πρὸς πολλὰ ἔθνη κ]αὶ τοὺς ἐν αὐτοῖς δυναστεύοντας, καὶ τοὺς ἐν τῇ
χώραι πᾶσιν καὶ τοῖς

[ἄλλοις τοῖς ὑπὸ τὴν αὐτῶν βασιλείαν τασσο]μένοις τὴν εὐνομίαν παρέχουσι, τοῦ
τε ποταμοῦ ποτε ἐλλιπέστερον ἀναβάντος καὶ πάντων τῶν ἐν τῇ χώρᾳ καταπελη-
γμένων ἐπὶ τῷ συμβεβηκότι καὶ ἐνθυμωμένων τὴν γεγεννημένην καταθοράν ἐπὶ
τινῶν τῶν πρότερον βεβασιλευκότων, ἐφ' ὧν συνέβη ἀβροχίαις περι-
12 [πεπτωκέναι τοὺς τὴν χώραν κα]τοικοῦντας, προστάντες κηδεμονικῶς τῶν τε ἐν τοῖς
ἱεροῖς καὶ τῶν ἄλλων τῶν τὴν χώραν κατοικοῦντων, πολλὰ μὲν προνοή-

- [θέντες, οὐκ ὀλίγα δὲ τῶν προσόδων] ὑπεριδόντες ἔνεκα τῆς τῶν ἀνθρώπων σωτηρίας, ἐκ τε Συρίας καὶ Φοινίκης καὶ Κύπρου καὶ ἐξ ἄλλων πλειόνων τόπων σίτον μεταπεμψάμενοι εἰς τὴν χώραν τιμῶν] μειζόνων διέσωσαν τοὺς τὴν Αἴγυπτον κατοικοῦντας, ἀθάνατον εὐεργεσίαν καὶ τῆς αὐτῶν ἀρετῆς μέγιστον ὑπόμνημα καταλείποντες [τοῖς τε νῦν οὖσιν καὶ τοῖς ἐπιγιγνομένοις· ἀνθ' ὧν οἱ θεοὶ δωδεκάσιν αὐτοῖς εὐσταθοῦσαν τὴν βασιλείαν καὶ δώσουσιν τὰλλα ἀγαθὰ πάντα εἰς τὸν αἰὲν χρόνον, ἀγαθὴν τύχην, δεδό-
- 16 [χθαι τοὺς κατὰ τὴν χώραν ἱερ]εῦσιν τὰς τε προὔπαρχούσας τιμὰς ἐν τοῖς ἱεροῖς βασιλεῖ Πτολεμαῖοι καὶ βασιλίσσῃ Βερενίκῃ, θεοῖς εὐεργέταις, καὶ τοῖς γονεῦσιν αὐτῶν θεοῖς [ἀδελφοῖς καὶ τοῖς προγόνους θ]εοῖς σωτήρσιν αὖξιν, καὶ τοὺς ἱερεῖς τοὺς ἐν ἐκάστωι τῶν κατὰ τὴν χώραν ἱερῶν προσονομάζεσθαι ἱερεῖς καὶ τῶν εὐεργετῶν θεῶν καὶ ἐγγράφασθαι [ἐν πᾶσιν τοῖς χρηματισμοῖς] καὶ ἐν τοῖς δακτυλίοις, οἷς φοροῦσιν προσεγκολάπτεσθαι καὶ τὴν ἱερωσύνην τῶν εὐεργετῶν θεῶν· προσποδεχθῆναι δὲ πρὸς ταῖς νῦν ὑπαρχούσαις τέσσαρσι φυλαῖς τοῦ πληθους τῶν] ἱερῶν τῶν ἐν ἐκάστῳ ἱερῶι καὶ ἄλλῃν, ἣ προσονομασθήσεται(ι) πέμπτη φυλὴ τῶν εὐεργετῶν θεῶν, ἐπεὶ καὶ σὺν τῇ ἀγαθῇ τύχῃ καὶ τὴν γένεσιν βασιλέως
- 20 [Πτολεμαίου τοῦ τῶν θε]ῶν ἀδελφῶν συμβέβηκεν γενέσθαι τῇ πέμπτῃ τοῦ Δίου, ἣ καὶ πολλῶν ἀγαθῶν ἀρχὴ γέγονεν πᾶσιν ἀνθρώποις· εἰς δὲ τὴν φυλὴν ταύτην καταλεχθῆναι [τοὺς ἀπὸ τοῦ πρώτου ἔ]τους γεγεννημένους ἱερεῖς καὶ τοὺς προσκαταταγησόμενους ἕως μηνὸς Μεσορῆ τοῦ ἐν τῷ ἐνάτῳ ἔτει, καὶ τοὺς τούτων ἐκγόνους εἰς τὸν αἰὲν χρόνον· τοὺς δὲ [προϋπάρχοντας ἱερεῖς] ἕως τοῦ πρώτου ἔτους εἶναι ὡσαύτως ἐν ταῖς αὐταῖς φυλαῖς, ἐν αἷς πρότερον ἦσαν· ὁμοίως δὲ καὶ τοὺς ἐκγόνους αὐτῶν ἀπὸ τοῦ νῦν καταχωρίζεσθαι εἰς [τὰς αὐτάς φυλάς, ἐν αἷς] οἱ πατέρες εἰσίν· ἀντὶ δὲ τῶν εἴκοσι βουλευτῶν ἱερῶν τῶν αἰρουμένων κατ' ἐνιαυτὸν ἐκ τῶν προὔπαρχουσῶν τεσσάρων φυλῶν, ἐξ ὧν πέντε ἀφ' ἐκάστης φυλῆς λαμβά-
- 24 [νονται, εἴκοσι καὶ πέντε] τοὺς βουλευτὰς ἱερεῖς εἶναι, προσλαμβάνονμένων ἐκ τῆς πέμπτης φυλῆς τῶν εὐεργετῶν θεῶν ἄλλων πέντε· μετέχειν δὲ καὶ τοὺς ἐκ τῆς πέμπτης φυλῆς [τῶν εὐεργετῶν θεῶν] τῶν ἀγνείων καὶ τῶν ἄλλων ἀπάντων τῶν ἐν τοῖς ἱεροῖς, καὶ φύλαρχον αὐτῆς εἶναι, καθὰ καὶ ἐπὶ τῶν ἄλλων τεττάρων φυλῶν ὑπάρχει· καὶ ἐπειδὴ καθ' ἐκάστον [μῆνα ἄγονται ἐν] τοῖς ἱεροῖς ἑορταὶ τῶν εὐεργετῶν θεῶν κατὰ τὸ πρότερον γραφέν ψηφισμα ἢ τε πέμπτῃ καὶ ἡ ἐνάτῃ καὶ ἡ πέμπτῃ ἐπ' εἰκάδι, τοῖς τε ἄλλοις μεγίστοις θεοῖς [κατ' ἐνιαυτὸν συ]ντελούνται ἑορταὶ καὶ πανηγύρεις δημοτελεῖς, ἄγεσθαι κατ' ἐνιαυτὸν πανήγυριν δημοτελεῖ ἐν τε τοῖς ἱεροῖς καὶ καθ' ὅλην τὴν χώραν βασιλεῖ

- Πτολεμαῖοι καὶ βασιλίσ-
28 [σῃ Βερενίκῃ, θε]οῖς εὐεργέταις, τῇ ἡμέρῃ, ἐν ἣ ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἰσιος, ἣ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι, ἄγεται δὲ νῦν ἐν τῷ ἐνάτῳ ἔτει νομη-
[νία] τοῦ Παῦνι μ]ηνός, ἐν ᾧ καὶ τὰ μικρὰ Βουβάστια καὶ τὰ μέγала Βουβάστια ἄγεται καὶ ἡ συναγωγὴ τῶν καρπῶν καὶ ἡ τοῦ ποταμοῦ ἀνάβασις γίνεται· ἐν δὲ καὶ συμβαίνει τὴν ἐπιτο-
[λῃν τοῦ ἄ]στρου] μεταβαίνειν εἰς ἑτέραν ἡμέραν διὰ τεσσάρων ἐτῶν, μὴ μετα-
τίθεσθαι τὴν πανήγυριν, ἀλλὰ ἄγεσθαι ὁμοίως τῇ νομηνίᾳ τοῦ Παῦνι, ἐν ἣ καὶ ἐξ ἀρχῆς ἤχθη ἐν τῷ [ἐνάτῳ ἔτει, κα]ὶ συντελεῖν αὐτὴν ἐπὶ ἡμέρας πέντε μετὰ στεφανφορίας καὶ θυσιῶν καὶ σπονδῶν καὶ τῶν ἄλλων τῶν προσηκόντων· ὅπως δὲ καὶ αἰ ὄραι τὸ καθήκον [ποι]-
- 32 [ῶσιν διὰ πάντος] κατὰ τὴν νῦν οὖσαν κατάστασιν τοῦ κόσμου, καὶ μὴ συμβαίνειν τινὰς τῶν δημοτελῶν ἑορτῶν τῶν ἀγομένων ἐν τῷ χειμῶνι ἄγεσθαι ποτε ἐν τῷ θ[έρεϊ, τοῦ] [ἄ]στρου μεταβα]ίνοντος μίαν ἡμέραν διὰ τεσσάρων ἐτῶν, ἑτέρας δὲ τῶν νῦν ἀγομέ-
νων ἐν τῷ θέρεϊ ἄγεσθαι ἐν τῷ χειμῶνι, ἐν τοῖς μετὰ ταῦτα καιροῖς καθάπερ πρότερόν τε συμ]-
[βέβηκεν γενέσθαι] καὶ νῦν ἂν ἐγένετο τῆς συντάξεως τοῦ ἐνιαυτοῦ μενούσης ἐκ τῶν τριακοσίων ἐξήκοντα ἡμερῶν καὶ τῶν ὑπερὸν προσονομισθειῶν ἐπάγεσθαι πέντε] [ἡμερῶν, ἀπὸ τοῦ] νῦν μίαν ἡμέραν ἑορτὴν τῶν εὐεργε[τῶν] θεῶν ἐπάγεσθαι διὰ τεσσάρων ἐτῶν ἐπὶ ταῖς πέντε ταῖς ἐπαγομέναις πρὸ τοῦ νέου ἔτους, ὅπως ἅ[παντες εἰδῶ]-
- 36 [σιν διότι τὸ ἐν]λ[έ]ειπον πρότερον περὶ τὴν σύνταξιν τῶν ὥρων καὶ τοῦ ἐνιαυτοῦ καὶ τῶν νομιζομένων περὶ τὴν ὅλην διακόσμησιν τοῦ πόλου δι(ω)ρθῶσθαι καὶ ἄ[ναπεληρῶ]-
[σθαι συμβέ]βηκεν διὰ τῶν εὐεργετῶν θεῶν· κ[αὶ ἐπειδὴ] τὴν ἐκ βασιλέως Πτολε-
μαίου καὶ βασιλίσσης Βερενίκης, θεῶν εὐεργετῶν, γεγεννημένην θυγατέρα [καὶ ὀνομα]-
[σθεῖσαν Βερ]ενίκην, ἣ καὶ βασιλίσσα εὐθὺς ἀπε[δείχθη, συ]νέβη ταύτην παρθένον οὖσαν ἐξαίφνης μετελθεῖν εἰς τὸν ἀέαντον κόσμον ἔτι ἐν(ι)δημούντων παρὰ [τῷ βασιλεῖ]
- [τὸν ἐκ τῆς χώ]ρας παραγινομένων πρὸς αὐτὸν [κατ' ἐνιαυτὸν] ἱερῶν, οἳ μέγα μὲν πένθος ἐπὶ τῷ συμβεβηκότι εὐθὺς συνετέλεσαν, ἀξιώσαντες δὲ τὸν βασι[λέα καὶ τὴν]
- 40 [βασιλίσσαν ἐ]πεισαν, καθιδρῦσαι τὴν θεὰν μετὰ τοῦ Ὀσίριος ἐν] τῷ ἐν Κανόποι ἱερῶι, ὃ {υ} οὐ μόνον ἐν τοῖς πρώτοις ἱεροῖς ἐστίν, ἀλλὰ καὶ ὑπὸ τοῦ βασιλέως καὶ τῶν κ[ατὰ τὴν]
- [χώραν πάντων ἐν] τοῖς μάλιστα τιμωμένοις ὑπάρχει, καὶ ἡ ἀναγ[ωγὴ τοῦ] ἱεροῦ πλοίου τοῦ Ὀσειρίου εἰς τοῦτο τὸ ἱερὸν κατ' ἐνιαυτὸν γίνεται ἐκ τοῦ ἐν τῷ Ἡρακλειῶ[ι ἱεροῦ τῇ]
- [ἐνάτῃ καὶ εἰκάδι] τοῦ Χοιᾶς τῶν ἐκ τῶν πρώτων ἱερ[ῶν πάντων] θυσίας συντελούν-

- τῶν ἐπὶ τῶν ἱδρυμένων ὑπ' αὐτῶν βωμῶν ὑπὲρ ἐκάστου ἱεροῦ τῶν πρώτων
[ἐξ ἀμφοτέ]-
[ρων τῶν μερῶν τοῦ δρόμου, μετὰ δὲ ταῦτα τὰ πρὸς τὴν ἐκθέωσιν αὐτῆς νόμιμα καὶ
τὴν τοῦ πένθους ἀπόλυσιν ἀπέδωκαν μεγαλοπρεπῶς καὶ κηδεμονικῶ(ι)ς,
κα[θάπερ καὶ ἐπὶ]
- 44 [τῷ Ἄπει καὶ Μ]νηύει εἰθισμένον ἔστιν γίνεσθαι, δεδόχθαι συντελεῖν τῇ ἐκ τῶν
εὐεργετῶν θεῶν γεγεννημένη βασιλίσσῃ Βερενίκῃ τιμὰς αἰδίου ἐν ἅπ[ασιν
τοῖς κατὰ]
- [τὴν χώραν ἱεροῖς], καὶ ἐπεὶ εἰς θεοὺς μετέλθεν ἐν τῷ Τῦβι μηνί, ἐν ᾧ περ καὶ ἡ τοῦ
Ἥλιου θυγάτηρ ἐν ἀρχῇ μετέλλαξεν τὸν βίον, ἣν ὁ πατήρ στέρξας ὠνόμασεν
ὅτε μὲν]
- [βασιλείαν, ὅτε δὲ] ὥρσιν αὐτοῦ, καὶ ἄγουσιν αὐτῇ ἑορτὴν καὶ περίπλου ἐν
πλείοσιν ἱεροῖς τῶν πρώτων ἐν τούτῳ τῷ μηνί, ἐν ᾧ ἡ ἀποθέωσις αὐτῆς ἐν
ἀρχ[ῇ] ἐγενήθη],
- [συντελεῖν καὶ β]ασιλίσσῃ Βερενίκῃ τῇ ἐκ τῶν εὐεργετῶν θεῶν ἐν ἅπασιν τοῖς κατὰ
τὴν χώραν ἱεροῖς ἐν τῷ Τῦβι μηνί ἑορτὴν καὶ περίπλου ἐφ' ἡμέρας [τέσσαρας]
- 48 [ἀπὸ ἐπακαίδ]εκάτης, ἐν ἣ ὁ περίπλους καὶ ἡ τοῦ πένθους ἀπόλυσις ἐγενήθη αὐτῇ
τὴν ἀρχήν· συντελέσαι δ' αὐτῆς καὶ ἱερὸν ἄγαλμα χρυσοῦν διὰ [λιθὸν ἐν]
[ἐκάστῳ τῶν πρ]ώτων καὶ δευτέρων ἱερῶν καὶ καθιδρῦσαι ἐν τῷ ἀγίῳ· ὃ ὁ προφη-
της ἡ τῶν εἰς τὸ [ἄδ]υτον εἰρημένων ἱερέων πρὸς τὸν στολισμὸν [τῶν θεῶν]
[οἷσιν ἐν ταῖς ἀ]γκάλαις, ὅταν αἱ ἐξοδεῖαι καὶ πανηγύρεις τῶν λοιπῶν θεῶν γίνον-
ται, ὅπως [ὑπ]ὸ πάντων ὁράμενον τιμᾶται καὶ προσκ[υνη]ται, καλοῦ]-
[μενον Βερεν]ίκης ἀνάσσης παρθένου, εἶναι δὲ τὴν ἐπιτιθεμένην βασιλείαν τῇ
εἰκόνι αὐ[τ]ῆς διαφέρουσιν τῆς ἐπιτιθεμένης [τῆς ταῖς εἰκόσιν τῆς]
- 52 [μητρὸς αὐτ]ῆς βασιλίσσης Βερενίκης ἐκ σταχυῶν δύο, ὧν ἀνὰ μέσον ἔσται ἡ
ἀσπιδοειδ[ὴς] β[α]σιλεία, ταύτης δ' ὀπίσω σ[ύμ]μετρο[ν] σκηπ[τρ]ον παπυ]-
[ροειδές, ὃ εἰ]ῶθαι αἱ θεαὶ ἔχειν ἐν ταῖς χερσίν, περὶ ὃ καὶ ἡ οὐρὰ τῆς βασιλείας
ἔσται περιελ[η]μ[έ]νῃ, ὧς καὶ τῆς δια[θέ]σεως τ[ῆ]ς β[α]σιλείας
[διασφαῖσθαι τ]ὸ Βερενίκης ὄνομα κατὰ τὰ ἐπίσημα τῆς ἱερᾶς γραμματικ[ῆς]· καὶ
ὅταν τὰ Κυκή[λ]λια ἀγ[η]γῇ ἐν τῷ Χοιῶχ μηνί πρὸ τοῦ περίπ[λο]υ τοῦ
[Ἰ]οσειρίου, κ[α]τασκευάσαι τὰς παρθένους τῶν ἱερέων ἄλλο ἄγαλμα Βερεν[ίκης]
[ἀν]άσσης παρθ[έν]ου, ᾧ συντελέσουσιν ὁμοίως θυσίαν καὶ τὰλλα τὰ
- 56 [συντελο]ύμενα νόμιμα τῇ ἑορτῇ ταύτῃ· ἐξείναι δὲ κατὰ ταῦτα καὶ τ[αῖς] ἄλλαις
παρθένους ταῖς βουλομέναις συντελεῖν τὰ νόμιμα τῇ
[θεῶν]· ὑμνεῖσθαι δ' αὐτὴν καὶ ὑπὸ τῶν ἐπιλεγόμενων ἱερῶν παρθέν[ων] κ[αὶ] αὐτῆς
χρείας παρεχομένων τοῖς θεοῖς, περικειμένων τὰς ἰδίας βασι-
[λείας] τῶν θεῶν, ὧν ἱέρειαι νομίζονται εἶναι, καὶ ὅταν ὁ πρόωμος [σπό]ρος
παραστῇ, ἀναφέρειν τὰς ἱερὰς παρθένους στάχυν τοὺς παρα-
[τεθ]ισμένους τῷ ἀγάλματι τῆς θεοῦ, αἰδεῖν δ' εἰς αὐτὴν καθ' ἡμέραν καὶ ἐν ταῖς
ἐορταῖς καὶ πανηγύρεσιν τῶν λοιπῶν θεῶν
- 60 [τοῖς] τε ὠιδούς ἄνδρας καὶ τὰς γυναῖκας, οὓς ἂν ὕμνους οἱ ἱερογραμματεῖς γράψαν-
τες δῶσιν τῷ ὠιδόδιδασκάλῳ, ὧν καὶ τὰ ἀντί-
[γρα]φα καταχωρισθήσεται εἰς τὰς ἱερὰς βύβλους· καὶ ἐπειδὴ τοῖς ἱερεῦσιν διδόνται

- αἱ τροφαὶ ἐκ τῶν ἱερῶν ἐπὶ ἀπαχθῶσιν εἰς τὸ
[πλ]ῆθος, διδόνθαι ταῖς θυγατράσιν τῶν ἱερέων ἐκ τῶν ἱερῶν προσόδων, ἀφ' ἧς ἂν
ἡμέρας γένωνται, τὴν συγκριθισμένην τροφὴν ὑπὸ
[τῶν] β[ο]υλευτῶν ἱερέων τῶν ἐν ἐκάστῳ ἱερῷ κατὰ λόγ[ον] τῶν ἱερῶν προσόδων,
καὶ τὸν διδόμενον ἄρτον ταῖς γυναῖξιν τῶν ἱε-
64 [ρέων] ἔχ[ειν] ἴδιον τύπον καὶ καλεῖσθαι Βερενίκης ἄρτον· ὁ δ' ἐν ἐκάστῳ τῶν ἱερῶν
καθεστῶς ἐπιστάτης καὶ ἀρχιερεὺς
[καὶ οἱ τοῦ] ἱεροῦ γραμματεῖς ἀναγραφάτωσαν τοῦτο τὸ ψήφισμα εἰστήλῃν λιθίνῃ
ἢ χαλκῇ ἱεροῖς γράμμασιν καὶ Αἰγυπτίαις
[καὶ Ἑλλ]ληνικοῖς, καὶ ἀναθέτωσαν ἐν τῷ ἐπιφανεστάτῳ τόπῳ τῶν τε πρώτων ἱερῶν
καὶ δευτέρων καὶ τρίτων, ὅπως
[οἱ κατὰ] τὴν χώραν ἱερεῖς φαίνωνται τιμώντες τοὺς εὐεργέτας θεοὺς καὶ τὰ τέκνα
αὐτῶν καθάπερ δίκαιον ἔστιν

Text versions (A) and (B) show ca. 20 variants (see *I.Prose* II pp. 33-36 and ed.pr. on 28); the new text (F) follows (A) in all these cases; we note the few differences (phonetical variants and mason's errors) between F and A below || 1. ἐφ' ἱερέως, B, F.; ἐπὶ ἱερέως, A; in fine Demotic text || 7. XOPHI, lapis: in LL. 7/8 either χορη(γ)ί[α]ς or χορη(γ)ί[α]ς, ed.pr. || 14. αὐτῶν, ed.pr. [αὐτῶν, Martin] || 18. προσεγκολάπτεσθαι, B, F.; προσεγκολάπτεσθαι, A || 19. ΤΑΠΕΜ, lapis || 25. τεττάρων, F.; τεσσάρων, A, B || 36. ΔΙΟΡ, lapis || 37. ἐκ βασιλέως, F.; ἐκ βασιλέως, A, B || 40. τῷ ἐγ Κανῶποι, F.; τῶν ἐν Κανῶποι, A, B || 47. ἐφ' ἡμέρας, B, F.; ἐπὶ ἡμέρας, A || 53. ΤΚΣ, lapis || 62. συγκριθισμένην, F.; συγκριθισμένην, A, B || 64. ὁ δ' ἐν, F.; ὁ δὲ ἐν, [A], B || 65. εἰστήλῃν (haplography), F.; εἰς στήλῃν, A, B.

1817. *Didymoi. Collective dedication, mid 2nd/early 3rd cent. A.D.?* H.Cuvigny, *CCG* 16 (2005) 326, reports on the discovery of three new inscriptions, two in Latin and one in Greek. The Greek text is inscribed on a fragmentary plaque found in the second chapel of the praesidium. After 'Ἐν τοῖς εὐτυχεστάτοις καιροῖς the name of the emperor is illegible; the introductory formula is also found in five papyri (of which four date to the reign of Antoninus Pius and Marcus Aurelius) and in one inscription from nearby Koptos (219 A.D.) [this must be *I.Portes* 86 = *IGR* I 1179, with the slight variant ('Ἐν τοῖς κτλ., Tybout)]. Following the name of the emperor, the dedication was dated by the name of the prefect of the desert, Διόταρος; the names of the four dedicants (of whom two are Palmyrenes) are introduced by the words κληρὸς π[ρ]ῶτος, either indicating their first charge in an outpost or that they were the first to be on service as 'piquet de garde' in a particular month.

1818. *el-Hosh. (area of: Abu Tanqurah Qibli Qibli). Commemorative graffito (signature and date), late October - early November, 14 A.D.* Graffito on a rock in Abu Tanqurah Qibli Qibli (3.5 km south of the village of el-Hosh). Ed.pr. J.Bingen, *Pages -- II* (cf. our lemma no. 1765) 22/23 (ph.).

(Ἔτους) μδ', Ἀθύρ· Δημήτριος ἦκα

Date in larger and more careless lettering than that of the signature: two hands can be distinguished, ed.pr. II year 44, Hathyr: either 127 B.C. (Ptolemy VIII; 23 November - 22 December) or 14 A.D. (reign of Augustus; 28 October - 26 November, i.e. posthumously); the lettering, especially in the second part of the text, points to the Julio-Claudian period. In Egypt between Augustus' death on 19 August 14 A.D. and his deification on 17 September some documents are dated to the emperor's 44th year (see also *SEG* XXXIX 1700; our lemma no. 1823). Our graffito provides the most recent date in the series; it shows that the accession of Tiberius to the throne (late September/early October) was yet unknown in el-Hosh. A Greek/Demotic ostrakon from Apollinopolis (same region as our text) offers the earliest date according to Tiberius' reign: 11 Hathyr, year 1 = 7 November 14 A.D.; the news may have arrived in Apollinopolis in the last third of October or shortly later, and in the more remote el-Hosh some days later, ed.pr.

1819. Fayum. Christian inscriptions, 6th-11th cent. A.D. J. van der Vliet, in G. Gabra (ed.), *Christianity and Monasticism in the Fayoum Oasis. Essays from the 2004 International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society in Honor of Martin Krause* (Cairo-New York 2005) 79-89, points to the importance of Greek, Coptic, and to a lesser extent Arabic epigraphy as one of the sources for the history of Christianity in the Fayum. He presents an overview of the various categories of texts: epitaphs (cf. below), monumental dedications (among the few in Greek is *I. Fayoum* 131 [SB 1449; *SEG* XLIX 2205]), mural inscriptions (graffiti and dipinti: labels, dedications, donations, commemorations of visitors, mostly in Coptic and later than ca. 800 A.D., the chronological limit observed by *SEG*) and inscriptions on objects (with the focus on textiles; mostly short personalized prayers, dating from the 10th/11th cent.).

S. Schaten, *ibid.* 257-263, focuses on funerary stelai (6th-8th cent. A.D., and later): a type of limestone monument inscribed mostly in Greek but also in Coptic. The focus is on typology and iconography (female orant in front of aedicula; special crosses). Brief comment on the formulas on 261/262: invocation of God (occasionally more than one; liturgical echoes); name (and sometimes patronymic) of the deceased; occupation; origin; date (indiction, occasionally also the Diocletian era); use of terms for dying are avoided and replaced with expressions like 'to go to one's rest', 'to lay down the body'. For Christian epitaphs from the Fayum see also our lemmata nos. 1822 and 1856.

1820. Fayum. Aueris (Hawara). Dedication and epitaph. G.T. Martin, *op.cit.* (cf. our lemma no. 1773), offers two stelai with Greek inscriptions from Aueris: 1) *I. Fayoum* 35 (SB 5755; M. 150 no. 104); 2) *I. Fayoum* 55 (SB 5756; M. 154 no. 108; on the basis of a photograph J. Reynolds apud M. provides a reading which differs from that in *I. Fayoum* in some of the bracketing and dotting of letters; for the beginning of the text she gives [...]φος instead of *I. Fayoum*'sQ). [For both texts (1) and (2) M. erroneously refers to 'SB 5755 (or 5756)'; in the commentary on (2) he writes 'Διδυμος (ἐτῶν) να', Didymos, aged 51', which is pointless in view of Reynolds' reading Διδυμος (ἐτῶν) ν' and the corresponding translation 50 years, Tybout].

1821. Fayum. Bakchias. Stamp on amphora stopper, 12/11 B.C. *SEG* LI 2144 (1). After re-examination of the object S. Pernigotti, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 84-88 (ph.; Italian translation), presents the following text: ('Ετους) ιθ' Καίς(αρος) Ι' Ιβίωνος Ι' κερούρω[ν] Ι' [...] κνή(κος); L. 3 should be understood as κε' (= εἰκοσιπέντε) followed by (ἀ)ρουρών; LL. 2/3 record the well-known toponym Ιβίων Εἰκοσιπενταρούρων. *SEG* LI (ed.pr. P. Davoli): ('Ετους) ιθ' Καίς(αρος) Ι' Ιβίωνος Ι' κε(άμιον)? ν (= ἡμισυ)? Ι' κνή(κος)?.

The text is also republished by P. Davoli, *Oggetti in argilla dall'area templare di Bakchias (El Fayyum, Egitto). Catalogo dei rinvenimenti delle Campagne di Scavo 1996-2002* (Pisa 2005) 116/117 no. T 73 (ph.; dr.), who now reads LL. 3/4 as κε(--) [...] S Ι' κνη and agrees with Pernigotti that Ιβίωνος κε(--) refers to the κόμη Ibion Eikosipentarouron [without precise transcription or explanation; κε' followed by P as an abbreviation of ἀρουρών?]; see also É. Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1617, who cautions that D.'s readings in LL. 3/4 are uncertain; the ph. seems to show ΚΕΡΟΥ in L. 3; the letters in L. 4 are probably numerals or measures of capacity. [In her 2001 publication (*SEG* LI 2144 (1)), P. Davoli did not indicate whether she considered Ibion an anthroponym or a toponym; in our Indices we reckoned with both possibilities (p. 768 and 802, respectively); evidently the entry on p. 768 should be cancelled on the assumption that P.'s and D.'s new interpretations are correct; in L. 3 ph. and dr. show nothing but κε(--) vacat, followed by the abbreviation sign S]. Tybout].

In *Oggetti in argilla* -- D. also publishes a number of clay sealings on various fragments and some other stamps plus one dipinto (134 no. T 61: perhaps [--]ΠΙΕ[?] [possibly just πίε?]) on amphora stoppers (ph.; dr.); all consist of a few letters or signs, mostly of highly dubious reading, which we do not reproduce. K. Vondorp, *ibid.* 163-175 (ph.; dr.), offers a survey on sealings of containers in Graeco-Roman Egypt, using epigraphical and papyrological evidence (no inedita).

1822. Fayum. Unknown provenance. Christian epitaph of Tomanna, 400-450 A.D. Lefebvre, *Recueil* 85. L. Török, *After the Pharaohs. Treasures of Coptic Art from Egyptian Collections* (exhibition catalogue Museum of Fine Arts, Budapest, 18 March - 18 May 2005) 177/178 no. 125 (excellent color ph.; text in Coptic letters; translation), follows previous publications which, ignoring Lefebvre's edition, present this epitaph as a Coptic text: see inter alia W. Brunsch, *Egitto e Vicino Oriente* 18 (1995) 96/97 (cf. *SEG* XLV 2127-2147, with a concordance between Brunsch and Lefebvre based on G. Nachtergaele, *CE* 72 [1997] 145-159); however, on a sheet with Corrigenda added to the catalogue, Török notes: 'The Greek inscription reads' instead of 'The Coptic inscriptions read', and prints a text partly in Greek majuscules, but still in Coptic letters for the greater part. Ignorant of Lefebvre, Nachtergaele, *SEG* XLV, and Török's corrigendum, H. Harbauer, 'Ein griechischer Grabstein', in F. Crevatin - G. Tedeschi (edd.), *Scrivere leggere interpretare* (cf. our lemma no. 1807) [4 pp.; no page numbers; ph.], publishes this text as a Greek ineditum read from the photograph in Török.

† Κ(ύρι)ε, ἀνάπαυσον τὴν ψυχὴν τῇ δούλῳ σου Τομάνῃ· ἐκμήθητι ἐν Κυρίῳ
Φαρμοῦθι ιγ', β' ἰν(δικτιῶνος)· † ἐν εἰρήνῃ ἰάμην†

[H.'s text lags behind that of Lefebvre in one detail: he reads ἐκεμήθη instead of ἐκούμηθη (for ἐκούμηθη); however, the ph. clearly shows EKH, Tybout].

1823. Gebel Silsileh. Dedication to Isis, 17 September 14 A.D. *SB* 6845; *IThSy* 93; *SEG* XXXIX 1700. In the reprint of his article summarized in *SEG* XXXIX in J. Bingen, *Pages* -- II (cf. our lemma no. 1765) 20/21, B. now offers an addition on 21 in which he draws attention to an unpublished reading by R.A. Caminos based on autopsy adduced by J. Rea, *The Oxyrhynchus Papyri* 55 (London 1988) ad no. 3806: (Ἔτους) μδ' | Καίσαρος | Θωθ | κ', which corresponds with B.'s own reading presented in *SEG* XXXIX except for C.'s Θωθ where he read Θωθ; B. prefers C.'s version. B.'s view that the date to the 44th year of Augustus, 17 October (assigned to this text by previous scholars) 'would be incompatible with the start of year 1 of Tiberius after 17 September' (*SEG*) has now lost ground with his publication of the graffiti presented in our lemma no. 1818.

1824. Hermonthis (?). Christian epitaph of Herakleides, 6th/7th cent. A.D.? Rectangular limestone plaque; in the upper zone a floral relief decoration arranged in diamond-shaped patterns; inscription in a rectangular panel below; lower part, with a similar decoration as the upper zone, largely lost; the whole is bordered by a rectangular vegetally decorated frame; now in the British Museum. Ed. pr. J. Pelsmaekers, *OLP* 31 (2000-2005) 73-77 (ph.); P.'s edition is superseded by the text of G. Nachtergaele, *CE* 81 (2006) 280-286 (French translation), which we present below. Cf. also É. Perrin-Saminadayer, *An. Ép.* (2005) [2008] no. 1623.

† Μημεῖον τοῦ μακαρίου Ἡρακλείτου λαμπροτάτου ἐν μηνί Παχὼν ιζ' τῆς ιδ' Ἰνδικ(τιῶνος)· μὴ λυπηθῆς, οὐδεὶς ἀθάνατος ἐν τῷ κόσμῳ]

Date: 4th/early 5th cent. A.D., ed. pr.; probably 6th/7th cent. A.D., N. || provenance: ed. pr. adduces various funerary stelai with a similar decoration from Hermonthis, but he discards this as a possible provenance on account of the epithet λαμπρότατος which he considers to be typical of the Arsinoitis, Oxyrhynchitis and Herakleopolitis only; contra N. (the term is not geographically limited; it is not associated with a specific rank or occupation; 'employé seul ... il définit un statut social de haut rang'; 282), who points out that the formula μημεῖον τοῦ δεῖνος is frequent in Hermonthis || abbreviation sign: diagonal stroke at the bottom of P (L. 3); two diagonal strokes (//) after the numerals in LL. 4 and 5 || 2-3. 'Ἡρακλείτου for 'Ἡρακλείδου; 'Ἡράκλειτος, popular especially in the early Hellenistic period, dropped out of use in the Roman Imperial period; the confusion of -τ- and -δ- is widely attested, N., who adduces many papyrological examples of 'Ἡρακλείδης/Ἡρακλείδας written 'Ἡρακλείτης/'Ἡρακλείτας (often wrongly included in Indices s.v. 'Ἡράκλ(ε)ιτος).

1825. Koptos. List of custom dues, 90 A.D. *I.Portes* 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *I.Prose* 59; *SEG* LIII 1980*). B. Boyaval, *Kentron* 20 (2004) 182-184, presents some further criticism on details in F. Burkhalter's study (cf. already *SEG* LI 2150, also LII 1786). Topics are the identity of those involved in the mummy transport (sailors from the Red Sea and the

Nile; the land transport was probably carried out by 'transporteurs routiers', not by shippers) and the taxation of mummies (and other goods) in both directions (Koptos-Red Sea and vice versa) and without exemptions.

1826. Koptos. Dedications to Isis by Parthenios son of Paminis, 21/22 and 41-54 A.D. J. Bingen, *Pages* -- II (cf. our lemma no. 1765) 1-10, re-examines the dossier concerning Παρθένιος Παμίνεως, especially the two Greek documents; the remaining 23 are Hieroglyphical and Demotic texts; all refer to building activities in the Isis temple (Julio-Claudian period; see A. Farid, 'Die Denkmäler des Parthenios, des Verwalters der Isis von Koptos', *MDAI(K)* 44 [1988] 13-65). The core of B.'s study (4-10) is his new reading of *I.Portes* 61 (*SB* 4245; bilingual [Hieroglyphic/Greek] dedication to Isis; 41-54 A.D.), for which see *SEG* LIII 2153. On 3/4 he republishes *I.Pan* 78 a (*SB* 8811; ph.; dedication to Isis, Harpocrates and Pan by Parthenios and this father Paminis; 21/22 A.D.; B. points out that the original L. 6, erased in order to engrave *I.Pan* 78 b, is omitted by previous editors; it contained the names of the month and day). Ostraka show that Paminis and his three sons were involved in the caravan trade (especially cereals) along the routes through the eastern desert between Koptos and the Red Sea ports Myos Hormos and Berenike. The dossier points to a moderately Hellenized Egyptian family (not necessarily sacerdotal, though firmly rooted in the religious organisation of Koptos): Egyptian in religion, Greek in the commercial milieu; their dedications are Hieroglyphic, but they also erected Demotic and Greek texts to be read by passers-by.

1827. Koptos. Dedication of a statue of Helios Sarapis Polieus, 245 A.D.? *I.Portes* 88 (*SEG* VIII 658; *SB* 7473; *IGR* IV 1182); *SEG* XLII 1565. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 447-464 (dr.), presents the following text.

Τὸν Πολυ[ι]έα Ἡ[λ]ιον μέγαν
Σάραπ[ι]ν τὸν φιλοκαίσαρα
Μ. Αἰλ. Αὐ[ρ.] ὁ καὶ Διονύσιος
4 καὶ ὡς χρηματίζω [... τῆς Κοπ.]
βου[λευ]τῆς τῆς λαμπροτάτης
π[ό]λεως τῶν Ἀλεξανδρεῶν
[ἐπι]δεχόμενος τὴν ἐπὶ τῆς δι[α]
8 [αἰ]ῶνος γυμνασιαρχίας τοῦ
[θεο]ῦ ὑπογυμ[να]σιαρχίαν,
γενόμενος ἐλ[λ]ανοδο[ι]κής

τῆς [ιγ]ζ' Ὀλυμ[πιά]δος, ἀνέθ[η]κα,
12 ἔτους[ς] γ' Αὐ[τοκράτο]ρος Καί[σ]-
[αρος] [Μάρκου Ἰουλίου Φιλίπ]-
[που] Εὐ[σεβ]οῦς Εὐτυχοῦς
Σε[βασ]τοῦ καὶ Μάρκου Ἰου-
16 [λίου Φιλίπ]που τοῦ γενναί-
[ο]τάτου Καί[σ]α[ρος] [ς] Σεβαστοῦ].
[....]Υ [ἐπὶ] Οὐα[λε]ρίου [Φί]ρμου
ἐπάρχου Αἰγύπτου

1. Τὸν Πολυ[ι]έα Δία Ἡ[λ]ιον μέγαν, *I.Portes*; according to S. there is no room for Δία (see the drawing on 450); moreover, in various other inscriptions from Egypt the epithet Πολιεὺς goes with Sarapis alone: *IThSy* 195 (Ombos; *SEG* XXXIX 1675 ad no. 195); *OGIS* 708 (Xois; *SB* 8912); *I.Portes* 89 (Koptos). S. suggests that Sarapis Polieus is patron-deity of Alexandria || 3. Μ. Αἰλ. Αὐ[τοκράτο]ρος Διονύσιος, *I.Portes* (too short according to S.); M. Αἰλ. Αὐ[τοκράτο]ρος ὁ καὶ Διονύσιος, *SEG* XLII; S. adduces various parallels for Marci Aelii Aurelii, who are

likely to have belonged to the 2nd to 4th generation of Roman citizens || 4. [τῆ]ς, *I.Portes* || 6-7. π[όλεως, διαδε-
ξάμενος τὴν τοῦ ἰθεοῦ ὑπογυμνασίαν], *I.Portes*; S. assumes that the text was longer than the one in
I.Portes || 7-8, according to S., Sarapis held (and financed) the gymnasiarchy and Dionysios actually did the work
as hypogymnasiarchos: in *I.Portes* 89 (Koptos) somebody succeeded Sarapis as gymnasiarch (διαδεξάμενος τὴν
αὐτοῦ τοῦ ἁγιοτάτου Σαράπιδος γυμνασιαρχίαν) || 12. in fine Καίσαρος, *I.Portes*; too long, S., who points
out that the rule of syllabic division is regularly disregarded for the word Καίσαρος, even in texts in which other-
wise the rule is adhered to || 13. initio [Μάρκε]ο[υ] -, *I.Portes*; S. points out that the left part of a round letter is
visible on the photo and opts for a lunar sigma || 14. on the photo S. discerns in the middle of the line the lower
part of a vertical hasta, followed by an 'espace assez important' and traces of a round letter (omikron, omega, epsi-
lon or sigma) || 18. initio one expects a date according to the Egyptian calendar: month-name plus numeral; the un-
derlined alpha was seen by earlier editors but is now no longer visible, S. || earlier scholars restored in LL. 12-18
the names of Alexander Severus (third year: 223/224 A.D.) or Maximinus and Maximus (236/237 A.D.). S. sug-
gests identifying the prefect of Egypt (LL. 18/19) with C. Valerius Firmus, recorded in several papyri for the years
245-247 A.D., i.e., in the 2nd to 4th year of Philippus Arabs; consequently he restores the names of the latter and
that of Caesar Philippus Junior in LL. 12-17; since the various fragments of the stone do not join, there is room for
a few more lines between LL. 12 and 18 than assumed in *I.Portes*. In L. 11 S. discerns a large gap between the
sigma of τῆς and the zeta; he suggests restoring [?]ς, i.e., the 17th Olympiad, yielding 244 A.D., the first year of
Philippus Arabs; for the chronology of the Alexandrian 'Ολύμπια cf. our lemma no. 1778. After having held func-
tions in Alexandria Dionysios became a magistrate in Koptos.

1828. Leontopolis. Epitaphs. See our lemmata nos. 1769 sub (2), 1770 sub (2), (9), (11)
and (13), and 1771 sub nos. (1), (2), and (6).

**1829. Leontopolis. The 'lion stele': prohibition of access to a sanctuary, Ptolemaic
period.** *SEG* VIII 481; *XL* 1567 (7); *SB* 26. W.M.van Haarlem, *Allard Pierson Museum Amsterdam*, fasc. 3: *Stelae and Reliefs (Corpus Antiquitatum Aegyptiacarum)* (Amsterdam 1995)
53-55 (ph.; bibliography). Limestone stele with a faarao presenting a statuette of Ma'at to the
lion Miysis walking on a pedestal; two Hieroglyphic inscriptions (meaning 'the living lion' and
'King of Higher and Lower Egypt, Ptolemy [living for ever]') above, Greek inscription under
the figures: Οἰκία τῆς ταφῆς τῶν ἱερῶν (ἐλ)εόντων vacat ἱερῶν. In view of the conspicuous vacat in
L. 2, G.Nachtergaele, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 9-11, interprets this
text as: 'Maison de la tombe des lions. Elle est sacrée' (10) rather than 'The sacred house of the
tomb of the lions', vel sim. The inscription implicitly forbids unauthorized entrance to the οἰ-
κία; parallels in a papyrus and two inscriptions (P.M.Fraser, *JEA* 56 [1970] 179-182: prohibi-
tion of access to the treasury of a sanctuary; *SEG* XXXV 1682 = *SB* 13316: prohibition of
access to the bakery of a sanctuary) suggest that the οἰκία is an office attached to a sanctuary
(for previous interpretations cf. *SEG* XL).

1830. Marina/el-Alamein. Dating formula (of a honorary inscription?), 129 A.D. Rect-
angular gray marble plaque on the frontal side of a limestone pedestal (probably a statue base)

found in an annex of the 'basilica' (near the southeastern corner of the agora). Ed.pr. A.Łajtar,
JJP 35 (2005) 100-103 no. 1 (ph.; translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005)
[2008] no. 1613 (text and French translation) and F.Kayser, *BE* (2007) no. 545.

----- | --- ἐπὶ [Τ(ίτω) Φλ(αυτίω)] | [Τιτιανῶ]] ἐπάρχω | Αἰγύπτου, ἔτους ιδ' |
'Αδριανοῦ τοῦ κυρίου, || 'Αθῦρ κ'

Honorary inscription or, less probably, a dedication, ed.pr. || 1-3. ἐπὶ ... ἐπάρχω: for ἐπὶ plus dative (instead of
the more correct genitive) there are several examples, mainly in 2nd/3rd cent. A.D. dedications from Egypt; alter-
natively, but less probably ἐπάρχω denotes the receiver of the dedication. Titus Flavius Titianus was governor of
Egypt from 126 to 133 A.D.; the erasure of his name points to his previously unattested damnatio memoriae,
which fits in with the absence of his name in non-Egyptian inscriptions (in Egypt he is on record only in docu-
ments of a more or less private nature) and in literature, ed.pr. with comment on other provincial governors suf-
fering damnatio memoriae (inter alios Cornelius Gallus; see *SEG* LII 1798); cf., however, K., who points out that
the name of this governor was also erased in an inscription from Pelusium (*SB* 4527; cf. *SEG* XLIX 2319) and that
it was suggested restoring his name in a dedication from the Serapieion of Luxor dated 126 A.D. (*SEG* XXXI
1548; XXXV 1681). P.-S. notes that the governor's name is known, but not under this form and points out that the
ph. shows more room in L. 2 than for the governor's cognomen alone || the date, corresponding to 129 A.D., No-
vember 15 [rather 16, K.], falls one year before Hadrian's visit to Egypt; perhaps the erection of the statue with
inscription was connected with the preparations for that visit (cf. also the text in our next lemma), ed.pr.

1831. Marina/el-Alamein. Dedication on behalf of Hadrian (or Trajan?), ca. 129 A.D.?
Two non-joining fragments of a gray-creamy marble plaque; two holes for suspension; found
in the southern portico of the main city square and on the surface of the mound formed during
the building of the tourist village (Marina). Ed.pr. A.Łajtar, *JJP* 35 (2005) 103-105 no. 2 (ph.;
translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1614 (text and French
translation).

Υπὲρ αὐτο[κρ]άτορος ἱ Καίσαρος [..]ιανοῦ

[Τρ]ιανουῦ or [Αδρ]ιανοῦ; rather Hadrian in view of the inscription in our preceding lemma; like that text, it
may be connected with the preparations for Hadrian's visit to Egypt. ed.pr. || P.-S. points out that the space be-
tween the two fragments is larger than the photograph suggests and that L. 2 is not necessarily the last line of
the inscription.

1832. Marina/el-Alamein. Building inscription, undated (2nd cent. A.D.?). Fragment of
a gray marble plaque; found in the center of the ancient town. A.Łajtar, *JJP* 35 (2005) 105/106
no. 3 (ph.; translation); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] no. 1615 (text and
French translation).

----- | κατα[σκευάσας τὸ] ἱ βαλαν[εῖον ---]

Or e.g. [--- τὸν] | κατο[σκευάσαντα κτλ., ed.pr. || the lettering is similar to that of the inscriptions in our lemma nos. 1830/1831, which suggests a 2nd cent. A.D. date, P-S.

1833. Marina/el-Alamein. Epitaph of Protá and Archonides, 2nd/1st cent. B.C. Two adjacent blocks of the pillar of a tomb. A.Łajtar, *JJP* 35 (2005) 106-108 no. 4 (ph.; dr.; translation).

Πρώτα καὶ Ἀρχωνίδῃ ἀμφοτέροι | χρηστοί, χαίρετε

Πρώτα: for this Doric name cf. *IG* XII.2.260 and *SEG* XXIX 1007 [see also *SEG* XXX 409]; Protá and Archonides were probably a married couple native to a Doric and a non-Doric area, respectively, ed.pr.; F.Kayser, *BE* (2007) no. 545, points that out that a vocative Πρωτά (of the male name Πρωτάς) is equally possible.

1834. Memphis (area of: Saqqarah). Epitaphs. See our lemma no. 1770 sub (5); cf. also no. 1769 sub (3).

1835. Mons Claudianus. Centuriones and curatores, 2nd/3rd cent. A.D. M.G. Angeli Bertinelli, M.F. Petracchia Lucernoni, 'Centurioni e curatori in ostraka dall'Egitto', in *Scrivere leggere interpretare* (cf. our lemma no. 1807) [44 pp.; no page numbers], mainly draw on the numerous ostraka, but also on one Latin and five Greek inscriptions recording centuriones (ἐκατοντάρχης, ἐκατόνταρχος [siglum: PX in ligature] or κεντυρίων/κενδυρίων; commander of the unit detached at the quarries, also involved in the local administration: a prestigious function) or curatores (κουράτωρ; an official in the local administration co-operating with the centurio and perhaps his subordinate only marginally). All documents date to the 2nd/3rd cent. A.D. Onomastical, prosopographical, and historical comment. Lists of centuriones (A.B.; 14 'centurioni certi', 6 'incerti', and 8 'anonimi') and curatores (P.L.; 25 certain and 7 dubious, all known from ostraka) arranged in alphabetical order. We mention the Greek inscriptions recording centuriones [completing A.B. - P.L.'s inconsistent references]: *I.Pan* 21 (*IGR* I 1256; *SB* 8320; *SEG* XIII 601; 'P(ούφος) Προκουλειανός'), 22 (*IGR* I 1258; *SB* 8321; Φάν(ν)ιος Σεουήρος), 38 (*IGR* I 1254; *SB* 8323; *SEG* XLII 1577; Κουίντος Ἀκκιος Ὀπάτος), 41 (*IGR* I 1260; *SB* 8322; *SEG* XV 867; Ούαλουέννιος Πρίσκος), and 42 (*SB* 8324; Ἀουίτος).

1836. Oxyrhynchos. Christian epitaph (dipinto), 5th/6th cent. A.D. *SEG* LIII 1993; LIV 1743. S.Follet, apud É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1618, suggests restoring Ν[έ]ων in LL. 4/5 (no restoration in *SEG*).

1837. Panopolis. The Agrios monument. See our lemma no. 1770 sub (6).

1838. Panopolis (?). Dedication to Thriphis, March 5, 9 A.D. Inscription on the exterior of a conical alabaster vase ('Spendengefäß'); now in the 'Papyrussammlung' of the Österreichische Nationalbibliothek, Vienna (collection Tamerit). Ed.pr. H.Harrauer, in F.Beutler, W.Hameter, 'Eine ganz normale Inschrift' ... und ähnliches zum Geburtstag von Ekkehard Weber. *Festschrift zum 30. April 2005* (Vienna 2005) 289-292 (ph.; German translation); cf. also É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1635 (text and Greek translation).

Θρίφιδι θεῶ μεγίστη Ταχράτις Σάμισις ἀνέθηκε (ἔτους) λη' Καίσαρος, Φαμενώθ θ'

Thriphis is on record in papyri and inscriptions (*CIG* 4711 = *SB* 8317; *CIG* 4714 = *SB* 8325) from the area of Panopolis (wife and mother of the city's principal deity Min), ed.pr., who adds that the name Σάμισις is unknown so far; year 38 of Augustus = 9 A.D., ed.pr.

1839. Panopolis. Inscription (forgery?) mentioning the Paneia, 250-300 A.D. *I.Pan* 82. J.-Y.Strasser, *BCH* 128/129 (2004/2005) 465-468, supports the view of A.Bernand (in *I.Pan*) that the inscription is a forgery. The text runs: Ἱερὸς εἰσελαστικός οἰκουμενικός | ὀλύμπιος ἀγὼν Περσέως Οὐρανίου | τῶν μεγάλων Πανείων. S. points out that many Egyptian contests are qualified by epithets in -ικός: πυθικός, ὀλυμπικός, καπετωλιακός. 'Ὀλύμπιος never occurs as epithet of an agon; it is 'une épihète inventée' and 'sent le faut'.

1840. Philai. Dedication to Asklepios on behalf of Ptolemy V Epiphanes, Kleopatra I and their son Ptolemy, 186-184 B.C. *I.Philae* 127. Republished by J.Bingen, *CE* 80 (2005) 277-280 (ph.).

[Υπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης Κλεοπάτρας θεῶν ἐπιφανῶν καὶ
Πτολεμαίου τοῦ] υἱοῦ αὐτῶν
[----- Ἀσκληπιῶν]

----- | ---- που αὐτῶν | ---- [Ἀσκληπιῶν, *I.Philae* II 2. the long lacuna contained the name of the dedicants and the object dedicated, B. || the stone may have belonged to a lintel rather than a statue base; cf. *I.Philae* 8: dedication to Asklepios recording the same royal persons (who probably made the dedication on the occasion of a visit to Philai), on the lintel of the entrance gate to the temple of Imhotep/Asklepios: Βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα | θεοῖ ἐπιφανεῖς καὶ Πτολεμαῖος ὁ υἱὸς Ἀσκληπιῶν. The temple of Imhotep appears not to have enjoyed attention after the reign of Ptolemy V, which prevents dating *I.Philae* 127 to the time of his successor; this stone was found built into a modern consolidation wall of the temple of Arsenouphis, near the temple of Imhotep; it probably comes from a secondary structure of the latter sanctuary modified or destroyed already in antiquity, B.

1841. Setis. Dedications to Ptolemaic rulers and the Gods of Elephantine, ca. 143/142 B.C. *I.ThSy* 303 (*OGIS* 130; *SB* 8394; *SEG* XLIII 1133; LIV 1757*). In the exposition catalogue

H.Beck, P.C.Bol, M.Bückling (edd.), *Ägypten, Griechenland, Rom. Abwehr und Berührung. Städtisches Kunstinstitut und Städtische Galerie*, 26. November 2005 - 26. Februar 2006 (Frankfurt am Main 2005), S.Pfeiffer, on 285-290 and 598-605 (ph.; German translation), studies this inscription, with its 'translations' of divine names, for the light it sheds on the equation of Egyptian and Greek deities in its initial stage: a sign of 'Überwindung interkultureller Differenz' (part of the title of P.'s contribution). Discussion of syncretism in the Egyptian religion.

1842. **Sohag. Christian epitaph.** See our lemma no. 1857.

1843. **Terenouthis (Kom Abu Bellou). Epitaphs, 1st/2nd cent. A.D.** J.Bingen, *Pages -- II* (cf. our lemma no. 1765) 144-149, argues that the funerary stelai from Terenouthis date to the 1st/2nd rather than the 3rd/4th cent. A.D. He discusses three inscriptions (texts; French translations), with special reference to their laudatory epithets: 1) *SB* 411 (B. 144-147; ph.); on the date and provenance from Nikiou see *SEG* LIII 1935 on p. 563; φιλογόναιος ('ami des femmes'): like φιλογόνης used normally in a depreciatory sense; 2) *SEG* XX 546 (B. 147/148); φίλευνος (of a man): an epigraphical hapax with a solemn, positive connotation like φιλογόναιος ('respectabilité bourgeoise'), whereas its only literary attestation (*Anacreontea* 1.7) has a light overtone; 3) *SEG* XXVIII 1536 (*SB* 11979; B. 148/149); εὐνοῦχος (of a Roman woman; 'gardienne de la foi conjugale') is not synonymous with φίλανδρος ('toi qui as aimé ton mari'); both epithets occur in L. 4: 'à l'amour soumis de la femme grecque φίλανδρος s'ajoute ici la vigilance conjugale de la matrone romaine'; date: 1st cent. A.D.; Roman Imperial period, *SEG*, with in the app.cr. ed.pr. P.J.Sijpesteijn's consideration to date the text between 79 and ca. 110 A.D.; however, Ἑρκουληϊανός, considered an ethnic by S. and consequently providing a terminus post quem of 79 A.D., may as well be the cognomen of Λούκιος Δέζιος.

On 144 note 4 B. points out that in *SEG* XXXV 1613 ἐλιγὴ (for ἐλεεινή) instead of ἐλιγὴ should be read (cf. our lemma no. 1851 app.cr. ad L. 3).

1844. **Terenouthis. Epitaphs.** See our lemmata nos. 1769 sub (3) and 1770 sub (3).

1845. **Terenouthis (Kom Abu Bellou). Two epitaphs, 1st/2nd cent. A.D.** *SEG* XXVIII 1496 and 1516. Republished by L.Török, *After the Pharaohs --* (cf. our lemma no. 1822) 44/45 no. 3 and 48-50 no. 7, respectively (excellent color ph. of both; translations; Greek texts with errors corrected on an inserted loose sheet with Corrigenda). For *SEG* XXVIII 1496 see also G. Gabra, A. Alcock, *Cairo: The Coptic Museum and Old Churches* (Cairo 1993) 50 no. 1 (non vidimus).

1846. **Thebai (area of: Karnak). Proskynema, 1st cent. B.C./1st cent. A.D.** Graffito on the exterior wall of the sandstone steps leading to a large limestone altar in the eastern sanctuary of Karnak. Ed.pr. A.Varille, *ASAE* 50 (1950) 170-172 (ph.). Republished on the basis of V.'s photograph by G.Nachtergaele, *Ricerche di Egittologia e di Antichità Copte* 7 (2005) 12/13 (French translation).

Τὸ προσκύνημα | Παμώνθης πρεσβύτερος | Παπωνήους | παρὰ τοῖς ἡθεῖς πάντων

Date: late 3rd cent. A.D. (or possibly earlier), V.; 1st cent. B.C./1st cent. A.D., N. (on the basis of the letter forms) || 2. Παμωνθος, V.; Παμώνθης πρ (pi with rho superimposed): on account of its frequency this theophoric name (typical of the Theban region) is often specified by νεώτερος or πρεσβύτερος, N. || 2-3. at right κη engraved by another hand; perhaps the numeral 28, V. || 3. Παπωνήους, V., who adduces three tax receipts from the Theban area recording the otherwise rare name Πακόνης; another receipt (*O.Strasb.* 349) mentions a person called Σενφενασμ(ούνης) Παμώνθ(ου) πρεσβυτέρου Παπον(ήους?), who may be identified as the son of the author of our graffito; in that case the latter would date to the 2nd half of the 1st cent. A.D., N. || 5. πάντων for πάντων, N. || only three other proskynemata are known from Karnak: G.Geraci, *Aegyptus* 51 (1971) 70/71, N.

1847. **Unknown provenance. Dedication to Herakles in honor of Ptolemy VI Philometor, 152/151 B.C.** Rectangular white marble plaque. Offered for sale by Christie's, London; cf. auction catalogue *Antiquities Including Property from the Leo Mildenberg Collection, Wednesday 20 April 2005*, 24 no. 126 (ph.): 'formerly in a French private collection'. Published on the basis of autopsy in the Galerie Samarcande in Paris by S.Scheuble, *APF* 51 (2005) 30-39 (ph.; German translation); now in another private collection.

Βασιλέα Πτολεμαῖ[ον θεὸν Φιλομήτορα]
 βασιλέως Πτολε[μαίου καὶ βασιλίσσης]
 Κλεοπάτρας θεῶ[ν ἐπιφανῶν ὁ δεῖνα]
 4 Φιλοστράτου Μακ[εδὼν ἡγεμῶν τῶν]
 ἔξω τάξεων, γυ[μνασιαρχήσας]
 τὸ κη' καὶ τὸ κθ' (ἔτος) κ[αὶ -----]
 βασιλέως Πτολε[μαίου θεοῦ]
 8 Φιλομήτορος καὶ [γυμνασιαρχῶν]
 τὸ λ' (ἔτος) Ἑρακλεῖ

1-3. This formula for the dedication of a statue of Ptolemy VI also in *SEG* XVI 794 and *I.Kourion* 38, ed.pr. || 4-6. the dedicant's father may be identical to Philostratos, son of Asklepiodotos, priest of Alexander attested for the year 176/175 B.C. (W.Clarysse - G.Van der Veken, *The Anonymous Priests of Ptolemaic Egypt* [Leiden 1983] 24/25 no. 116); the dedicant was commander of the ἔξω τάξεων, ed.pr., who provides a list of sources and discusses scholarly views concerning the meaning of this form; she follows J.Lesquier, M.Holleaux and E.Van 't Dack, who considered the ἡγεμῶν τῶν ἔξω τάξεων an 'officier à la suite/disposition', a commander 'hors rang' or 'hors cadre', 'also eine Art Reserveoffizier, der das Pendant zum ἡγεμῶν ἐν' ἀνδρῶν bilder' (39) || 5 and 8-9. the dedicant was gymnasiarch in year 30 (of Ptolemy VI; L. 9) = 152/151 B.C.; since he had already been in charge in the

28th and 29th year (L. 6), he held this office for three years: a rare phenomenon in view of the high costs it entailed. The accomplishment of the third year was probably the occasion for the dedication, ed.pr., with comment on the role of gymnasia in the royal cult and in the army, and on Hermes and Herakles as the principal gymnasia (Herakles alone is rare; our stone is very likely to come from a gymnasium) || 6-7. ed.pr. considers the possibility that the lacuna contained an aulic title, though she sees various problems: 1) φίλος ὦν τοῦ βασιλέως (+ name of the king) does occur, but only in narrative contexts, mostly honorary decrees; 2) other aulic titles are never followed by the royal titulature; 3) aulic titles are generally recorded between the name (and patronymic) and the office. Cf. also J.Bingen, *BE* (2005) no. 611: 'peut-être son accession à un titre aulique, malheureusement mutilé'.

1848. Unknown provenance. Dedication to Nero, 54-68 A.D. SEG XLVIII 2038. See now G.T.Martin, *op.cit.* (cf. our lemma no. 1773) 166 no. 114.

1849. Unknown provenance. Dedication on a Jewish (?) polykandelon, 5th-7th cent. A.D. Copper-alloy polykandelon consisting of a cylindrical sheet of copper-alloy suspended from three chains; twelve dolphins around the rim of the sheet support glass oil-lamps; a penwork inscription along the sheet; now in the Louvre Museum. D.Bénazeth, *L'art du métal au début de l'ère chrétienne. Musée du Louvre. Catalogue du Département des Antiquités Égyptiennes* (Paris 1992) 168/169; cf. J.Durant et al. (edd.), *L'art byzantin dans les collections publiques françaises* (Paris 1992) no. 68; Ägypten: *Schätze aus dem Wüstenland. Kunst und Kultur der Christen am Nil. Katalog zur Ausstellung der Stiftung Preussischer Kulturbesitz* (Wiesbaden 1996) no. 226. É.Delpont (ed.), *L'art copte en Égypte: 2000 ans de christianisme. Exposition présentée à l'Institut du Monde arabe, Paris, du 15 mai au 3 septembre 2000 et au Musée de l'Épêche au Cap d'Agde, du 30 septembre 2000 au 7 janvier 2001* (Paris 2000) no. 193. Republished by D.Bénazeth, in D.Papanikola-Bakirtzi, *Everyday Life in Byzantium* (cf. our lemma no. 1981) 283 no. 296 (ph.).

Μαρίαν θυγατέραν Λευεί

The names suggest that the polykandelon was used by a Jewish house or synagogue. B. ['Levi (honors) his daughter Maria' or '(God bless) Maria, daughter of Levi?', Tybout].

1850. Unknown provenance. Epitaphs. See our lemmata nos. 1769 sub (2), 1770 sub (4) and (10), and 1771 sub (4).

1851. Unknown provenance (Arsinoitis?). Epitaph of Thermoutharion, 6 A.D. SB 6829. Republished by J.Bingen, *Pages -- II* (cf. our lemma no. 1765) 143/144 (ph.; French translation): Θερμουθάριον, ἰ ἐτῶν κς', ἄωρος ἰ ἄλυσος ἰ (ἐτους) λε', Φα(μ)ενώ(θ) θ'

1. Θερμουθάριον: this name possibly but not necessarily suggests a provenance from the Arsinoitis, ed.pr. || 2. B. adduces epitaphs from Leontopolis and Terenouthis featuring three or more laudatory epithets; cf. also our lemma no. 1843 || 3. ἄλυσος εὐ[φύχει]. SB; vacat after ἄλυσος. B., who considers the possibility that a preliminary drawing may have been made for a third epithet, e.g. ἐλεεινή as in SEG XXXV 1613 (see our lemma no. 1843 in fine), though the scanty traces are only compatible with an A initio, e.g. ἀτεκνος || 4. year 35, sc. of Augustus (on the basis of the lettering, the formula and the relief), not of Justinian (562 A.D.?; SB); ΦΑΝΕΩΘ, lapis; Φανενώθ ἰ κς', SB; the non-existent L. 5 is due to F.Bilabel's (SB) misunderstanding of ed.pr., B.

1852-1853. Unknown provenance. Two epitaphs, 2nd/3rd cent. A.D. Two small white marble stelai with gabled tops; reliefs in a recessed field: man clad in a long robe reclining on couch; in front of the couch an object, either a small table or a vessel; the relief in our lemma no. 1853 is very shallow and drawn in outlines; inscriptions below. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 119 no. 361 (color ph.). Texts read from the ph. by R.A.Tybout. [The reliefs can be assigned to Egypt on account of their formula and typology].

1852: Epitaph of Zenodoros: Εὐνύχι ἰ Ζηνόδο[ρε] (or -(pe)?)

1853: Epitaph of Demetria: Εὐνύχι ἰ Δημητρία

1854. Unknown provenance. Funerary epigram for a sacred serpent, Roman Imperial period. Bernard, *Inscr. métriques* 102; GV 1313. A.Kolde, in *κορυφαῖα ἀνδρῖ* (cf. our lemmata nos. 1093/1094) 143-153 (text and French translation of Bernard), analyses the language (refined; few irregularities), vocabulary (Homeric and unusual expressions), composition and meter of this epitaph of a sacred serpent, which all point to the Roman Imperial period (2nd/1st cent. B.C., previous scholars). K. underlines the poem's unique qualities: among funerary epigrams for animals (list on 150 note 38) none is dedicated to a serpent; equally unusual are the serpent's imprecation (call for vengeance) of the man who killed it, and the combination of Egyptian religious content with an epigram in the Greek tradition. The stone, acquired in Cairo, is of unknown provenance (Memphis, previous scholars; Thebes or the Fayum are more likely possibilities, but should also be considered with due caution).

1855-1857. Unknown provenance. Christian epitaphs, 5th cent. A.D. Three limestone stelai in the shape of relief aediculae with two columns supporting a pediment or an arch; now in the Staatliche Museen zu Berlin. Cf. the exposition catalogue *Ägypten. Schätze aus dem Wüstenland. Kunst und Kultur der Christen am Nil* (Wiesbaden 1996) nos. 53, 64, and 66. Now also presented by A.Effenberger, in *Die Welt von Byzanz* 377/378 nos. 870-872 (ph.).

1855: 377 no. 870 (= *Ägypten* -- no. 66). **Epitaph of Rhodia**. In the pediment an Egyptian cross flanked by A and Ω, below a woman in the adorans gesture; inscription on the 'architrave': Ρωδία

1856: 377 no. 871 (= *Ägypten* -- no. 64; no text; German translation). **Epitaph of Theodora**. In the pediment two birds; above it an inscription in a tabula ansata, under it a woman in the adorans gesture; two crosses above her hands, a shell above her head; from the Fayum. Text read from the ph. by A.Chaniotis.

Ἐν ἡρήνῃ τῇ ἀναπαυσαμένη Θεωδώρα

1857: 378 no. 872 (= *Ägypten* -- no. 53; no text). **Epitaph (?) of Senoute**. Under the arch a standing bearded monk with a staff; inscription under the aedicula; said to come from the White monastery in Sohag. Text read from the ph. by A.Chaniotis.

Ἀπὸ Σενοῦτε

It is unclear whether this is the epitaph of Senoute (St. Shenouda the Archimandrite; 348-466 A.D.), who founded the monastery at Sohag in the mid fifth century, or a stele in memory of this abbot, E.

1858-1859. **Unknown provenance (Upper Egypt). Two Christian epitaphs, 6th/7th cent. A.D.** Two limestone stelai bought in the antiquities market in Egypt in the early 1890s by Władysław Czarotowski (1828-1894); now in the Princes Czartoryski Museum in Cracow. Ed.pr. A.Łajtar, *JJP* 35 (2005) 109-119 (ph.; translations), who argues that formal criteria suggest that these stones come from Upper Egypt (the Luxor-Armant-Esna area). The objects have been mentioned by K.Moczulska, in *Szuka koptowska* (Warsaw 1984) 54/55 nos. 19/20 (ph.) and A.Łajtar, *ZPE* 125 (1999) 161 no. 108 and no. 107 (= our nos. 1 and 2, respectively); cf. also É.Perrin-Saminadayar, *An.Ép.* (2005) [2008] nos. 1633/1634 (texts and French translations).

1858: 113-117 no. 1. **Epitaph of the monk Ko(n)stantios (?)**. Triangular pediment with large akroteria (top of a funerary stele); in the tympanon two peacocks drinking from a cup standing on a column in between them; inscription on the horizontal fascia of the pediment.

Τὸν εὐλαβέστατον καὶ ἀγιότατον μονάζοντα Κωσταντίος

Either the mason failed to engrave the name of the deceased monk or, more probably, Κωσταντίος should be read as Κωσταντίον, ed.pr. II ed.pr. adduces parallels for this type of stele, all of unknown provenance, and comments on the symbolism of the relief representation: the human soul

drinking from God's word as the animals drink from the spring (cf. Ps. 42) and the peacock as a symbol of immortality.

1859: 117-119 no. 2. **Epitaph of Abraham**. Stele with arched top; circle with a Maltese cross inside, placed within a square; inscription in the rounded upper section above; the other side of the stele shows an aedicula with fluted columns (small cross and two large fishes inside) and a triangular pediment (two birds on the listel).

† Εἰς Θεός· Ἰ' Ἀβραάμ

1860. **Unknown provenance (Fayum?). Tablets with alphabets (forgeries?).** *SEG* XXXVI 1457; XXXVIII 1855 (bronze tablet in Würzburg with continuously repeated sinistrorsum Greek abecedaries on both surfaces; see also our lemma no. 2122 sub no. 32). In *SEG* XXXVI 1457 three tablets very similar to the Würzburg tablet [= W.] are mentioned; one was in a private collection in 1986; two others, said to come from the Fayum, were in the antiquities market. The latter have been acquired for the Schøyen collection [= S. (1) and S. (2)] and are now studied by D.A.Scott, R.D.Woodard, P.K.McCarter, B.Zuckerman, M.Lundberg, in R.Pintaudi, *Papyri Graecae Schøyen (P Schøyen I)* (Florence 2005) 149-160 (ph.; no complete text or dr.). For the shape of and comment on the letter forms see *SEG* XXXVI (no new palaeographical study by Scott et alii, who suggest that the tablets may come from Cyprus rather than northern Egypt). The first letter of W. is an alpha, whereas S. (1) and S. (2) open with gamma and ksi, respectively; W., S. (1) and S. (2) end on gamma, epsilon and zeta, respectively; S. et alii argue that the engraver passed from one tablet to another continuously, starting from W., which presupposes the existence, in addition to the yet unknown tablet in a private collection, of at least a fifth plaque; alternatively, S. (1) may have followed W., with gamma in dittography (S. et alii point to scribal errors in S. (1/2) without listing them systematically; as an example they record that in one of the series of S. (2) ksi, omikron, pi and san are missing between nu and qoppa, san being added as an 'afterthought' between rho and sigma). S. et alii report that a metallurgical study confirmed the authenticity of the Schøyen tablets beyond doubt. According to J.Bingen, *BE* (2005) no. 563, strong doubts remain: he points to the obscure provenance and emergence in the antiquities market of all four objects and to the studies by himself and by M.Lejeune (ignored by S. et alii) concluding independently that the tablets were forgeries (see *SEG* XXXVIII [where it is also reported that an analysis of W. confirmed this view; the authenticity of W. was also rejected by M.-L.Lazzarini: see *SEG* XLVIII 2101]).

KYRENAIKA

1861. **Kyrenaika. Dialect**. In an article devoted to the study of the Aeolian dialects and the language of lyric poetry, A.C.Cassio, in F.Bertolini, F.Gasti (edd.), *Dialecti e lingue letterarie nella Grecia arcaica. Atti della IV Giornata ghisleriana di Filologia classica (Pavia, 1-2 aprile*

2004) (Pavia 2005) 29-31, briefly discusses linguistic features in inscriptions of Kyrene: *SEG* IX 3 L. 37 (ἀποστελλοίσας); 72 L. 87 (καθάραισα); 5 L. 26 (παῖσιν); 4 L. 17 (παίσας); cf. *SEG* XLVIII 1067 from Thera (θανοίσας, ποθέσαισα).

1862. Euhesperides/Berenike. Stamped amphora handles, Hellenistic period. K.Göransson, *Transport Amphorae and Trade* 137-142, 140/141 (dr.) mentions three Thasian stamps (Θα[σίων] | Π[ανφίλ] | Λεύκων; Κτήσι[ς] | Θασίω[ν] | Θρασω(νίδης); Φεῖδιπ(πος) Θασι- (ων Μυ)ῖσ(κος) and one possibly Rhodian (probably recording the eponym Τίμαρχος).

1863. Kyrene. Honorary inscription for C. Claudius Pulcher, shortly after 92 B.C. *SEG* LIII 2045. É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1652, points out that this inscription was already published by L.Gasperini, *QAL* 5 (1967) 53-57 (cf. *An.Ép.* [1967] no. 532), who read in L. 1 Γαῖον Κλώδιον Ἀππίω υἱὸν Π[όλ]χρον (P.-S. gives the more 'correct' transcription Π[ούλ]χρον; the restored name not in *SEG* LIII). As pointed out by G. (and cf. also O.Salomies apud P.-S.) Claudius Ap. f. Pulcher was consul in 92 B.C. and must have been appointed governor of Kyrenaika shortly after that year.

1864. Kyrene. Athenian decree in honor of Philoxenos of Kyrene, reign of Augustus. *SEG* XXXVIII 1889; LII 1835*. In *BE* (2005) no. 620, C.Dobias-Lalou repeats her observation from *BE* (1988) 1018, that the Πτολεμαῖον in L. 6, where one of the statues of the honorand is to be erected, is the gymnasium in Athens, not Kyrene.

1865. Kyrene. Epitaphs from the nekropoleis. J.C.Thorn, *The Necropolis of Cyrene. Two Hundred Years of Exploration* (Rome 2005); non vidimus; the following information is based on C.Dobias-Lalou, *BE* (2007) no. 559, and É.Perrin-Saminadayer, *An.Ép.* (2005) [2008] no. 1650. On the basis of data drawn from archives T. presents the results of the excavations undertaken in the nekropoleis of Kyrene in 1952 and from 1955 to 1957 by Alan Rowe, published only cursorily in the 1950s. History of research; typology of funerary monuments; 'catalogue raisonné' of small finds. For the epigraphist the interest lies in the re-establishment of the relationship between inscriptions on stones or walls and their archaeological context. T. mentions some inedita, but he does not offer a proper edition, which is prepared by J.Reynolds (D.-L.).

P.-S. points to T.'s republication, on 512/513, of four dipinti on the tomb of Dimitria based on the readings of J.Reynolds; only the fourth, the epitaph of Διμητρία (*CIG* 9136; ca. 350-400 A.D.) is complete; for R.'s text, presented by P.-S. with a French translation, see *SEG* XLII 1675 B; T. gives the three other fragments in majuscule texts, following R.: see *SEG* XLII 1764 A/B (= *CIG* 5149 [but see *SEG* XLII 1764 app.cr. in fine]; 2nd/3rd cent. A.D. or later) and 1675 A (= *CIG* 9136; ca. 350-400 A.D.); P.-S. suggests three readings of single words or names in

two of these fragments. [However, these have already been proposed by R.: see *SEG* XLII 1764 app.cr. ad L. 3, and 1675 A ad LL. 2 and 8, Tybout].

[See now also D.M.Thorn - J.C.Thorn, *The Gazetteer of the Cyrene Necropolis. From the original notebook of John Cassels, Richard Tomlinson, and James and Dorothy Thorn* (Rome 2009)].

1866. Kyrene (area of: Wadi Bu Nabeh). Epitaph of the veteran L. Fufius Secundus, ca. 150 A.D.? *SEG* LII 1843. S.Perea Yébenes, *Gerión* 21.2 (2003) 59-61 (text, with [Σέ]-κο(υ)νδος rather than [Σε]κόνδος in L. 2; Spanish translation), argues that the Roman onomastics of this veteran (A.) suggest that he came from the West rather than being a native Kyrenaian (cf. *SEG*, app.cr. [for the origin of the Fufii see *SEG* XLIV 963 app.cr.]); after service he probably settled in the Kyrenaika as a farmer or tenant; during the ca. 20 years he spent in the region he learnt Greek, the language of his fellow-citizens. That he was memorialized as a ο(ύ)ετρανός points to the considerable social status of veterans in the cities of North Africa. Though it is known from *SEG* XVII 584 that 3,000 veterans were sent to the Kyrenaika by Trajan after suppression of the Jewish revolt of 115-117 A.D., no connection between Legio I Italica and North Africa can be established (cf. *SEG*, app.cr.) except for the presence of a contingent between 144 and 152 A.D. in Mauretania Caesariensis (*CIL* VIII 10474), to which L. Fufius Secundus is unlikely to have belonged.

J.Reynolds, in *L'Africa romana. Mobilità delle persone e dei popoli, dinamiche migratorie, emigrazioni ed immigrazioni nelle province occidentali dell'Impero romano. Atti del XVI convegno di studio Rabat, 15-19 dicembre 2004* (Sassari 2006), vol. 3, 1907-1912 (ph.; text, now with [Σέ]κουνδος vacat instead of [Σε]κόνδος; translation, repeats and elaborates upon the argument presented in her first edition (see *SEG* LII): lettering of the 2nd cent. A.D.; type of stele possibly prior to the late 1st cent. A.D., but the stone may have been re-used. Legio I Italica was probably raised in 66 A.D.; a veteran who died aged 60 will have been buried in the very late 1st or early 2nd cent. at earliest; the first legionaries, however, were recruited in Italy, so that it seems unlikely that one of the first recruits retired to Kyrenaika. Discussion of the vicissitudes of the legion, mainly active in the Danube region since Vespasian; no evidence for a connection with Kyrenaika. Either Fufius was a native Kyrenaian or he belonged to the 3,000 veterans sent to Kyrenaika shortly after 117 A.D. (see *SEG* LII app.cr.). 'This is a man of quite moderate status and ... his tomb ... appears to fit into the lower range of the small numbers of veterans' tombs ... so far known from the province' (1912).

C.Dobias-Lalou, *BE* (2007) no. 564, comments on the transcription of the Latin: δέτρανος, unparalleled in Kyrenaika, is closer to ούε- than to βε-; Fufius is generally rendered as Πού-φιος but here written Φούφιος; this suggests an early date, not too far from the time when the Legio I Italica was raised.

1867. Kyrene. Graffito on a female bust, late 5th/early 4th cent. B.C.? Graffito lightly engraved on the polos of a small limestone female half-figure clad in himation; found during Alan Rowe's 1957 excavations. Edd.pr. J.Reynolds - J.C.Thorn, *Libyan Studies* 36 (2005) 89-100 (dr.), who with some reserve offer the reading θεά. T. points out that the statue and two

similar figures from the same context originally stood on small sarcophagi in an enclosure 'devoted to the cult of Persephone' (99); he dates the ensemble to the late 5th/early 4th cent. B.C. on archaeological grounds. R. argues that the lunate epsilon and alpha with dropped bar suggest a date in the Hellenistic period, though they are compatible with the 4th cent.; the female deity may derive from a native Libyan concept; scholars identified her with Ge, Demeter or Persephone, but our inscription seems to show that she was anonymous: 'she was simply "the goddess" who is named, and yet not named' (89). Edd.pr. adduce two reliefs from Eleusis: *IG II² 4683* (ph.; votive plaque dedicated θεά and θεῶν, both represented in the relief; late 4th cent. B.C.) and 4701 (dr.; plaque dedicated by a ἱερεὺς θεοῦ καὶ θεᾶς, with labels Πλούτων, Τριπτόλεμος, θεά, and θε[ε]ός [the latter is not visible on the dr.]; ca. 98 B.C.). Cf. also C.Dobias-Laou, *BE* (2007) no. 560: the female deity is not necessarily anonymous, since on the Eleusinian monuments θεά precisely refers to Persephone [θεά as a label identifying a single statuary figure seems strange; the graffiti may have been meant as a dedication: θεᾶ, the deceased having been given to 'the goddess' of the Underworld, Tybout].

UNKNOWN PROVENANCE

1868. Unknown provenance. Dedication to Aphrodite, ca. 550 B.C. Late Corinthian black-figure skyphos with confronting swans on the exterior surface; inscription incised in a spiral on the interior. Offered for sale by Jean-David Cahn, Basel. Cf. catalogue *Auktion 4. 10/19/2002*, 25 no. 204 (ph.): Ἱερὸν Ἀφροδίτης.

1869. Unknown provenance (Asia Minor). Epigram invoking the protection of an anax, 2nd cent. B.C. *SEG L 1653*. Starting from the epigram which states that the relief protected the house of a Διομήδης, R.A.Tybout, in T.Ganschow, M.Steinhardt (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 391-398 (ph.; German translation), comments on the role of rider-reliefs in domestic contexts, apparent from literary (*AP* 9.336; Kallimachos), archaeological (Hanghäuser in Ephesos) and epigraphical evidence: special attention to *IGR I 810* (Kaibel, *EG* 841; Thrace, Perinthos?; 149 A.D.; ph.; German translation), similar to the Diomedes relief inter alia in the invocation of the rider as ἄναξ (for which cf. also *I.Kyzikos* 297 and *SEG XXXVIII* 1917; for its close relationship with ἥρωες cf. Paus. 1.37.2: ἄναξ ἥρωος; cf. also *IGBulg III* 1874 (ἥρωος κατοικίδιος), and among documents other than rider-reliefs *IG I² 310* LL. 81-83 and *IG II² 5071* (ἥρωος ἐπιτήγιος); *IG IV² 1.297* and *SEG XV* 210 (Epidauros; ἥρωος κλαικοφόρος) and *IG IV 768* (Troizen; idem). Discussion of the expression δεξιτερὴν χεῖρ' ὑπὲρ αἰέν' ἔχων (unparalleled in this form); on 398 T. adduces *IG II² 2499* (*Syll.³ 1097*; *LSCG* 47) as a document exceptionally providing information on the specific circumstances conditioning the cult of a hero in a house; this makes clear that much may escape us in the evaluation of other domestic hero cults.

1870. Unknown provenance. Dedication to the Armenian Theos Epekoos, 3rd cent. A.D. Bronze hand with stretched fingers and the same inscription engraved twice: in the palm (A; with mistakes) and on the forearm (B). Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 47 no. 70 (color ph.). We read the texts from the ph.; A.Chaniotis, *EBGR* (2005) [2008] no. 64, transcribes (B).

A: Βαρβηλος Σθαρίωνος, ἀγροῦ Ἀ(ρ)μενίου, θεῶ (κ) ἐπηκίωφ Ἀρ(μεν)ίφ ἐξ ἰλιδίων ἀνέθηκεν εὐχ(ῆς) χάρι(α)ν, ὕγια

B: Βαρβηλος Σθαρίωνος, ἰ ἀγροῦ Ἀρμενίου, ἰ θεῶ ἐπηκίωφ ἰ Ἀρμενίφ ἐξ ἰλιδίων ἀνέθηκεν εὐχῆς χάριν two symmetrical ivy leaves

A. Σθαρίωνος: cf. below ad B L. 1 || 2. AME, hand || 4. APMIΩ, hand || 6-7. EYXAXAPAIPINYΓIA, hand [the meaning emerging from this sequence is evidently that Barbelos made his dedication as a thanksgiving for recovering his health, Tybout] || **B.** [the ph. does not show some letters on the right, which we supply from (A): NOC (?; see below) in L. 1, I in L. 4 (partly visible), H in L. 5 (partly visible), and PIN in L. 6; whether PIN was followed by YTA is unclear] || 1. Σθαρίωνος, Chaniotis [the ph. does not show the last three letters; A has CΘAPIΩNOY] || in the catalogue the hand is associated with the cult of Jupiter Dolichenus.

1871. Unknown provenance. Epitaph of Stratonike (and Philaina?), 3rd cent. B.C. Slightly tapering rectangular white marble stele with a triangular pediment; in a recessed niche a relief representing a girl clad in a long robe and holding a rattle in her right and a pet in her left hand; inscription above the relief. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 113 no. 335 (color ph.; majuscule text). Read from the ph.: Στρατονίκη ἰ Διονυσίου, ἰ Φιλαίνα ἰ Θεοδώρου

[Or perhaps, in view of the single girl represented, Στρατονίκη ἰ Διονυσίου ἰ Φιλαίνα || sigma: divergent horizontal hastae; omikron, omega: slightly smaller than other letters, Tybout].

1872. Unknown provenance (probably Pamphylia/Cilicia). Funerary relief (?) with three labelled persons, 2nd cent. B.C. Rectangular limestone stele broken above. Relief representing from left to right a veiled woman clad in chiton and himation, seated on an elaborately decorated diphros and resting her feet on a stool; a veiled woman clad in chiton and himation standing on a sort of pedestal with two steps; a warrior wearing a helmet and clad in an exomis, legs and feet bare, holding a shield in his left and a sword in his right hand, moving to the right (?); there is no interaction among the figures, who all look to the right; in the background two pilasters and, in the corners, two pillars; the architecture and the steps of this unusual, subtly sculpted relief are reminiscent of a theatrical background. On the base below three inscriptions identifying the persons (A-C); there is another, probably later, inscription (D) in smaller letters of another type (lunate E and Ω against E and Ω in A-C) and probably written by another hand between the L. 2 of (B) and L. 2 of (C) and below. Offered for sale by Gorny & Mosch,

Giessener Münzhändler: cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 39 no. 60 (color ph.). Read from the ph. by R.A.Tybout.

A: Κωνίς | Ἀπολλῶτος B: Νανά | Ἀπολλῶτος | θυγάτηρ C: Βερλακωτας | Ἀπολλῶτος
D: τοῦ Οὐβραουγερεως

[A. Κωνίς: cf. Bean-Mitford, *Journeys -- Rough Cilicia* 1962-63 nos. 11/12; *Journeys -- Rough Cilicia* 1964-68 nos. 35 and 42 || B. Νανά: especially frequent in eastern Asia Minor (e.g. Bean-Mitford, *Journeys -- 1964-68* nos. 42, 55, and 65) || C. probably previously unattested; cf. Βερλας: R.Heberdey - A.Wilhelm, *Reisen in Kilikien* (Vienna-1896) no. 231; Βερλωνδας: Bean-Mitford, *Journeys -- 1964-68* no. 68 || D. Οβραουγερεως: cf. Bean-Mitford, *Journeys -- 1964-68* nos. 54 (b) and 68; cf. also *ibid.* 78/79 note 141 (on CIG 4406 + 4407); the variant in Ου- seems to be new, but cf. Οὐβρανγερος (SEG XX 76 (a-c); Cilicia); Οὐβρανγούα (Bean-Mitford, *Journeys -- 1964-68* no. 29); Οὐβρανγετης (SEG XX 77 (b); Cilicia); Οὐβραμης (SEG XX 92 (d); Cilicia); Οὐβρασας (for this name and other names related to Οβριμος [Οπρ-, Οβρ-, vel sim.] see SEG XLI 1788 (3) Cilicia) || our inscription can very probably be assigned to eastern Pamphylia or Cilicia on onomastical grounds. Probably an epitaph recording Apollon's wife Konis and his children Nana and Berlakotas; (D) should probably be connected with (C) as a paronymic, Tybout].

1873. Unknown provenance. Epitaph of Demetrios, 2nd/1st cent. B.C. Rectangular marble stele topped by a triangular pediment with recessed tympanon and akroteria; inscription in the main field. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, 109 no. 224 (ph.) [with a description clearly belonging to another object; consequently it remains unclear whether the provenance 'From the Rendell Collection, USA, acquired between 1965 and 1985' applies to the stele shown in the photograph]. Read from the ph. by R.A.Tybout.

Δημήτριε | Μηνοδότου | Ἰτυκαίε | χρηστέ, χαίρει

[Date: 2nd/1st cent. B.C. on the basis of the lettering || 3. Ἰτυκαίος: ethnic of Ἰτύκη (= Latin Utica); in Schol. Luc. Lexiph. 3 it denotes a city in Sicily (cf. W.Pape - G.E.Benseler, *Wörterbuch der griechischen Eigennamen* [Braunschweig 1911] s.v.); our inscription may well provide the first epigraphical attestation of the ethnic; the PHI-database does not provide examples, Tybout].

1874. Unknown provenance. Epitaph of Zotion, 2nd/1st cent. B.C. Rectangular white marble stele broken above; in a niche a relief representing a seated veiled woman, a smaller standing veiled woman and a girl (servant?), all clad in long robes; inscription under the niche. Offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 113 no. 338 (color ph.). Read from the ph. by R.A.Tybout.

Ζώτιον Μηνοδώρου, | χαίρει

1875. Unknown provenance (eastern Mediterranean). Epitaph of Kale and others, 171/172 A.D. Rectangular white marble stele with slightly arched top; in a niche four frontal busts in two registers: above a bearded man and a veiled woman, below a bearded man and a woman; all are clad in chiton and himation; on the flat field below two objects: a curved stick and a flute (?). Twice offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 123 no. 368 (color ph.) and catalogue 150, *Auktion Kunst der Antike*, 11. Juni 2006, 16 no. 9 (color ph.; deficient majuscule text). Text read from the ph. by R.A.Tybout.

Καλή ἐαυτῇ καὶ Νείκωνι | τῷ υἱῷ καὶ Τροφίμῃ γύνῃ | ζῶσιν καὶ Ἀλεξάνδρῳ | τῷ υἱῷ
μνήμης χάριν || ἔτους σνς'

[Date: 150-200 A.D., catalogues; the hair styles point to the reign of Marcus Aurelius || 5. year 256 (probably Sullan era, yielding 171/172 A.D.) || style and typology of the relief suggest an eastern Mediterranean provenance. Puht-Mobius offer no convincing parallel, though the frontal rendering of the heads and the representation of objects in flat relief are reminiscent of certain Phrygian examples; the attestations of Καλή, though not very frequent, are too widely scattered geographically to help establishing the stele's provenance; Τροφίμη is especially frequent in Asia Minor, Tybout].

1876. Unknown provenance. Two epitaphs, 194 A.D. / 2nd cent. A.D. For epitaphs assigned to Paros and Saïtai, see our lemmata nos. 943 and 1299, respectively.

1877. Unknown provenance. Epitaph of Maximos and his son Zosimos, 206 or 260 A.D. Large white marble stele offered for sale by Gorny & Mosch, Giessener Münzhändler, *Auktion 140. Kunst der Antike*, 21. Juni 2005, 44 no. 100 (color ph.). Ed.pr. M.P.de Hoz, EA 40 (2007) 119-124 (ph.; translation), who points out that the stele is on display at 'Antigüedades. Félix e hijo', a gallery devoted to classical archaeology, in Sevilla. Stele divided into two fields: 1) a triangular pediment crowned by a large central akroterion in the shape of a palmette and two other corner-akroteria in the shape of half palmettes; in the pediment two birds (doves?) pecking at grapes on both sides of a vine; 2) central field flanked by two pilasters with Corinthian capitals and with alternating tendrils (with vine leaves) and bundles of grapes; on an upper band, joining both capitals and of the same height, a series of three zigzag lines; in the field representation of a large wreath with ribbons at the top, a hand mirror, a diptych, two astragaloi, a circular object (round cake?) divided into four segments by two crossed lines, a comb, a spindle and spinning wheel joined by a thread, and a console with the name of one of the deceased (Μαξιμου); under the central field a six-line inscription. Ed.pr. provides copious iconographic parallels for the shape of the stele, the ornaments in the pediment and on the pilasters and architrave, and the various objects represented in the main field. She concludes that the stele originates in northwest Phrygia or neighboring Mysia, more specifically from the Upper Tembris Valley or the area of Kadoi.

Ἔτους • σqa' • μη(νός) • Αὐδναίου • ε' • | Μάξιμος ὁ πατήρ κὲ Εὐτυχιανή | ἡ σύνβιος
αὐτοῦ κὲ ὁ υἱὸς αὐτοῦ | Τατιανὸς κὲ Τατιανὸς κὲ Μαρκέλλα οἱ ἀδελφοὶ Μαξίμου
κὲ | τῷ υἱῷ αὐτοῦ Ζωσίμου μνήμης | χάριν

Square letters, except for lunate sigma and omega; KE in ligature || 1. year 291 = either 206 (era of Sulla, used in Kadol) or 260 A.D. (era of Actium, used in the Upper Tembris Valley) || 6. MNH and MH in ligature || 7. χάριν: on the plinth of the right pilaster || since most of the objects represented in the central field point to a woman and the deceased were a father and his son, the stele was probably made in a workshop for a possible buyer, before knowing whom it was going to be dedicated to. The blank console supports this idea, ed.pr.

1878. Unknown provenance (north-east Lydia). Epitaph of Apollonios, 216/217 A.D. Tapering marble stele (probably with the pediment broken off and now lost) with a relief representing a bearded man clad in a himation, standing on a protruding ledge and holding in his left hand an unidentifiable object; inscription below; from the Rendell Collection, USA, acquired between 1965-1985. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, 109 no. 223 (ph.; English translation). Read from the ph. by R.A.Tybout.

Ἔτους τὰ', μ(ηνός) Αὐδναίου· Αὐρ(ηλίας) | Ἀντανία Ἀπολλωνίων τὸν ἄνδρα καὶ
Αὐρ(ηλίου) Στρατονεικιανὸς καὶ | Ῥουφείνος τὸν πατέρα ἐτείμησαν

[Abbreviation sign: horizontal stroke above Y; punctuation marks (small dots) in L. 1 (Σ•Τ•Α•Μ and ΟΥ•ΑΥΡ) || 1. year 301 (era of Sulla) = 216/217 A.D. || the stele can be assigned to north-east Lydia on the basis of the form of the stele, the formula and the onomastics. All the examples of Στρατονεικιανός I have been able to find come from north and north-east Lydia (*TAM* V.1.213, 651, and 789; V.2.833, 849, 929, 1000 (?), and 1128; *SEG* LI 1626; LIV 1210). The [Α]ὐ(ρήλιος) Στρατονεικιανός who dedicated an altar to the ἐπίσκοποι θεοί (*TAM* V.1.789; Göcek; undated) may be identical with our homonymous son in view of the rarity of the name Στρατονεικιανός; that an Αὐ[ρ]έ(λιος) [Σ]τρατονεικ[ι]ανός erected an epitaph for this mother Ἀντωνία in Attalia (*TAM* V.2.833; undated) is a pure coincidence, since Antonia's σύμβ(ο)ς named Αὐρ(ηλίου) Ἀπολλωνεῖδος and Stratonikianos' brother Εὐφορος participated in this duty (also the formula ἐποίησαν ... τῇ μητρὶ μείας χάριν differs from that of our inscription), Tybout].

1879. Unknown provenance. Christian epitaph, 6th cent. A.D. SEG LII 1866. G.Kiourtian, in *Mélanges Jean-Pierre Sodini* (T&M 15; Paris 2005) 381-391 (ph.; translation), presents the text of *SEG* LII 1866, points out that the text has been engraved on a Byzantine brick and dates to the 6th cent. A.D. (*SEG*: reign of Constantine the Great or later). Comment on the manufacturing, shape, color and use of Byzantine bricks ('briques cuites'), and on the text of the epitaph. The ἐνορχίζω-formula (LL. 6-11) has its best parallels in *IG* V.1.822 (Sparta) and Feissel, *Recueil* 215 (Amphipolis). These texts date to the 5th/6th cent. A.D. The mention of the Holy Trinity (LL. 10/11) frequently occurs in 6th cent. A.D. inscriptions. Palaeographical and phonetical features of our text can be found also in the text of our lemma no. 1098 (late 6th

cent. A.D.). In an appendix K. collects other inscribed Byzantine bricks: see our lemmata nos. 615, 736, 816, 1098, 1504, and 1530.

1880. Unknown provenance. Graffito (owner's mark?) on a lamp, 350-300 B.C. Black glazed lamp with a graffito on its left side. Ed.pr. C.Thöne, *Die griechischen und römischen Tonlampen. Katalog der Sammlung antiker Kleinkunst des archäologischen Instituts der Universität Heidelberg* (Mainz 2004) 21 no. 31 (ph.; dr.; text in majuscules); cf. also M.Sève, *BE* (2007) no. 66: ΕΥΦΡΑΙΟΣ

ΕΥΦΡΑΙ[.]ΟΣ; the last two letters, more bold than and slightly separated from the first six letters, may have been written by another hand; the most probable reading is Εὐφραῖος, though the nominative surprises if we have an owner's mark. S. [the ph. seems to show ΕΥΦΡΑΙΩ immediately followed by ΟΕ: apparently an attempt, whether by the same or another writer, to finish the graffito more firmly after an abortive first try, Tybout] || on 178/179 ed.pr. lists six lamps from her catalogue bearing 'Buchstaben und Initialen' (dr.; stamped on the bottom; workshops' signatures); two are certainly Greek: 1) 101 no. 199 (KY; an Attic workshop producing from the mid to the early 5th cent. A.D. signed with these letters; the lamp is dated 350-400 A.D.); 2) 114 no. 224 PIP (probably an Egyptian workshop active in the 3rd cent. A.D.).

1881. Unknown provenance. Inscription on a bronze jug, 4th/3rd cent. B.C. Bronze olpe with inscription on the handle offered for sale by Gorny & Mosch, Giessener Münzhändlung: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005*, 155 no. 497 (color ph., inscription illegible): XA

1882. Unknown provenance. Inscriptions on lead sling bullets, 4th-late 2nd cent. B.C. 28 lead sling bullets with inscriptions and/or symbols in relief; now in the Museum of Art and Archaeology at the University of Missouri-Columbia. Ed.pr. S.L.Tuck, *Epigraphica* 67 (2005) 45-62 nos. 1-28 (texts in majuscules; parallels for most bullets). The objects have been bought in Athens unless stated otherwise. We omit nos. 14 (Latin), 17-19 (symbols only), 25-27 (badly worn and illegible), and 28 (ancient bullet with forged inscription). **Names of commanders:** 1) Ἄλεξ[άν]δρου (48 no. 1; ph.; inscription on the obverse and reverse; Alexander the Great, ed.pr. [cf. e.g. *SEG* XXXI 966 in fine (nominative); XXXI 1604; XLIX 586 (1/2) (genitive); XLVIII 1021 (1) (abbreviated)]; 2) ΔΗ (48/49 no. 2; inscription on the obverse; on the reverse a symbol, probably a monogram; possibly from Palaestina [region of Haifa?]; probably Demetrios Poliorketes, ed.pr.); 3) Ξενοκράτης (49 no. 3; ph.; Theban boiotarch, contemporary of Epaminondas who participated in the battle of Leuktra in 371 B.C., ed.pr. [cf. *SEG* XXXI 267 (1) = XLIX 328]); 4) Γοργί[ου] and [Γ]οργ[ίου] (49/50 no. 4 and 50 no. 5, respectively; inscription on the obverse; thunderbolt on the reverse; taxiarch of Alexander the Great, ed.pr. [cf. *SEG* XXXI 1612/1613]); 6) Ἀνδρῶν (50/51 no. 6; inscription on the obverse; thunderbolt on the reverse; trierarch in the fleet of Philip of Macedon and Alexander the Great, ed.pr., who also considers the possibility that we have an otherwise unattested abbreviation of Andronikos, a commander under Alexan-

der and his successor generals [impossible in view of the omega; for "Ἀνδρῶν cf. e.g. *SEG* XXXI 1605-1607; perhaps rather a manufacturer's name in view of the inscription "Ἀνδρῶν ἐποίησε on three bullets from Cyprus (*SEG* XXVII 966)]; 7/8) Γλαυκία and Γλαυκία (51 nos. 7 and 8, respectively; no. 7 is reportedly from Cyprus; ilarch of Alexander at Gaugamela, ed.pr.); 9/10) Πετρίλου and Π[ετρί]λου (52 nos. 9 and 10, respectively; inscription on the obverse and reverse; archon of Chaleion, 130/129 B.C., ed.pr. [cf. *SEG* XLIX 586 (4)]); 11) Ἀντιμάχου | A[---] (52/53 no. 11; inscription on the obverse and reverse; reportedly from Cyprus; A[---]: repetition or supplement; king of Bactria (ruling after 175 B.C.)?, ed.pr.; however, M.Sève, *BE* [2006] no. 74, points out that this is improbable: there were no regular relations between Bactria and the West during Antimachos' reign, and he did not participate in the fights of the Diadochoi); 12) Ἀπολλ[ω]νίδας (53 no. 12; inscription on the obverse and reverse; chief commander of Kassander's forces) [the parallel adduced by ed.pr. as being of unknown provenance comes from Rhodes; it was interpreted as the name of the manufacturer rather than that of Kassander (see *SEG* XXXII 1691 on p. 471)]; 13) Βωγ[.]α[.]ου (53 no. 13; ph.; inscription on the obverse; thunderbolt on the reverse; the name in the genitive defies interpretation, ed.pr.). **Ethnic groups:** 14) damaged monograms including B and O (55 no. 15; monograms on the obverse [large B visible on the ph.] and reverse [large B with subsidiary letters [among which certainly an O, on the basis of the ph.]; perhaps the monograms refer to Βοιωτία, ed.pr. [cf. *SEG* XXXI 1609]); 15) Με[ρ]ίνα (55/56 no. 16; inscription on the obverse and reverse; possibly Μ(ηκύβ)ερνα(ίων), the port of Olynthos, as suggested by D.M. Robinson, *Excavations at Olynthos X. Metal and Minor Miscellaneous Finds* [Baltimore 1941] 429, for two bullets (nos. 2217/2218) very similar to that in Missouri, ed.pr. [cf. also a bullet from Potidaea reading Μερνα: *SEG* L 621]). **Exclamations directed at target** [for this kind of texts see *SEG* LII 700, with a reference to A.Chaniotis, *War* -- (cf. our lemma no. 2119) 95]: 16) παπαῖ (59/60 no. 21; 'ouch', ed.pr., who rejects the reading Παπᾶς [cf. *SEG* XXI 1620 and XLI 1864]; 3rd cent. B.C.?); 17) Θ (or Φ?) (59 no. 22; from Asia Minor; possibly an abbreviation referring to death: 'you are dead', ed.pr. [Adventurous in view of the numerous bullets inscribed with single letters, which generally remain obscure; rather to be classified among the inscriptions of unknown character]). **Character unknown:** 18) ΠΙΡΑΤΑ (61 no. 23); 19) Δα[.]α[.]ος | X (61 no. 24; inscription on the obverse and reverse); 20) ΔΑΣΟΥ (58 no. 20; inscription on the obverse; thunderbolt on the reverse; the inscription is without parallel; 'it follows the pattern of inscriptions naming kings and generals, but it is not identifiable with any of these and the dimensions of the missile are outside the range of recognized Hellenistic examples', ed.pr. [Ed.pr. includes this bullet in his category 'Symbols of Sympathetic Magic' (apparently on the basis of the thunderbolt, also present, however, on other bullets published in the same article) otherwise consisting of bullets with symbols only; rather to be classified among the inscriptions of unknown character, Tybout]).

1883. **Unknown provenance. Stamped amphora handles, 3rd/2nd cent. B.C.** T. Panagos, *Archaiognosia* 12 (2003/2004) 239-263 (ph.), presents a catalogue of the amphora stamps in the collection of the Department of Archaeology of the University of Athens. The amphoras are from Rhodes: 1-4; Knidos: 5-7; Korkyra ('Corinthian B'): 8/9; Paros (?): 10: 1) ἐπὶ Καλλικράτους, Πανάμου rose (240-244 no. 1; ca. 193-189 B.C.); 2) Μαρσία | Δαλίου (244-248 no. 2; ca. 198-146 B.C.); 3) Ἀγαθοβούλου (248-250 no. 3; ca. 146-100 B.C.); 4) Π[α]ρότου | [Αρ]τα-

μπίου (251 no. 4; ca. 107-30 B.C.); 5) [ἐπὶ] Ἡροφάντου, | Ἐπιφάν[ε]υς | [Κνί]διον bee (252-254 no. 5; ca. 146-108 B.C.); 6) Ἐπιφάν[ε]υς, ἐπὶ | Κα[ρ]ν[ε]οδότη | Κνίδιον bee (254/255 no. 6; ca. 146-108 B.C.); 7) Λέοντος [Λυ(δοῦ)] | ἐπὶ Διονυσίου | Κνίδιον crown (256/257 no. 7; ca. 146-108 B.C.); 8) Φρ. (258/259 no. 8; ca. 300 B.C.); 9) Δα. (259 no. 9; early 3rd cent. B.C.); 10) Κλέωνος (259/260 no. 10; 3rd cent. B.C.).

1884. **Unknown provenance (Athens?). Inscription on a Megarian bowl, 200-150 B.C.** T. Zimmer, 'Hellenistische Reliefkeramik im Akademischen Kunstmuseum Bonn', *BJ* 205 (2005) 83-135, includes three inscribed objects (nos. A 1, A 50, and G 1) of which one (95 no. 1 A 1; ph.) is an ineditum: a Megarian bowl, possibly from Athens, with the inscription written sinistrorsum in the matrix, hence appearing dextrorsum on the bowl.

Ἀρίστων[ος]

1885. **Unknown provenance. Inscriptions on gems and cameos, 1st cent. B.C.-3rd cent. A.D.** Inscriptions (partly in mirror script) on oval cameos and gems offered for sale by Gorny & Mosch, Giessener Münzhaltung: cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005 (color ph. [partly not showing the inscriptions]; majuscule texts [partly deficient; the texts of the magic gems which cannot (fully) be read from the ph. should be considered uncertain]): 1) ΑΥΩΠΙΚΑ (81 no. 196; white-yellow agate; locust on corn-ear; inscription below [the ph. is illegible]; 1st cent. B.C.); 2) μνημόνευε (79 no. 192; orange carnel; hand clasping earlobe; inscription above, left and below [For the motif and this and related formulas see *SEG* LIV 1848; cf. also below no. 8 and our lemma no. 1887 sub 2]; 2nd cent. A.D.); 3) Ιαω Σαβαω (85 no. 234; agate; Harpokrates on lotus flower; inscription left and right [Σαβαω for Σαβαωθ]; 2nd cent. A.D.); 4) Αβλαναίθαναλβια (87 no. 242; dark brown jasper; obverse: Anubis; reverse: inscription [no ph.]; 2nd cent. A.D.); 5) Α: ΠΗΡΑ; Β: ΘΥΛΑ ΙΟΥΠΙ | ΒΙΣ (85 no. 240; brown jasper; obverse: lizard with inscription left and right [ph. illegible]; reverse: inscription B [no ph.]; 2nd/3rd cent. A.D.); 6) Α: ΩΝΑ | ΑΣΟΛΛΙ Β: ΣΑΚΑΩΕ; C: ΣΟΦΗ (87 no. 243; haematite; bearded man clad in a long robe: Asklepios?; priest?; inscription left (A), right (B) and below (C); 2nd/3rd cent. A.D.); 7) [-]JENΔ | [-]NOYPI | [-]JNAEMNO | YPNAINAIT || EANOKTOK | TOKANOK | ΣΦΕΝΔΕ | MOYF (87 no. 245; brown jasper; obverse: Chnoum with crocodile head; reverse: inscription [no ph.]; 2nd/3rd cent. A.D.); 8) μνημόνευε (79 no. 192; white-brown agate; hand clasping earlobe; inscription in a semi-circle at left [cf. above no. 2]; 2nd/3rd cent. A.D.).

1886. **Unknown provenance. Inscriptions on gems, late 1st cent. B.C.-6th cent. A.D.** D. Berges, *Antike Siegel und Glasgemmen der Sammlung Maxwell Sommerville im University of Pennsylvania Museum of Archaeology and Anthropology*, Philadelphia PA (Mainz am Rhein 2002), (re)publishes 357 engraved gems and glass pastes (ph., partly in color), i.e. a selection from the total of 3,375 inventoried pieces in the Sommerville collection (excluded are inter alia the Near Eastern and post-classical gems from the Near East, the numerous forgeries and small ob-

jects other than gems). In an introduction (11-19) B. focuses on the life, activities and publications of the Philadelphian publisher, traveller, collector and scholar Maxwell Sommerville (1829-1904). There are four items with Greek inscriptions: 1) Διοσκ(ουρίδου) (35 no. 102; carnel; bull; inscription below [for this gem cutter's signature cf. our lemma no. 2020]; late 1st cent. B.C.; bought in Athens; C. Vermeule, *Cameo and intaglio. Engraved gems from the Sommerville Collection, Exhibition Nov., 30th 1956 - March, 31st 1957, The University Museum Philadelphia* [1956] no. 231); 2) 'Ερ' ἀγαθῶ (42 no. 156; brown jasper; standing Serapis with a bust of Isis at his feet; inscription above the bust; 1st/2nd cent. A.D.); 3) Μέγα τῶνομα τοῦ Σεράπι (42 no. 157; obverse: bust of Serapis; reverse: inscription; B. provides parallels for the genitive form and for the formula [for which see also SEG LIII 1103 app.cr. in fine] pointing to the stone's function as an amulet; 2nd cent. A.D.; Vermeule, *op.cit.* no. 309); 4) monogram: central ω with P, Y, Φ; smaller letters left and right: A and K (53 no. 257; onyx; 4th-6th cent. A.D.).

1887. Unknown provenance. Inscriptions on gems and a cameo, 2nd/3rd cent. A.D.

Inscriptions (partly in mirror script) on an oval cameo and three oval gems offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 145, *Auktion Kunst der Antike, 14. Dezember 2005* (color ph.): 1) ΛΑΓ (?) (89 no. 224; also in Gorny & Mosch, catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 85 no. 236; red carnel; bust of Sarapis with inscription left [The reading seems dubious; perhaps rather ΤΑΙ]; 2nd cent. A.D.); 2) μνημόνευε (89 no. 225; red carnel; clasped hands [two pairs?]; inscription above and below [For the formula cf. our lemma no. 1885 sub 2]; 2nd cent. A.D.); 3) ὁμόνοια (85 no. 198; blue and white agate cameo; dextrarum iunctio in a wreath; inscription below; 2nd/3rd cent. A.D.); 4) Ὁρωρίτουθ | Ὁρωρίτουθ magic signs (90 no. 234; also in catalogue 140 (cf. above sub 1) 87 no. 244; haematite; obverse: in an ouroboros the mummy of Anubis and Isis-Fortuna with cornucopia; uterus symbol below; reverse: inscription; 2nd/3rd cent. A.D.; ph. of obverse only. [Birth amulet; for the magic formula see inter alia SEG LIV 1847, Tybout].

1888. Unknown provenance. Magic gem, 2nd/3rd cent. A.D. SEG XLV 2198. A. Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 117-119 (cf. also 150/151) (dr.; translation), discusses this gem featuring an ouroboros encircling the inscription under the aspect of its Gnostic contents. The origin of the expression διὰ πάντων πορευ(δ)μενος (LL. 6/7; 'he who passes through all things') is Job 2.2, referring to the devil (in the shape of a dragon) telling God that he had crossed all the regions under heavens. Brief comment on the divine names and on the 'seal of Salomon'. In LL. 7-9 M. reads Σολομώντος ἡ σφραγὶς ΨΖΖΖ (Σολομώντος (ι) σφραγὶς *ΖΖΖ, SEG); a word seems to be missing in LL. 5/6, perhaps ὁ τοῦ σώματος (δεσπότης) μόνος ὢν; alternatively ὁ τοῦ σώματος may be a genitive depending on the immediately preceding πρωτοπάτωρ: 'first Father of the body'. [For 'Solomon-amulets' cf. our lemmata nos. 1899 and 1957].

1889. Unknown provenance. Magic gem, [2nd/3rd cent. A.D.]. Reddish-yellow cornelian with an inscription inside a snake biting its tail (ouroboros); now in the collection of the University of Michigan. Ed.pr. A. Mastrocinque, *op.cit.* (cf. our lemma no. 2083) 175.

Ι Ανοχ Τεπιαχ Μηνεύς, ἐφορκίζω σ(ε), ὁ Ι ὦν Μ

'Iota; I am Tepiach Meneus, I exorcize you in the name of the One who is (or I conjure you, the One who is)'; for the meaning of the divine names see our lemma no. 2083; The I and M are two symbolic numbers, ed.pr. || 3. ἐφορκίζω: one would expect ἐξορκίζω, but ed.pr. offers phi both in his majuscule text and in the transcription; due to the absence of a ph. or dr. it is impossible to check the reading, Tybout].

1890. Unknown provenance. Inscriptions on magic gems, 2nd/3rd cent. A.D. or undated [Roman Imperial period]. Ed.pr. H. Harrauer, R. Pintaudi, *APapyrol 16/17* (2004/2005) [2007] 139-158 (ph.), publish 15 magic gems from private collections; 10 bear inscriptions; we omit 155-157 no. 15, which is a 'Gemme aus humanistischer Epoche' inscribed πολλά τὰ δεινὰ (cf. Soph., *Ant.* 332/333). Ed.pr. adduce parallels for the figural motifs and for almost all voces magicae [See also SEG LIV 1847 for S. Michel's monograph in which additional parallels may be found]; they provide no dates except for our nos. 8/9. We give concise descriptions (shape: oval unless stated otherwise): 1) A (obverse): φνεβεν | φνεβας | οαονονι | βεφθωθ || ηριγε | πα; B (reverse): α ε η ι λ ο υ ω (139/140 no. 1; A: two serpents, left and right of the inscription; red carnel); 2) χνουχι | χουβαχ (141-143 no. 2; obverse: Anubis and Osiris (?); Harpokrates (?); reverse: inscription; green jasper); 3) on smaller side: ορωρίτουθ | Ισηω Ιλαω Σαβλαωθ (144 no. 6; on larger side: ouroboros around uterus symbol; haematite); 4) διαφύλασσε (144/145 no. 7; inscription left and right of the bust of Sarapis; heliotrope); 5) A (obverse): δικαίως; B (reverse): νικα[ρ]οπληξ δικαίως (145/146 no. 8; ph. of A only; A: Eros bound to a column surmounted by a griffin with a wheel (?) (Nemesios) [misinterpreted by ed.pr.: 'man denkt an Prometheus. Das Tier ... ist wohl als Dämon aufzufassen'; see SEG LIII 2101 (9) for a parallel, with correct interpretation; cf. also SEG LIV 1794 (3)]; inscription at left; B: punishment of Psyche by Eros; red-orange carnel); 6) ΑΠΝΕΙΠΗC (146 no. 9; inscription left of a figure with helmet and sceptre; small animal at its feet; 'Die unsichere Lesung verhindert Interpretationsversuche'; heliotrope); 7) Ιαω (148/149 no. 12; one side: Chnoubis with two Chnoubis-signs (SS) below; other side: ibis and altar; inscription below; leaf-shaped statette with loop for suspension); 8) A (obverse): ἀρσενόηλυ βίαμ πληω; B (reverse): νειχαροπληξ | αρρωριφραστς Ἰν(α) | θῶξ(αι) (149-154 no. 13; A: Aphrodite (?) on a pedestal with sceptre (?) and spear (?); Eros with torch; punishment of Eros by Aphrodite?; inscription in a semi-circle above: 'Mannweib [sc., Aphrodite], stärker an Macht'; B: in L. 5 IN, lapis ('Das α in Ἰνα steht vielleicht am Rand der Gemme und ist nicht wirklich deutlich erkennbar'); LL. 5/6: 'auf daß es vollende'; for θῶξ(αι) ed.pr. refer to Hesychius s.v., where the term is explained as μεθύσαι, πληρώσαι [all in all, the interpretation of LL. 5/6 seems very uncertain]; ed.pr. date the script on B to the 2nd, that on A to the 3rd cent. A.D.; chalcedon selenite); 9) α ε η ι λ ο υ ω (154 no. 14; obverse: Zeus seated on a throne holding a sceptre and a patera; eagle at his feet; reverse: inscription; 2nd cent. A.D.; chalcedon, selenite).

[Edd.pr.'s statement (139) that since E.Zwierlein-Diehl's publication of the magical gems in the collection of the University of Cologne in 1992 (see *SEG* XLIII 1200) 'in den gängigen Publikationsorganen kaum weiteres dazugekommen [ist]' is surprising; consultation of the Indices of Selected Topics of *SEG* XLIII-LIV s.v. 'amulet', 'gem', 'magic' will bring to light a spate of relevant publications, both articles and monographs (plus a large number of magic gems which emerged in the antiquities market), Tybout].

1891. Unknown provenance (eastern Mediterranean). Mosaic inscriptions (labels of personifications), late 3rd/early 4th cent. A.D. Large fragment of a rectangular mosaic panel (sections are missing at left and in the lower left part) representing four female figures, from left to right: two standing females advancing to right [ed.pr. detects traces of a third figure at left, which is not confirmed by the ph.]; that on the left looks to her right (clad in chiton and himation; holding a pyxis revealing a golden bejewelled crown); that on the right, slightly in front of her companion, looks to her left (similar clothing; holding a large shallow platter with unidentifiable objects - jewellery? - in her left; she wears a gold diadem and leafy stems on her head); a circular altar with a low round vessel placed on top separates these figures from two personifications: Paphos, half-seated on a rock, looking to her right and raising her right arm in that direction (label at left above her head; clad in chiton and himation; she has a halo and wears a turreted city crown on her head) and Kypros, standing and looking to her right (label above her head; clad in a himation; she has a halo and wears a modius crown on her head). Ed.pr. D.Michaelides, in *La mosaïque gréco-romaine* IX 401-403 (color ph.; majuscule texts; discussion on 404). Seen by ed.pr. in the Swiss antiquities market ca. 2002; probably from illegal excavations; said to have been a section of a larger mosaic.

A: Πάφος

B: Κύπρος

Date: late 3rd or, preferably, early 4th cent. A.D., ed.pr.; 3rd rather than 4th cent., J.-P.Darmon in the discussion // provenance: style and material exclude Cyprus; probably from the northern regions of the eastern Mediterranean coast, ed.pr., who in the discussion also excludes Zeugma; northern Syria or south-eastern Asia Minor, Darmon // Paphos and Kypros are saluting the arrival of a now lost figure further to the left, which must be the newly born Aphrodite, who rose from the seas off the coast of Paphos (cf. Homeric *Hymn to Aphrodite* 6.1-18). The scene is unparalleled; the personification of the city of Paphos is previously unattested, that of Kypros has a parallel on a chalice from Albania with the Tyche of Rome, Alexandria, Constantinople and Cyprus (431-647 A.D.): K.J.Shelton, in: K. Weitzmann (ed.), *The Age of Spirituality* (New York 1979) 178 no. 156 (cf. V.Tatton-Brown, *LIMC* VI.2 s.v. 'Kypros'); nothing remains of the relief representing the personification labelled Κύπρος from the Sebasteion in Aphrodisias (*SEG* XXXI 924; XLII 990*; 1st/2nd cent. A.D.), ed.pr.

1892-1894. Unknown provenance. Inscriptions on gems, late 3rd cent. / ca. 500 A.D. Three gems; now in Munich ('Sammlung C.S.'). Nos. *685/686* are inedita. C.Schmid, in *Die Welt von Byzanz* 333 nos. 685/686 and 693 (ph.), (re)publishes these texts.

1892: no. 685. **Monogram, late 3rd cent. A.D.** Rectangular ring; jasper bezel with monogram; possibly from Asia Minor: Ἰωάννου

1893: no. 686. **Monogram, late 3rd cent. A.D.** Silver ring; carnelian bezel with a wreath, anchor, and fish; possibly from Bulgaria.

(within the wreath) Ἰάω (under the wreath) ⲓ Ἰη(σοῦς)

1894: no. 693. **Monogram, ca. 500 A.D.** Haematite; archangel surrounded by an inscription; possibly from Syria. C.Stiegmayer (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (76): Μιχαήλ, Αντιόχου βοήθησο(ν)

1895-1898. Unknown provenance. Amulets, 3rd/4th cent. A.D. Three gems of unknown provenance; those in our lemmata nos. 1895-1897 were originally in the Karapanou Collection; now in the Athens Numismatic Museum; that in our lemma no. 1898 is in the G.Tzolozi dis Collection. Ed.pr. P.Kambanis, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 523-525 and 552 (ph.).

1895: 523 no. 721. **Amulet.** Oval gem of pink-quartz with the bust of a bearded man flanked by an inscription: Ἰησοῦ Χριστοῦ

1896: 525 no. 723. **Amulet.** Oval gem of green jasper; Harpokrates on the obverse (A), an inscription on the reverse (B).

A: Ἰάω

B: Αελαμ | Ἰάω | Ἀβρασαξ | Ἀδωνε || Μιχαήλ | Σαβαώ

B. 1. A paraphrase of Λαῖλαμ, a designation of eternity in cryptic literature, ed.pr. // 2-6. the names of five of the creators of the universe in Gnostic literature, ed.pr.

1897: 525 no. 724. **Amulet.** Oval gem of green jasper; the figure of the winged Pantheos on the obverse (A), an inscription on the reverse (B).

A: Ἰαη

B: Ἀμέ(ν) | (ἄ)γιε ⲓ (β)α(σιλ)εύ, | ἡμῖ(ν) δὲ | χάρις

B 1 and 3. the letter mu is written up-side-down (W) // 2. (ἄ)γιε κύριε (β)α(σιλ)εύ, ed.pr.

1898: 552 no. 755. **Amulet.** Round amulet consisting of two sheets of lead welded together; on the obverse seven quadrupeds (demonic powers) in three rows facing left and an inscription; on the reverse letter-like symbols related to Hebrew characters: Χαο

1899. Unknown provenance. Amulet, 3rd/4th cent. A.D. Rectangular plaque of black haematite; on the obverse (A) an intaglio of Solomon, mounted, piercing a female figure with his lance; an inscription and two stars above his head; on the reverse (B) an X-shaped character and an inscription; unknown provenance, now in the Benaki Museum. C. Walter, *Δελτίον τῆς Χριστιανικῆς Αρχαιολογικῆς Ἑταιρείας* 15 (1989/90) 33-42 (ph.). Republished by V. Phoskolou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 527 no. 727 (ph.).

A: Σολομών B: Σφραγὶς Θεοῦ

[For the 'Solomon-amulets' cf. our lemmata nos. 1888 and 1957].

1900. Unknown provenance. Inscriptions on late antique and Byzantine weights, 3rd-7th cent. A.D. 70 weights of unknown provenance, now in Munich ('Sammlung C.S.'). Nos. *788-795* represent the type of 'Kugelzonengewichte' (bronze balls, cut on two sides; sometimes enriched with silver) that indicate weight in unciae (3rd-5th cent. A.D.); nos. *796-810* are bronze square weights indicating weight in νομίσματα (5th-7th cent. A.D.); nos. *811-827* are bronze square commercial weights indicating weight in litrae, unciae, and grammata (4th-7th cent. A.D.); nos. *828-838* are octagonal bronze weights (5th-7th cent. A.D.); nos. *839-850* are round bronze weights indicating weight in νομίσματα (6th/7th cent. A.D.); nos. *851-857* are round commercial weights (6th/7th cent. A.D.); nos. *858-864* are round glass weights (6th/7th cent. A.D.); nos. *797, 805, 808, 815, 833, 835, 841-843, 848, 850, and 858-864* are inedita. Republished by E. Schilbach, in *Die Welt von Byzanz* 360-367 nos. 788-864. We present the inscribed specimens that fall within the chronological range of SEG [i.e., prior to 800 A.D.]: 1) (on top) AA (along the sides) Ἀρίσ(τ)ανος (789; Ἀρίσωνος, S.; Münzenhandlung Gerhard Hirsch Nachfolger, Antiken. Auktion 232, München 10.-11.2004 [Munich 2004] no. 2484); 2) οὐ(γγί)α ζ' (790; C. Stiegmman [ed.], *Byzanz - Das Licht aus dem Osten* [Mainz 2001] no. III.31); 3) οὐ(γγί)α γ' (791; Auction catalogue, *Dorotheum: Antike Kunst und Fossilien*, Wien 6.6.2000, no. 322); 4) οὐ(γγί)α β' (792; Stiegmman, *op.cit.* no. III.33); 5) οὐ(γγί)α α' (793; Stiegmman, *op.cit.* no. III.34); 6) ιβ' (794; Stiegmman, *op.cit.* no. III.35); 7) γ' (795; Stiegmman, *op.cit.* no. III.36); 8) A: ν(ομίσματα) ιη' ΚτΑΓΩ; B: Ἐπιφανίου εἰμί τ' (796; Stiegmman, *op.cit.* no. III.47); 9) (in a circle) † Ἀγία Μαρία βοήθισον (in the center) monogram ν(ομίσματα) ιη' (797; cf. below no. 23); 10) ιγ' (798; *Simmons Gallery. Mailbild 21. A Postal Auction of Weights and Scales*, London 12.12.2001 [London 2001] no. 523); 11) ν(ομίσματα) ιβ' (799; *Auktion 232, op.cit.* no. 483); 12) ν(ομίσματα) ζ' (800; L. Wamser, G. Zalta, eds., *Rom und Byzanz* [Munich 1998] no. 197); 13) † ν(ομίσματα) γ' (801; Wamser, Zalta, *op.cit.* no. 198); 14) † ν(ομίσματα) γ' (802; Stiegmman, *op.cit.* no. III.49); 15) ν(ομίσματα) β' (803; Stiegmman, *op.cit.* no. III.50); 16) ν(ομίσματα) β' (804; Münzenhandlung Gerhard Hirsch Nachfolger, Münzen und Medaillen. Auktion 196, München 24.-27.9.1997 [Munich 1997] no. 1712); 17) α' (805); 18) νό(μισμα) (806; *Simmons Gallery. Mailbild 16. Ancient Weights*, London 19.11.1999 [London 1999] no. W119); 19) ιβ' (807; Stiegmman, *op.cit.* no. III.53); 20) η' (808); 21) η' (809; Wamser, Zalta, *op.cit.* no. 201); 22) ν(ομίσματα) γ' (810; Münzenhandlung Gerhard Hirsch Nachfolger, Münzen und Medaillen, Antiken. Auktion 203, Mün-

chen 24.-26.2.1999 [Munich 1999] no. 1141); 23) † Ἀγία Μαρία βοήθισον (in the center) monogram T λ(ί)τραι β' T (811; Stiegmman, *op.cit.* no. III.37; cf. above no. 9); 24) λ(ί)τρα α' (812; Stiegmman, *op.cit.* no. III.38); 25) οὐ(γγί)α † γ' (813; Wamser, Zalta, *op.cit.* no. 178); 26) οὐ(γγί)α † ζ' (814; Wamser, Zalta, *op.cit.* no. 180); 27) οὐ(γγί)α † ζ' (815); 28) οὐ(γγί)α † γ' (816; Wamser, Zalta, *op.cit.* no. 182); 29) οὐ(γγί)α † γ' (817; Wamser, Zalta, *op.cit.* no. 183); 30) οὐ(γγί)α † β' (818; *Majestic. Gesellschaft für Sammlereditionen mbH, Ausgrabungen 2/02* [Großostheim 2002] no. 212.009); 31) Θεοῦ χάρις· Θαλαλαῖον? (monogram) οὐ(γγί)α † β' (819; Wamser, Zalta, *op.cit.* no. 184); 32) οὐ(γγί)α † α' (820; Stiegmman, *op.cit.* no. III.42); 33) οὐ(γγί)α † α' (821; Wamser, Zalta, *op.cit.* no. 186); 34) A: οὐ(γγί)α † α'· Πέτρου (monogram); B: monogram (822; Wamser, Zalta, *op.cit.* no. 187); 35) ιη' (823; *Simmons Gallery. Mailbild 30. A Postal Auction of Weights and Scales*, London 6.4.2004 [London 2004] no. 53); 36) ιβ' (824; Stiegmman, *op.cit.* no. III.43); 35) ζ' (825; Stiegmman, *op.cit.* no. III.44); 36) α' (826; Stiegmman, *op.cit.* no. III.45); 37) β' (827; Stiegmman, *op.cit.* no. III.46); 38) † ν(ομίσματα) ιη' (828; Stiegmman, *op.cit.* no. III.58); 39) νο(μίσματα) ιβ' (829; Stiegmman, *op.cit.* no. III.59); 40) ν(ομίσματα) η'· Κυριακοῦ (830; Stiegmman, *op.cit.* no. III.60); 41) ν(ομίσματα) ε' (831; Stiegmman, *op.cit.* no. III.61); 42) † ν(ομίσματα) δ' (832; Stiegmman, *op.cit.* no. III.62); 43) ΑτΩ (833); 44) ΑτΩ (834; Stiegmman, *op.cit.* no. III.55); 45) οὐ(γγί)α ζ' (835); 46) οὐ(γγί)α ιη' (836; Stiegmman, *op.cit.* no. III.57); 47) Θεοῦ χάρις· monogram Πέτρου· οὐ(γγί)α β' (837; this weight, as well as our nos. 61/62, mentions Petros Barsymes, praefectus praetorio ca. 540-562 A.D.; *Simmons Gallery. Mailbild 30. A Postal Auction of Weights and Scales*, London 6.4.2004 [London 2004] no. 57); 48) οὐ(γγί)α † α' (838); 49) ν(ομίσματα) ζ'· ΑτΩ (839; Stiegmman, *op.cit.* no. III.68.1); 50) ν(ομίσματα) η' † (840; Stiegmman, *op.cit.* no. III.68.2); 51) ν(ομίσματα) ιβ' † (841); 52) ν(ομίσματα) ιβ' (842); 53) ν(ομίσματα) η' (843); 54) ν(ομίσματα) ζ' (844; *Auktion 196, op.cit.* [cf. above sub 16] no. 1712); 55) ν(ομίσματα) ε' (845; Gorny & Mosch, *Giessener Münzhandlung. Antike Münzen. Auktion 95. München 9.-3.1999* [Munich 1999] no. 1062); 56) ν(ομίσματα) δ' (846; Wamser, Zalta, *op.cit.* no. 204); 57) ν(ομίσματα) γ' (847; Wamser, Zalta, *op.cit.* no. 205); 58) † ν(ομίσματα) β' †· Ζαχα(ρία) (848); 59) νό(μισμα) (849; *Auktion 196, op.cit.* [cf. above sub 16] no. 1712); 60) ιβ' (850); 61) † monogram Πέτρου· λ(ί)τρα α' (851; cf. above no. 47; Stiegmman, *op.cit.* no. III.64.1); 62) † monogram Πέτρου· οὐ(γγί)α ζ' (852; cf. above no. 47; Stiegmman, *op.cit.* no. III.64.2); 63) † Συμεωνίου· οὐ(γγί)α β' (854; Stiegmman, *op.cit.* no. III.66); 64) bust of a praefectus † Ἐπὶ Θεοδότῳ ἐπάρχ(ου) (858); 65) bust of a praefectus † Λεωντίου (859); 66) monogram Πανκρατίου (860); 67) monogram Ἀνδρονίκου (861); 68) μβ' κ' monogram Θεοφίλου or Φιλοθέου (862); 69) monogram Σεργίου (863); 70) monogram Φιλίππου (864).

1901. Unknown provenance. Christian inscriptions on a bronze horse harness, 4th/5th cent. A.D. Bronze horse harness (breast decoration), consisting of two parts; on top, three rings for straps are attached to the head of a bull, which supports a cross; from one of the rings hang a crescent with a cross and three pendants; inscriptions on the crescent (A) and the cross (B); from Asia Minor, now in a private collection. *Wechselwirkungen. Aus der Sammlung Klaus Parlasca* (Erlangen 2000) no. 2. Republished by K. Parlasca, in *Die Welt von Byzanz* 353 no. 777.

A: † Κ(ύρι)ε, βοήθι τοῖς ἀλόγοις B: φῶς, ζωή

1902. Unknown provenance. Name on a gem, 4th/5th cent. A.D. Circular honey-colored carnel; draped male bust with inscription left (KAAAN) and right; now in a private collection. Ed.pr. P.-H.Martin, P.L.Höhne, *Philolithos. Eine Sammlung römischer Gemmen* (Frankfurt am Main 2005) 46/47 no. 66 (color ph.; majuscule text): Καλανιδίανολς

1903. Unknown provenance. Wish of well-being on a gold ring, ca. 4th/5th cent. A.D. Ring formed from hammered sheet gold, widening at the bezel; inscription on the bezel; branch between LL. 1 and 2; formerly in the 19th century collection of Marguerite Dalcq. Offered for sale at Bonhams, London: cf. auction catalogue *Bonhams. Antiquities, Thursday 21 April 2005*, no. 266 (ph.). We read the text from the photograph: 'Επ' ἀγαθῶ

1904-1913. Unknown provenance. Christian stamps, 4th-7th cent. A.D. Ten stamps with raised letters (cast); of unknown provenance, now in Munich ('Sammlung C.S.'). Nos. *721-723* and *725-727* are bronze cast stamps with raised letters; nos. *728-731* are made of clay; nos. *721-722, 725/726, and 728-731* are inedita. C.Schmid, in *Die Welt von Byzanz* 341 nos. 721-723, 725-727 and 343 nos. 728-731 (ph.), republishes these texts.

1904: no. 721. Invocation, 5th-7th cent. A.D. Rectangular: Χριστέ, ἰβοήθι

1905: no. 722. Invocation, 5th-7th cent. A.D. Circular; monogram: Πετρονίου

1906: no. 723. Invocation, 5th-7th cent. A.D. Rectangular. *Beloved by Time. Four Millennia of Ancient Art. Fortuna Fine Arts* (New York 2000) no. 203.

Θ(εοτόκ)ε, βοήθει Εὐδοξίω Ϟ

1907: no. 725. Benediction, 5th-7th cent. A.D. Shape of a cross: Ζοή, ὑγία

1908: no. 726. Benediction, 5th-7th cent. A.D. Shape of a pelta; retrograde inscription.

Θεοῦ χαίρά

1909: no. 727. Acronym of Christ, 4th cent. A.D. Right part of a stamp in the shape of a fish; representation of a fish; retrograde inscription. Cf. the auction catalogue *Dorotheum. Antike Kunst und Fossilien. Wien 14.11.2001* (Vienna 2001) no. 321.

Ἰχθύς

= Ἰ(ησοῦς) Χ(ριστός) Θ(εοῦ) Υ(ἰός) Σ(ωτήρ).

1910: no. 728. Benediction, 5th/7th cent. A.D. Hexagonal; inscriptions on three long sides, a branch on the fourth side, a swastika and a X with dots in the narrow sides; perhaps from Asia Minor: Ζοή, ἰ ὑγία, ἰ χαρά

1911: no. 729. Stamp of Ioannes, ca. 500-550 A.D. Circular; monogram: Ἰωάννου †

1912: no. 730. Eulogia stamp, 6th/7th cent. A.D. Circular; bird in the center; partly legible inscription around it: † εὐλογία(α) [----]

[I read εὐλόγησεν · εὐχ. Ἰ(ησοῦς); εὐλόγησεν is written sinistrorsum, Chaniotis].

1913: no. 731. Stamp of Euthalios, 5th/7th cent. A.D. Circular; christogram in the center; inscription around it: Εὐθαλίου

1914. Unknown provenance. Inscriptions on copper alloy jewellery and a stone mould at the Benaki Museum, 4th-7th cent. A.D. In a presentation of copper alloy jewellery in the collection of the Benaki Museum in Athens, ed.pr. A.Drandaki, *AntTard* 13 (2005) 65-76 (ph.), mentions the following inscribed objects: 1) Θεοδώρου monogram (67; ring); 2) Ἰ(η)σ(οῦ) Χ(ρ)ισ(τέ), β(οή)θι Ἰ(σ)ήφ (67; ring with octagonal hoop); 3) Ἀγ(ι)ε Γεώργ(ι)ε βοή(θει) Ἀναστασίαν (70; ring with St. George; cf. A.Drandaki in D.Papanikola-Bakirtzi, *Everyday Life in Byzantium* [Athens 2002] 439 no. 574 [or Ἀγ(ι) Γεώργ(ι), Chaniotis]); 4) χάρις, ὑγία (73; roundel with frontal female bust, perhaps decoration of bridal dress; 6th cent. A.D.); 5) κυρά, χάρις (73; roundel with frontal female bust with towering hairstyle; 6th cent. A.D.); 6) ὁ κατυκῶν ἐν ἰβοηθίᾳ ἰ τοῦ Ὑψίστου (stone mould for the making of a drop-shaped pendant [quotation of *Psalm* 90.1: ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑψίστου ἐν σκέπῃ τοῦ θεοῦ τοῦ οὐρανοῦ αὐλισθήσεται, Chaniotis]).

1915. Unknown provenance. Glass weights, mid 5th cent. A.D. Four glass weights, now in Munich ('Sammlung C.S.'). For A/B see C.Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) nos. III (76/77); for D see L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 211. (Re)published by E.Schilbach, in *Die Welt von Byzanz* 44 nos. 28-31 (ph.).

A: (three heads of emperors and a cross monogram) Εὐθαλίου (exagium)

B: (bust of an emperor and a monogram) Μαρτίνου (semissis)

C: (bust of an emperor and a monogram) Μαρτίνου (exagium)

D: (bust of an emperor between crosses and a monogram) Ἀκακίου (tremissis)

1916. Unknown provenance (Asia Minor). Inscription on a bronze bell, ca. 460 A.D. Bronze conical bell from Asia Minor; now in Munich ('Sammlung C.S.'). Ed. pr. J.A. Wurst, in *Die Welt von Byzanz* 354 no. 778 (ph.), who refers to our lemma no. 1917 for Flavius Pusaеus.

Ἐπὶ Φ(λ)α(βίου) Πουσαίου, κόμητος θ(εῖων) πριουάτων

1917. Unknown provenance. Inscription on a bronze weight, ca. 460 A.D. Bronze weight inscribed around the periphery on both sides; now in Munich ('Sammlung C.S.'). C. Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. III (25). Republished by E. Schilbach, in *Die Welt von Byzanz* 44 no. 27 (ph.).

A: Ο(ὕ)Γ(ίαι) (in the center) D(omin)ο N(ostro) Leone περ(ετο) Aug(usto) (along the periphery)
B: Ἐπὶ Φλ(αβίου) Πουσαίου, κόμη(η)τος θ(εῖων) Πρι(βάτων)

A. Γ also indicates the weight (3 ounces) || B. Fl. Pusaеus: comes rerum privatarum under Leo I, before he became praefectus praetorio per Orientem, S. [see now *SEG* LIII 1841 LL. 1/2, Chaniotis]. Cf. our lemma no. 1916.

1918. Unknown provenance. Invocation on a silver reliquary (?), 5th cent. A.D. Silver box in the form of a sarcophagus, possibly a reliquary; inscription incised on all four sides; now in the Archäologische Staatssammlung in Munich. Ed. pr. J. Witt, in *Die Welt von Byzanz* 189 no. 250 (ph.): Ἀσκληπεία, σώσε με

Perhaps an invocation of St. Asklepias, but then the absence of the designation ἀγία and the direct invocation for salvation [also the absence of a cross] would be very unusual; perhaps an invocation of Asklepios, whose name would then have been misspelled, W.

1919. Unknown provenance. Inscription on an iron cross, 5th cent. A.D. Iron cross in the shape of a monogram (A); inscription on the back (B); possibly from Asia Minor?; now in Munich ('Sammlung C.S.'). Cf. auction catalogue *Christie's Antiquities* (New York 2003) no. 235; non vidimus. Ed. pr. C. Schmidt, in *Die Welt von Byzanz* 128 no. 164 (ph.).

A: Σταυρός B: Εὐχή

1920. Unknown provenance. Inscription on a capital, 5th cent. A.D. Marble capital with an inscription along its round base; from Constantinople or west Asia Minor; now in Munich ('Sammlung C.S.'). C. Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I.19. Republished by J. Witt, in *Die Welt von Byzanz* 137 no. 174 (ph.): † Πρεσβυτέρου

1921. Unknown provenance. Benedictions on bronze situlae, 450-550 A.D. J.Arce, *AntTard* 13 (2005) 141-158 (in Spanish, with English summary), returns to the group of ca. 10 copper-alloy buckets decorated with mythological, hunting or Christian scenes, found in various places but from one workshop (generally located in Syrian Antioch) and discussed inter alia by M. Mundell Mango (see *SEG* XLV 1891, with references). Most of these situlae bear inscriptions of the type 'Υγιένων χρῶ ...', vel sim., revealing that they were gifts for men or women. Contra M.M. and others A. argues that they were not the product of the Antiochian fabricae armorum, did not serve for the supply of soldiers and have nothing to do with the army at all; they rather belong to the private sphere as objects to be used in bathing context (except for the situla from Zerevan in Mesopotamia [see below], which was a donation to a church). The items found in the British Isles and Spain should not be considered products of commerce; how they arrived in such remote places remains obscure. The workshop which produced these buckets can be tentatively assigned to Antioch, Byzantion, Nikomedeia or Alexandria in Egypt. A. presents the following examples bearing inscriptions (Spanish translations; ph. and/or dr. mostly of parts of the texts only; unknown provenance unless stated otherwise): *SEG* XXVII 1001 (Kale e-Zerevan, near Amida in Mesopotamia; 150 no. 4); *SEG* XXXIX 1089 (Bromeswell, Suffolk; 152 no. 6); *SEG* XXXIX 1762 (on the basis of a sale's catalogue; now in the Benaki Museum at Athens: see our lemma no. 1922; 152/153 no. 7); *SEG* XXXIX 1760 (British Museum; 154 no. 8); *SEG* XXXIX 1761 (154 no. 9); *SEG* XLV 2203 (Amherst College, MA; 154 no. 10). [To these inscriptions add *SEG* XLIV 1338, certainly belonging to this group, and possibly LIII 2139, Tybout]. A.'s no. 1, on 144-147, is a situla from Bueña (Teruel, Spain; J.Arce, in *Museo Arqueológico Nacional. Catálogos y Monografías. Estudios de Iconografía I* (Ministerio de Cultura; Madrid 1982) 115-162 [non vidimus]), which has a Γ on its bottom (exterior; dr.) interpreted by A. as a workshop's mark ('workshop no. 3') rather than as an indication of weight (Mundell Mango, followed by Drandaki).

1922. Unknown provenance. Benediction on a brass situla, 450-550 A.D. *SEG* XXXIX 1762. Brass bucket (situla) with an inscription in the upper band, a hunting scene in the central panel (five men attacking two felines), and geometric motifs in the lower band. The object is now in the Benaki Museum in Athens. A. Delivorias-D. Fotopoulos, *Ἡ Ἑλλάδα τοῦ Μουσείου Μπενάκη* (Athens 1997) fig. 304; A. Delivorias, *Ὁδηγὸς τοῦ Μουσείου Μπενάκη* (Athens 2000) 60; A. Drandaki, *Museio Benaki* 2 (2002) 37-53. Cf. our lemma no. 1921. Republished by A. Drandaki, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 137 no. 148 (ph.).

Ἐπιένων χρῶ, Κύρι(ε), ἐν πολλοῖς σε χρόνοις κὲ καλοῖς εὐτυχῶς

1923. Unknown provenance. Gold signet ring of Makedonios, 5th/6th cent. A.D. Gold ring with a bezel consisting of two parallel discs separated by colonnettes; unknown provenance; now in the Athens Byzantine and Christian Museum. Exhibition catalogue *Τὸ ἑλληνικὸ κόσμημα. 6000 χρόνια παράδοση* (Athens 1997) 179 no. 192. Republished by E. Chalkia, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 438 no. 570 (ph.).

Ὑγία | Μακεδονίῳ

1923 bis. Unknown provenance. Label on a silver lamella, 5th/6th cent. A.D. Small silver lamella with relief representation of St. Paul; possibly from Asia Minor, now in the Bayerisches Nationalmuseum in Munich. Ed.pr. J.Witt, in *Die Welt von Byzanz* 146 no. 190 (ph.).

ἸΟ Ὁ ἅγιος Παῦλος

1924. Unknown provenance. Christian inscription (name) on a bronze scale, 5th/6th cent. A.D. Part of a bronze scale (arm ending in the head of a lion, two pendants, and a weight in the form of the bust of an empress); inscription on the arm; now in the Archäologische Staatssammlung in Munich. J.Garbsch, *Bayerische Vorgeschichtsblätter* 53 (1988) 201-204. L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) nos. 224/225. Republished by E.Schilbach, in *Die Welt von Byzanz* 357 no. 782 (ph.): † Φαυστίνου †

1925. Unknown provenance. Christian inscription on a bronze lamp, 5th/6th cent. A.D.). Bronze lamp with oval body; handle topped by a large cross; on the moulded stand an inscription between two crosses, with a fish at right; from a German private collection. Offered for sale by Gorny & Mosch, Giessener Münzhandlung; cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 165 no. 533 (color ph., text illegible; text in majuscules): Σαπ[—]

1926-1928. Unknown provenance. Three inscribed crosses, 5th-7th cent. A.D. Three crosses; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) nos. 154, 182, and 179. Republished by J.Witt, in *Die Welt von Byzanz* 144/145 nos. 185/186 (ph.).

1926: no. 175. Bronze cross, 6th/7th cent. A.D. Bronze cross with representations of Mary and Child, three healing miracles of Jesus, and the baptism (A), the enthroned Christ, the crucifixion, and a military saint (B).

A: Λουκάς B: Κ(ύριε) β(οήθ)ι, Ὑ(γεία), Χ(ριστ)ὲ βοή(θ)ι

1927: no. 176. Bronze cross, 5th/7th cent. A.D. Bronze cross; support in the shape of a leg; inscription arranged in the form of a cross: Εὐ(χ)ῇ | Κλορυλλ(ί)α

Only εὐχῇ is read by W. [the name of the donor is read on the ph.; a small pi may be under the kappa; in that case the name would be Κορυλλία (Κορυλλία?), Chaniotis]

1928: no. 176. Gold cross, 5th-7th cent. A.D. Gold leaf in the shape of the cross.

Ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως Θέκλας καὶ Αὐγούστας· ἀμήν

1929. Unknown provenance (Syria/Palaestina). Votive donation to a church of Maria Theotokos, 500-550 cent. A.D. SEG XLVI 2230. We supply some more details since we could lay hands on edd.pr N.Duval, C.Metzger, *Zbornik Narodnog Muzeja Beograda/Recueil du Musée National Belgrade* 16.1 (1996) 311-314 (ph.; French translation). Rectangular marble altar (?) table with inscription running along three sides; on the back a monogram topped by a cross including at least the letters Π, Ρ, Ω, and perhaps Τ.; acquired by the Louvre at the Paris antiquities market in 1972. Edd.pr. date the table to the first half of the 6th cent. A.D. (undated, SEG). Comment on the toponym Εὐαρεων Καδαμων: based on the Semitic roots *hwr* ('white') and *qdm* ('old'); Palmyrene Hawarin (Αὐερία; Εὐαρεία) is a well attested bishopric; our κόμη must be a homonymous place (Hawarin is twice attested in northern Syria); either 'les Euareis de Kadama' (314) or 'Euareia Kadama' ('Euareia-la-Vieille'), to distinguish it from a new village of the same name. We give the text, now with line divisions, ligatures and crosses added: † Ὑπερὶ εὐχῆς Ῥωμανὸς υἱὸς Δανιήλ κὲ Ἀναστασίῳ προσφέρει τῇ Θεοτόκου Μαρίας ὁρμούμενος ἀπὸ κόμης | Εὐαρεων Καδαμων †.

1930. Unknown provenance. Silver spoon with monogram, ca. 500-550 A.D. Silver spoon, with a monogram on the handle; now in Munich ('Sammlung C.S.'). L.Wamser, G.Zalhaas (edd.), *Rom und Byzanz* (Munich 1998) no. 58. Republished by C.Schmid, in *Die Welt von Byzanz* 247 no. 362 (ph.): Παλλαδίον

1931. Unknown provenance. Monogram on a capital, ca. 560 A.D. Marble capital of the type known as 'Kämpferkapitell', from Constantinople or Prokonnesos; now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I.15. Republished by J.Witt, in *Die Welt von Byzanz* 137 no. 173 (ph.): Βελισαρίου

Perhaps Justinian I's general, W.

1932. Unknown provenance. Christian inscriptions on an incense-burner, ca. 582-602 A.D. Silver hexagonal incense-burner with representation of Christ, Peter, Mary, and two angels; possibly from Constantinople; now in the Bayerisches Nationalmuseum in Munich. D.Piguet-Panayotova, *Münchener Jahrbuch der bildenden Kunst* 49 (1998) 7-34 (ph.); non vidimus. Republished by L.Seelig, in *Die Welt von Byzanz* 142 no. 181 (ph.). The vase can be dated on the basis of stamps, which correspond to the metrical system used under emperor Mauricius.

Ὑπὲρ εὐχῆς ὧν ὕδεν ὁ Θ(εὸς) τὰ ὀνόματα
Ξ † Κύρη βοήθ(ι) † Μαραν † καὶ Σεργίου Μάρθα †

1933. **Unknown provenance. Eulogia on a bronze vase, 6th cent. A.D.** Copper vase with a representation of the Annunciation; inscription around the scene; now in Munich ('Sammlung C.S.'). C.Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 145. Republished by C.Schmidt, in *Die Welt von Byzanz* 115 no. 147 (ph.).

† Εὐλογίας τῆς Ἀγ(ίας) Μαρίας, δι[α]μονῆς τῆς Κω[ν]σταντινῆς

Blessing of Maria from her stay in Konstantine, a bishopric in northeast Mesopotamia (Viranşehir), S.

1934. **Unknown provenance. Invocation of a Saint on a bronze lamp, 6th cent. A.D.** SEG LIII 2128. Offered for sale again by Gorny & Mosch, Giessener Münzhändler; cf. catalogue 140, *Auktion Kunst der Antike, 21. Juni 2005*, 146 no. 460 (color ph.; majuscule text).

1935. **Unknown provenance. Christian inscription on a seal, 6th cent. A.D.** Copper-alloy seal in the form of a wheel; it consists of a stem decorated with a Corinthian capital on the top and a bull and a ram at the end of its legs; an axle ending in lions' heads; and a wheel with letters in relief (retrograde), which produced a sealing when rolled; unknown provenance, now in the Andreadis Collection. *Βυζαντινὴ τέχνη, τέχνη Εὐρωπαϊκῇ. Exhibition Catalogue* (Athens 1964) 445/446 no. 530; E.Weitzmann (ed.), *Age of Spirituality. Late Antiquity and Early Christian Art, Third to Seventh Century. Exhibition Catalogue* (New York 1979) 346/347 no. 330. Republished by C.Koutsikou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 81 no. 37 (ph.): Χρῖσμα Θεοφορίδος

K. mentions a similar wheel-seal in the British Museum with the text † Ἀλεξάνδρου.

1936-1941. **Unknown provenance. Christian amulets, 6th/7th cent. A.D.** Six amulets now in Munich ('Sammlung C.S.'). Nos. 583 and 586 are inedita. C.Schmidt, in *Die Welt von Byzanz* 316 nos. 577, 582/583, 585-587 (ph.), (re)publishes these texts.

1936: no. 577. **Inspection of unknown character.** Circular gold disk; a rider saint, followed by a lion, attacks a female demon; symbols of sun and moon above; possibly from Asia Minor. Cf. *Kunst der Spätantike im Mittelmeerraum. Spätantike und Byzantinische Kleinkunst aus Berliner Besitz* (Berlin 1939) no. 54; A.Gonosová, C.Kondoleon, *Art of Late Rome and Byzantium in the Virginia Museum of Fine Arts* (Richmond 1994) no. 37; *Bizancio en España de la Antigüedad tardía a El Greco* (Madrid 2003) no. 74: KYOC head of the saint OC

1937: no. 582. **Invocation.** Circular bronze disk; obverse: a rider saint, followed by a lion, attacks a female demon; symbols of sun and moon above; reverse: lion, stork, scorpion, worm, snake, and dog attacking the evil eye, flanked by two stars; above

the eye four lances, a basket, two crosses, and an inscription. *Συλλογὴ Γεωργίου Τσολοζίδη. Τὸ Βυζάντιο μὲ τὴ ματιὰ ἐνὸς συλλέκτη* (Athens 2001) no. 3; C.Stiegmänn (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (5).

Χύρτε (sic) βοήθη

1938: no. 583. **Invocation.** Circular bronze disk; obverse: christogram surrounded by an inscription; reverse: cross.

A: Σφραγὶς Σολομῶνος· βοήθη τῷ φορο(ῶν)τι B: φῶς, ζοή

1939: no. 585. **Psalm quotation.** Bronze; shape of a leaf; obverse: archangel; reverse: inscription with the beginning of Psalm 91 (90). O. Wulff, *Altchristliche und mittelalterliche byzantinische und italienische Bildwerke. I. Altchristliche Bildwerke. Königliche Museen zu Berlin* (Berlin 1909) no. 863. *Kunst der Spätantike im Mittelmeerraum. Spätantike und Byzantinische Kleinkunst aus Berliner Besitz* (Berlin 1939) no. 54: 'Ο κατ. [i.e., the beginning of Ps. 90 (91): 'Ο κατοικῶν ἐν βοήθῃ τοῦ Ὑψίστου; cf. our lemma no. 1944, Tybout].

1940: no. 586. **Trishagion.** Small circular bronze pendant inscribed with the trishagion on front (A) and back (B); the crosses are flanked by symbols of the star and a crescent moon; possibly from Syria.

A: Ἄγιος, ἅγιος Κύριος Σαβᾶθ † B: πλήρες ὁ οὐρανὸς καὶ ἡ γ(ῆ) τῆς δόξης †

1941: no. 587. **Invocation of divine names.** Small lead rectangular pendant, inscribed on front (A) and back (B); possibly from Syria. C.Bonner, *Studies in Magical Amulets* (Ann Arbor 1950) no. 342; L.A.Wolfe, F.Sternberg, *Objets with Semitic Inscriptions. Jewish, Early Christian and Byzantine Antiquities. Auktion XXII. Zürich 20.11.1989* (Zürich 1989) no. 256. Bonner tentatively attributes it to Judaism on account of the text and the retrograde writing: A: Ρεφαήλ B: Σαβᾶθ(θ)

1942-1945. **Unknown provenance. Christian inscriptions on lead icons, 6th/7th cent. A.D.** Four small lead icons with relief representations; probably from Palaestina, now in Munich ('Sammlung C.S.'). Nos. **236** and 238 are inedita. Ed.pr. C.Schmidt, in *Die Welt von Byzanz* 182 nos. 236-239 (ph.), (re)publishes these texts.

1942: no. 236. **Invocation.** Rectangular; obverse: Christ; reverse: Maria orans.

A: Ἐμμανουὴλ μεθ' ἡμῶν B: Ἡ Ἁγία Μαρία

- 1943: no. 237. **Invocation.** Circular; obverse: Christ; reverse: Mary with Child. Gorny & Mosch, *Giessener Münzhaltung. Münzen der Antike. Auktion 104. München 9.-10.10.2000* (Munich 2000) no. 1509.

A: † Ἐμμε[νου] ἡλ ὁ Θε(εὸς) μεθ' ἡ(μῶν) B: ΚΟΙΠΑΤΙΟΝ [.]ΟΝΧΑ[.]

- 1944: no. 238. **Psalm quotation.** Oval; obverse: angel; reverse: inscription (*Ps.* 90 (91)).

A: [---] Ἅγιος [---] B: Ὁ κατοικῶν ἐν βοήθῃ τοῦ Ὑψίστου

- 1945: no. 239. **Acclamation.** Circular; obverse: St. George on horseback; reverse: cross.

A: Γεό(ργιος) B: Ἰ(ησοῦ)ς Ἰ Χ(ριστὸς) Ἰ νικῇ

1946-1952. **Unknown provenance. Inscriptions on Christian rings, 6th/7th cent. A.D.** Seven rings; nos. *640-644* are now in Munich ('Sammlung C.S. '); no. *651* is in the Archäologische Staatssammlung in Munich. All the objects have been presented in various catalogues. Republished by C.Schmid, in *Die Welt von Byzanz* 316 nos. 640-644, 649, and 651 (ph.).

- 1946: no. 640. **Monogram.** Gold; square bezel with monogram. L.Wamser, G.Zalhas (edd.), *Rom und Byzanz* (Munich 1998) no. 329: Κωνσταντίνου

- 1947: no. 641. **Monogram.** Silver; square bezel with two monograms flanking a cross; below symbols of sun and crescent moon, and an eagle. Wamser, Zalhas, *op.cit.* no. 331: Ἰωάννου † unclear monogram

- 1948: no. 642. **Monogram.** Gold; round bezel with cross monogram. C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. IV (64): Θεοδόρου

- 1949: no. 643. **Monogram and invocation.** Gold; round bezel with cross monogram surrounded by an invocation. Presented in Wamser, Zalhas, *op.cit.* no. 334.

† Κύριε, βοήθῃ Α[.....] Α· Στεφάνου

- 1950: no. 644. **Invocation.** Gold; round bezel with an inscription in the shape of a cross. C.Stiegmann (ed.), *op.cit.* (cf. our lemma no. 1948) no. IV (62): Φῶς, ζωή

- 1951: no. 649. **Benediction.** Gold; round bezel with the busts of a married couple; above the symbol of the sun; inscription below. Wamser, Zalhas, *op.cit.* no. 334: Χάρις

- 1952: no. 651. **St. John.** Gold; oval bezel with the military saint St. John, flanked by an inscription arranged vertically. B.Chadour-Sampson, *Antike Fingerringe. Die Sammlung Alain Olivier* (Munich 1997) no. 32: Ὁ Ἅγιος Ἰωάννης

1953. **Unknown provenance (Egypt?). Eulogia inscription on a clay bread stamp, 6th/7th cent. A.D.** Circular bread stamp of clay; an inscription along the rim; in the middle a cross and two confronted birds pecking at the top of the cross; unknown provenance (Egypt?), now in the Benaki Museum. G.Galavaris, *Bread and the Liturgy. The Symbolism of Early Christian and Byzantine Bread Stamps* (Madison 1970) 121, 123/124 (ph.). Republished by I.D.Varalis, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 195/196 no. 218 (ph.).

† Εὐλογία Κυ(ρίου) ἐφ ἡμᾶς, ἀμήν

1954. **Unknown provenance. Invocation of the Lord on a bronze bread stamp, 6th/7th cent. A.D.).** Rectangular bronze bread stamp in the shape of a carpenter's square; letters in relief; from a German private collection. Offered for sale by Gorny & Mosch, *Giessener Münzhaltung: cf. catalogue 145, Auktion Kunst der Antike, 14. Dezember 2005*, 160 no. 523 (color ph.; text in majuscules). Read from the ph. by R.A.Tybout: Θέε, βοήθῃ

1955. **Unknown provenance. Christian inscription on a bronze wine sieve, 6th/7th cent. A.D.** Bronze wine sieve of liturgical function; inscription on handle and rim; perhaps from Syria; now in Munich ('Sammlung C.S. '). L.Wamser, G.Zalhas (edd.), *Rom und Byzanz* (Munich 1998) no. 47. Republished by J.Witt, in *Die Welt von Byzanz* 140 no. 178 (ph.).

† Ὑπὲρ εὐχῆς Τροφίμου καὶ Εὐτυχίου καὶ τοῦ παιδίου· κύριε βοήθῃ † ΧΜΓ † ΧΜΓ

ΧΜΓ, 'Christus, Michael, Gabriel', W. [rather Χ(ριστὸν) Μ(αρία) γ(εννῇ)], Chaniotis; cf. the references in our lemma no. 1703 app.cr. in fine, Tybout.

1956. **Unknown provenance. Inscription on a silver wine sieve, 6th/7th cent. A.D.** Silver wine sieve of liturgical function; perhaps from Syria; now in Munich ('Sammlung C.S. '). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. 147. Republished by C.Schmidt, in *Die Welt von Byzanz* 114 no. 145 (ph.): Ἀναγνώστου

A name (the donor or the owner) or a liturgical function, S.

1957. **Unknown provenance. Eulogia inscription on a silver spoon, 6th/7th cent. A.D.).** Silver spoon; inscription on the rectangular cuff of the handle; cross on the disk connecting the

handle with the cavity of the spoon. Offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 65 no. 92 (color ph.; text in majuscules). Read from the ph. by R.A.Tybout: † Εὐλογία Κυ(ρίου) ἐπὶ ἡμᾶς

1958. Unknown provenance. Inscription on a bronze ring (amulet), 6th/7th cent. A.D. Bronze ring; on the bezel a man with a nimbus on horseback killing a prostrate woman with his spear; inscription in a circle around the rim. Offered for sale by Gorny & Mosch, Giessener Münzhändler: cf. catalogue 140, *Auktion Kunst der Antike*, 21. Juni 2005, 71 no. 156 (color ph.; majuscule text): Εἰς Θεὸς ὁ νικῶν τὰ κακά

[For this formula used on a group of amulets representing Solomon/Sisinios see *SEG* LIV 1805, with references || we give the formula in its correct form; the catalogue reads ΕΙΣ ΘΕΟΣ ΝΙΚΩΝ ΤΑ ΚΑΚΑ; the ph. does not clearly show whether O is present and does not permit to check much of the other letters either, Tybout].

1959. Unknown provenance. Amulet, 6th/7th cent. A.D. Oval medallion of cast and engraved bronze with an attachment hole; on the obverse (A) the symbolic representation of Golgotha, the symbols of the moon and the sun, a lion trampling a serpent, astrological characters, and an inscription; plaque of black haematite; on the reverse (B) an angel striking another figure, astrological characters and a figure with rays of light streaming from its head; of unknown provenance, now in the Benaki Museum. G.Vikan, in *Tesserae. Festschrift für J. Engemann* (Münster 1991) 88/89 (ph.). Republished by V.Phoskolou, in *Everyday Life in Byzantium* (cf. our lemma no. 1849) 530 no. 732 (ph.).

† Φεῦγε μεμισμένε· δίοκι σε ὁ ἄγγελος Ἄραφ

[μεμισμένε· δίοκι for μεμισμένη· διώκει, Chaniotis].

1960. Unknown provenance (Jerusalem?). Labels on a lead icon, 6th/7th cent. A.D. Rectangular lead tablet with a small folded handle for suspension at top (to be borne as an amulet); on the obverse (A) a relief representing Christ with nimbus, on the reverse (B) the Virgin Mary praying; inscriptions top down left and right of the figures; bought in the antiquities market of Jordan, now in a private collection. Ed.pr. B.Hamarnah, *SBF* 55 (2005) [2006] 501-504 (ph.; text in majuscules; Italian translations).

A: (left) Ἐμ(μ)αν[ο]υήλ (right) μεθ' ἡμῶν ὁ (Θεός)

B: (left) Ἡ ἀγία (right) Μαρία

Ed.pr. considers the possibility that the object comes from Jerusalem (combination of Christ with Mary; originally in that city the celebration of the Ascension was connected with that of Whitsuntide, with Christ and Mary in key-roles, respectively).

1961. Unknown provenance (southern Syria, Palaestina or Arabia). Mosaic inscription, 647 A.D. Mosaic with a square inscribed panel enclosed by a braid motif; probably from Syria or Palaestina; now in Munich ('Sammlung C.S.'). Cf. auction catalogue *Boisgirard, Arts d'Orient, Hôtel Drouot, Paris 19.3.2004* (Paris 2004) no. 116. Ed.pr. P.Baumann, in *Die Welt von Byzanz* 138/139 no. 176 (ph.; German translation); text in majuscules. Republished by P.-L.Gatier, *Syria* 84 (2007) 170-173 (ph.; French translation). We give G.'s text.

Ἐγένετο ἡ ψήφοσις ἐπὶ τ-
 ρῷ θεοσε(βεστάτου) Διοδώρου πρε(σβυτέρου) (καὶ) ἐπι-
 τρώ(που) (καὶ) Ἰωάννου ἀρχιδ(ιακόνου) (καὶ) Ζη-
 4 νοδὸρῳ διακ(όνου) κ(αὶ) οἰκονόμ(ου)
 (καὶ) Κυριακῷ διοικ(ε)τοῦ (καὶ) ὑπὲρ
 σωτηρίας παντὸς τοῦ
 κτήματος (καὶ) ὑπὲρ σω-
 8 τηρίας ἧς ὁ Κύριος τὸ ὄ-
 νομα γινώσκει· μὴ(νὶ) Ὑπερβε-
 ρετέου τοῦ ιαψ' ἔτους, ἰνδ(ικτιῶνος) ζ'

Abbreviation marks: horizontal line above the last letters of the abbreviated words (LL 2/3: letters smaller and set above the line; numerals in L. 10); S (used additionally in LL 2/3 and 10, and for καὶ in LL 2-5 and 7); oblique stroke at the bottom of the last letter (L. 3: rho; LL 4/5: kappa) || date (L. 10) and provenance: either year 711 = 648 A.D. (era of Gerasa, i.e., the Pompeian era) or 663 A.D. (era of Antiochia), ed.pr.; however, the era of Gerasa would require a 7th instead of a 6th indiction; no dated mosaic inscriptions are found in the Antiochene after 610 A.D., but many in southern Syria; also the formulas point to southern Syria or the adjacent areas in Palaestina or Arabia; in this region the Pompeian era is used in Gadara, Hippos, Skythopolis and probably in Dion (era starting in 64 B.C., yielding 647 A.D.; the Pompeian eras in the Dekapolis are either counted from 64 or from 63 B.C.). The mosaic belongs to the first decade of Islamic rule, G. [for Christian epigraphy after the Muslim conquest see *SEG* LIII 1853] || κτήμα (L. 7) indicates a village or an estate; in the 3rd/4th cent. A.D., dioiketai (usually two or three) are treasurers or financial administrators of villages or pagan sanctuaries; at the end of the early Byzantine period the single διοικητής may be 'le responsable villageois'; this official may have been appointed by the Muslim conqueror (like the ὄρχων in Kastron Mefaa [*SEG* XXXVII 1553 L. 3] and in Aristoboulias/Khirbet Istabul [*SEG* LIII 1842 L. 2]), G. || 2-3. ΕΠΙΤΡ(ΕΙΤΗΣ), B. || 3-4. ΖΕΙΝΟΔΟΥΡΟΥ, B. || 5. ΔΙΟΙΚ(Ι-ΤΗΣ), B.

1962. Unknown provenance. Christian building inscription, ca. 7th cent. A.D. Right part of a limestone plaque with relief representations; the left panel is lost; between the two panels a stylites, with two figures standing near his column; in the right panel, under an arch, decorated with birds and a cross and supported by two columns, Jesus between two angels; inscription along the top frame and on the right; probably from North Syria, now in Munich ('Sammlung C.S.'). C.Stiegmann (ed.), *Byzanz - Das Licht aus dem Osten* (Mainz 2001) no. I (4); non vidimus. Republished by J.Witt, in *Die Welt von Byzanz* 208 no. 297 (ph.).

[-] 'Ω Σέργης ἀρχιμανδρίτης σὺ[ν] Θεῷ ἐθεμελίωσα | τὸ κ[ι]ῶνιν † ... †

1. Initiō [ἐγ]ῶ, ed.pr. [Ω = ὁ, Chaniotis]; σὺ(ν) Θεῷ, ed.pr. [() stands for []; there seems, however, to be a ligature of Θεῷ, || 2. written vertically, along the right frame; mentioned but not read by ed.pr.; probably τὸ κ[ι]ῶνιν = τὸ κίονιον (the little column), followed by three letters (a date?), Chaniotis].

1963. Unknown provenance. Name on a bronze vessel, Roman Imperial period. Bronze cup with a punched inscription on the rim. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: cf. catalogue 145, *Auktion Kunst der Antike*, 14. Dezember 2005, 155 no. 495 (color ph., inscription not legible; text in majuscules). We give the text on the basis of the majuscule transcription, which we cannot check.

Γάϊος Μεσκραδηνός

[We are not able to interpret the second name, which may have been rendered incorrectly in the catalogue, Tybout].

1964. Unknown provenance. Inscription on a lead weight, Roman Imperial period. Square lead weight; on one side (A) a recessed, framed field; the other side (B) is flat; on the handle (C) a control stamp; 27.77 gr.; in a private collection. Mentioned by P. Weiss, *Chiron* 35 (2005) 429 with note 82 (ph. of A and C).

A: α'

B: Πο(βλίου) Αἰλ[ίου] | Ιουλ[ίου] | Νεικ[ηφόρου]

C: [Πο(βλίου)] Αἰλ[ίου] | [Ιού]λ[ίου] Νεικ[ηφόρου]

A. The alpha indicates a weight of one uncia, ed.pr. || on typological grounds ed.pr. assigns this weight to a city in western Asia Minor and points out that Publius Aelius Iulius Neikephoros was an agoranomos.

1965. Unknown provenance (Lydia or southern Ionia?). Inscription on a lead weight, Roman Imperial period. Large hexagonal lead plaque now in a private collection; on both sides three times the name of the agoranomos has been inscribed; on one side a round 'Einstempelung mit Perlkreis' (with illegible traces of letters and an unidentifiable object); the other side is worn. Mentioned by P. Weiss, *Chiron* 35 (2005) 426 (ph.).

Μάρκου • Πα[-]λου • ἀγορανόμ[ου]

On iconographical grounds W. suggests assigning this weight to Lydia or southern Ionia.



1966. Unknown provenance. Inscriptions on a magic gem, undated. Oval haematite in a private collection. Obverse (inscriptions in miniature letters): in the center from top to bottom: diagram of 7 x 7 vowels (A); inscription enclosed by an ouroboros; boat with Harpokrates; inscription (C); left and right four lines of magical signs and letters each; the text on the left includes the terms Ιαω (L. 1), κομνου (L. 3) and οχαν (L. 4). Reverse: inscription (D), of which we present LL. 5¹¹⁻⁷; magical signs and letters in LL. 1-5¹, inter alia two 'words' written with Latin R: TOMOR and XOIR. Ed.pr. H. Harrauer, *APapyrol* 16/17 (2004/2005) [2007] 159-165 (ph.).

A: A E H I O Y Ω
E H I O Y Ω A
H I O Y Ω A E
4 I O Y Ω A E H
O Y Ω A E H I
Y Ω A E H I O
Ω A E H I O Y

B: Ιαω π-
ολιει(ου)(ρο)
Three magical signs
4 ὦ μέγας ἄγ-
νεύς

C: AMOYΔH ICI
YΠIAI OIPE
TEIPAN
4 BIOY (moon symbol?) IBI
OYΩA

D: διαφύλαξον | τὸν φοροῦντά σου τὴν ἀγίαν σφραγίδα

B 1-2. πολιει(ου) for πολυει(ου)(ρο): 'Wächter über alles?? Es könnte ein Neologismus sein'; the reading is uncertain, ed.pr. || 4. or ὦ for ὁ, ed.pr. || 4-5. either ἄγνεύς ('Reiniger'; previously unattested) or ἄγνεύς(ας), ed.pr. || C. many uncertain readings; interpretations are tentative, ed.pr. || 1. O or IZ; H or IC; ICI very unclear; name (Αμουδη?) followed by an abbreviated patronymic?, ed.pr. || 2. or perhaps YITIAI for ἡγία, ed.pr. || 2-3. OIPETEI for εὔρεται?, ed.pr. || 3-4. πᾶν | βίου ('die ganze Zeit des Lebens')?, ed.pr. || 4. ἱβ(ος)?, ed.pr. || 5. abbreviated series of vowels?; alternatively perhaps δι(νομα) followed by a variant of Ιαω (either Y written as V or I), ed.pr.

VARIA

1967. Acclamations in Late Antiquity. H.-U. Wiemer, 'Akklamationen im spätrömischen Reich', *AKG* 86 (2004) 27-73, studies the genesis and function of acclamations especially in Rome, Constantinople, and provincial capitals, as a form of communication between the population, the emperor, and the imperial administration. On 58 note 126, he collects examples of lengthy acclamations recorded in inscriptions in the 3rd cent. A.D.: *SEG* XXXVIII 1170; XLVI 1681 [+ *SEG* LI 1813]; XXXIV 1306 = *I.Perge* 331. [Other secular acclamations from this period: *SEG* XLVII 2012; L 612-631 and 1160; cf. *I.Laodikeia am Lykos* 38: φωναῖς· μεῖλιχον, εὐρέκτην, φέρτατον ἀνθιπάτων; for acclamations in the papyri see T.Kruse, 'The Magistrate and the Ocean: Acclamations and Ritualised Communication in Town Gatherings in Roman Egypt', in E.Stavrianopoulou (ed.), *Ritual and Communication* (cf. our lemma no. 2011) 297-315; for religious acclamations see A.Chaniotis, in H.Cancik, J.Rüpke (edd.), *Die Religion des Imperium Romanum. Koine und Konfrontationen* (Tübingen 2009) 199-218, Chaniotis].

1967 bis. Administration. Ἐπίσκοπος. Starting from the text in our lemma no. 1153, F.Kirbihler, *JÖAI* 74 (2005) 155-159, examines the use and meaning of the rare title ἐπίσκοπος from the Athenian Empire to Late Antiquity (except for 'bishop'). In the Athenian Empire, the title meant 'inspector'; episkopoi served as envoys to member cities, e.g., in constitutional matters (e.g., *IG* I¹ 14/15, 34). Episkopoi were sent by Rhodes to its Peraia with unspecified administrative tasks (e.g., *IG* XII.1.49/50). Mithridates VI's episkopoi were the king's governors in several cities (App., *Mithr.* 48.187). There were episkopoi in Nikaia, sent as representatives by its mother city Massalia (*CIL* V 7870, 7914). Finally, in the 4th cent. A.D., *Dig.* 50.4.18.7 attributes to the episkopoi tasks comparable to those of an ἀγορανόμος.

1968. Agriculture. Terraces. S.Price, L.Nixon, *AJA* 109 (2005) 665-694, present both textual and archaeological evidence for agricultural terraces. The term αἰμασιά in literary texts and inscriptions refers to dry-stone walls, the area enclosed by them, and terraces. Archaeological surveys in various areas, especially in Sphakia (Crete), have revealed material evidence for terraces which probably date to ancient times. In an appendix (686-691), P., N. give a list of texts, primarily literary, which includes the following inscriptions with the words αἰμασιά and τεχνίον [between brackets the nos. of P.-N.'s appendix]: 1) αἰμασιά as free-standing wall: *SEG* II 568/569 = *I.Didyma* 40 (11); *I.Ephesos* 1525 (13); *I.Mylasa* 814 (12); 2) αἰμασιά as enclosure wall: *IG* XII.5.872 LL. 32 and 65-67 (23) [read *IG* XII.5.872 not 12.5, 8.72, Chaniotis]; *I.Mylasa* 814 (24); 3) αἰμασιά as terrace wall: *IG* II² 1322 (28); *IG* XII.3.248 (30); *SEG* II 545 = *I.Mylasa* 255 (31); *I.Mylasa* 253 (32). 4) τεχνίον as free-standing wall: *Syll.*³ 963 (34); *IG* XII.5.872 LL. 78-81 (35). On 666 note 6 reference to ταῖνια, perhaps a strip of land formed by terracing (Chaniotis, *Verträge* 59 L. 70).

1969. Alphabet. A.Willi, *MH* 62 (2005) 162-171, reviews the evidence for the part played

by the Phoenician alphabet in the development of the Greek alphabet. He cautiously suggests that the interest of the Greeks in an alphabetical script arose, when they observed Phoenician traders dedicating inscribed votives in sanctuaries (late 9th/early 8th cent. B.C.), e.g. in the sanctuary at Kommos (Crete). [W. does not refer to the publications of the graffiti of the 8th cent. B.C. found in this sanctuary (see *SEG* LIII 957 with further references), which are not of votive, but of commercial nature, Chaniotis]. In this context, he refers to the fact that dedicatory inscriptions are one of the largest groups of early inscriptions (164; references to *CEG* I 326 and 403) and to the mention of a dedication of Kadmos with a Phoenician inscription in the Lindian anagraphe (*I.Lindos* 2, par. 170).

In a discussion of the origins of the Greek alphabet and the development of a canonical alphabet, F.Ghinatti, *Simblos* 4 (2004) 25-48, suggests dating its origin of to ca. 1200/ 1100 B.C. and identifies Boiotia as the first center of its diffusion; he assumes that the development of regional variants was the result of the Dorian migration. In this context he discusses the tablet of Marsiliana d'Albegna (*LSAG*² 240 no. 18; *IGDG* I pp. 12-15; cf. our lemma no. 2122 (22); G. 42-45) and the abecedar of Formello (*IG* XIV 2420 (1); *LSAG*² 241 no. 20; G. 45).

For a review of B.B.Powell's theory see A.Panayotou, *ZAnt* 50 (2000) 177-184. On abecedaria see also our lemma no. 2122.

1970. Amphoras. Black Sea region. J.Lund, V.Gabrielsen, in T.Bekker-Nielsen (ed.), *Ancient Fishing and Fish Processing in the Black Sea Region* (Aarhus 2005) 161-169, summarize the importance of amphoras of the Black Sea region (Herakleia Pontike, Amastris, Sinope, Dioskourias, Chersonesos) as a source for the trade of fish in the Classical and Hellenistic periods. Although amphoras were not primarily used for the trade of fish, Sinopean amphoras found in a shipwreck in Varna suggest that they occasionally contained processed fish.

N.Conovici, in *Chronologies of the Black Sea Area* 97-117, offers a comparative study of the diffusion of stamped amphoras from Sinope, Thasos, and Rhodes in the western Black Sea coast (Histria, Tomis, Kallatis).

[For amphoras sent to ship fish to Corinth, see C.K.Williams II, *Hesperia* 47 (1978) 1-39; 48 (1979) 105-144; 49 (1980) 107-134].

1971. Arbitration. The role of the gods in international arbitration. Based primarily on literary sources, S.Ager, in J.-M.Bertrand, J.-M. (ed.), *La violence dans les mondes grecs et romain. Actes du Colloque International, Paris 2-4 mai 2002* (Paris 2005) 413-427, presents a panorama of the various ways, in which gods were perceived as playing a role in international arbitration: treaties and international documents received maximum publicity in Panhellenic sanctuaries; sanctuaries served as venues for judicial hearings; agreements were sealed by oaths; oracles were invoked for the approval of treaties (*Staatsverträge* 308 = *Syll.*³ 633); there was some involvement of sanctuaries as guarantors of treaties (cf. *Staatsverträge* 111; *SEG* XXXI 358) and possibly as mediators in disputes (*IG* XII.5.109 = Pouilloux, *Recherches -- Thasos* I p. 189).

1972. Archives. M.Faraguna, *QUCC* 80 (2005) 61-86, discusses various aspects of the registration of documents and the function of archives in ancient Greece, stressing the importance of some form of 'bureaucracy' in the Greek cities. His starting point is a new text from Iasos (SEG LI 1507), which mentions an ἀρχεῖον προστατικόν (LL. 8/9), i.e. the seat of the προστάται (F. 61/62). F. discusses the following subjects: 1) The complementarity of orality and written record, the reading of documents in public (cf. SEG XXXI 985; *I.Amyzon* 26), and the role of κήρυκες (*IG* I³ 1453; SEG XLVIII 96 LL. 27-29; *DGE* 688 B = Koerner, *Gesetzestexte* 62 LL. 5-20; F. 63-65). 2) The beginnings of a systematic registration of documents, often in connection with the financial administration of cities (65-71; cf. SEG XXXVIII 13 = *IG* I³ 247 bis = Petrakos, *Ὁ δῆμος τοῦ Ραμνούντος* 181; *IG* I³ 248, 253/254, 258; SEG XLVII 1427), and the role of scribes (F. 68/69; γραμματεῖς, γραφεύς, ποιnikaστές; cf. *IG* I³ 507-509; SEG XXVII 631; *Io* 2). 3) The existence of archives (F. 71-74; τὰ δημόσιον, τὰ δημόσια, κιβωτοί, ζύγαστρα; cf. *IG* I³ 27; I² 1174; SEG XXXIII 679; μνημονικά γράμματα; *CID* II p. 312; *Tit.Cam.* 110; *Miler* I.3.33: ὀνοφύλακες, λευκάματα; *I.Eph.* 4: λευκάματα). 4) The existence of multiple copies of a document, sometimes kept privately and presented by individuals in connection with αἰτήσεις (F. 74-79; cf. *IG* I³ 52, 78; I² 457; SEG XXV 112 = *ISE* 33; *Syll.*³ 1023 = *LSCG* 173; *IPark.* 9; *I.Miler* I.3.37 f. L. 94; 138 LL. 40/41; 139 LL. 58/59; 141 L. 54; *I.Didyma* 480). 5) The preliminary exposition of documents on λευκάματα and σανίδες (79/80; *IG* I³ 133 and 1453; cf. the formula σκοπεῖν τῷ βουλευμένῳ). 6) Measures against the falsification of documents (84/85; cf. *IG* I² 120; SEG XXXIII 679; Dunant-Puilloux, *Recherches -- Thasos* II no. 185; *Tit.Cam.* 110; *I.Erythrai* 1; *I.Kalchedon* 10).

See also L.Boffo, 'Per il lessico dell'archiviazione pubblica nel mondo greco. Note preliminari', in F.Crevatin, G.Tedeschi (edd.), *Scrivere leggere interpretare. Studi di antichità in onore di Sergio Daris* (Trieste 2005; published on-line only: <http://www.sslmit.univ.trieste.it/crevatin/Daris.htm>) [4 pp.; no page numbers]; M.Faraguna, 'Gli archivi e la polis (problemi nuovi e vecchi alla luce di alcuni recenti documenti)', in L.Capdetry, J.Nelis-Clément (edd.), *La circulation de l'information dans les états antiques. Actes de la table ronde La circulation de l'information dans les structures de pouvoir antiques. Institut Ausonius, Pessac, 19-20 janvier 2002* (Bordeaux 2006) 53-71. Cf. also our lemma no. 1998.

1973. Associations. Dionysiac artists. C.C.Lorber, O.D.Hoover, *NC* 163 (2003) 59-68, briefly review the evidence for the various branches of the associations of Dionysiac artists (59-61; *IG* XI.4.1061; SEG II 850; XIII 586; *F.Delphes* III.2.68 [= *IG* I² 1132]; III.3.218 B [= *IG* IX².1.175]; *I.Magnesia* 54 and 89; *I.Pergamon* 163; *Syll.*³ 460; *OGIS* 50/51) and present a unique coin (wreathed tetradrachm) issued by the Ionian and Hellespontine branch (τῶν περὶ τὸν Διόνυσον τεχνιτῶν) and probably minted in Teos (ca. 155-145 B.C.). It is the first coin that can be attributed to a professional guild. L.-H. summarize the situation of the association under the leadership of Kraton and its links to the Pergamene court (cf. *CIG* 3067-3070). This coin was part of a one-time emission, possibly to commemorate an important event (the foundation of the Ἀτταλισταί by Kraton?). The coins of this emission may have been given to foreign guests or as prizes to participants in competitions. [The authors were unable to consult Le Guen, *Technites* and Aneziri, *Techniten* (cf. SEG LI 2279)].

For cultic associations in general see our lemma no. 2063.

1974. Associations. Fictive family language: 'brothers'/'sisters', 'father'/'mother', etc. P.A.Harland, *JBL* 124 (2005) 491-513, studies the fictive kinship term 'brothers'/'sisters' (ἀδελφοί/ἀδελφαί), prominent in Paul's letters and early Christianity, in the context of a variety of pagan associations in the Greek world. H. discusses examples of this 'metaphor of sibling solidarity' (494), 'expressing identity and belonging in small-groups settings' (495), in numerous inscriptions. The earliest text (prior to Vespasian) is Bean-Mitford, *Journeys -- Rough Cilicia 1964-1968* no. 201 (Latmos; full discussion and translation; reservation of sections of a tomb for 'brothers', i.e., members of a funerary association). Later inscriptions are briefly discussed: *IG* X.2.1.824 ('brothers' are to pay a fine when re-opening a funerary niche); *CIRB* 104, 967, 1281, 1283, and 1285/1286 (Tanais; ἰσοποιητοὶ ἀδελφοὶ σεβόμενοι θεὸν ὕψιστον; no Jewish connection [cf. SEG XLIX 1029]); A.Maiuri, *ASO* 2 (1916) 169 no. 130; *IG* XII.1.910 (= *I.Lindos* 641; associations erecting epitaphs for ἀδελφοὶ ἥρωες); *IG* XII.9.906 (*Syll.*³ 898; 'brother' in a συνέδριον; Chalkis); *IG* XIV 956 (*IGUR* 246; 'brothers' in an athletic σύνδοξ); *IG* XIV 2516 (*IGF* 131; ἀδελφὸς ῥήτωρ; Baeterrae in Gaul); *LBW* 503 a/b (Halikarnassos; ἱερεῖς ἀδελφοί; comment on this and other 'vixit-inscriptions' on 499 note 21); *I.Mylasa* 544 (καλοὶ ἀδελφοὶ ὑποτερεῖς); *MAMA* X 437 (cf. SEG XLIII 893 sub C: ἀδελφὸς ἱερεὺς; Synaon); *I.Sinope* 117 (dedication to θεὸς ὕψιστος by οἱ ἀδελφοὶ εὐξάμενοι); M.G.Cousin, G.Deschamps, *BCH* 18 [1884] 21 no. 11 (near Iasos [not in *I.Iasos*: see 'Vorbemerkung', 5 no. 4]; οἱ Φιλότροποι φιλάδελφοι ἄνδρες ναύκληροι ἀπλάνητοι, 'the brotherly-loving and unwavering male shippers of Phileros', possibly members of a guild under the leadership of Phileros).

H. also refers to affection not expressed by brother-language: *TAM* II 640 (Tlos; ὁ θῖσιος ἐπὶ Μάσα τῷ [θα]σεῖτα [φ]ύλοστοργίας ἔνεκεν); list of inscriptions recording φίλοι in associations on 500 note 27. In Egyptian associations, especially of initiates in mysteries, the terms 'brothers' and 'friends' are almost interchangeable (papyrological evidence); *CIRB* 1263, 1277, 1282, and 1288 (Tanais) record a 'father' of a σύνδοξ around θεὸς ὕψιστος; lists of inscriptions using πατήρ, μήτηρ, υἱός, θυγάτηρ, τροφεύς, τροφίμος or πάππας (ἀππας) as metaphors of family relationship on 504/505 notes 41-44. 'We begin to see common ground among some associations, synagogues, and Christian congregations in the expression of identity and belonging' (512). Discussion on fictive uses of family terms in literature, notably Plutarch's *On brotherly Love*.

P.A.Harland, *JSJ* 38 (2007) 57-79, focuses on 'mothers' and 'fathers' in associations and synagogues. The Jewish 'father' or 'mother' of the diaspora συναγωγή (or of the λαός or σύμμημα) should be viewed within the cultural framework of pagan parental metaphors. An early example (late 2nd/early 3rd cent. A.D.) in a Jewish context is *IJO* I Mac1 (*CIIJ* 694; Stobi); other Jewish inscriptions are briefly discussed, inter alia: *IWE* II 542 and 576 (Rome); *IJO* I Ach54 (*CIIJ* 270; Mantinea); *IJO* II 42 (*CIIJ* 739; *I.Smyrna* 844 a); see also the lists of inscriptions on 63/64 notes 20/21. Parental metaphors in Greek cities and associations include 'fathers', 'mothers', 'sons', 'daughters', 'foster-fathers' and 'foster-children'; the earliest Greek examples are from the 2nd cent. B.C. for poleis and from the early 1st cent. B.C. for associations, the earliest Latin one dates to 153 A.D., which suggests influence from the Greek

world on the Romans. Abundant epigraphical evidence concerning urban benefactors styled '... τῆς πόλεως' (or of the δήμος, γερουσία, νέοι) is collected on 65-69, concerning unofficial organisations (δοῦμος, θίασος, σπεῖρα, σύνοδος, τάξις or periphrastic terms) on 69-73; further comment on ἀπάππας/ ἄππας in pagan cult associations and Christian congregations on 73-75. Conclusions similar to those of H.'s study from 2005; H. underlines that fictive kinship terms were more widespread and significant than often acknowledged; they served to express honor, hierarchy and/or affection/belonging, and could pertain to functional leadership roles.

[Both articles can also be downloaded from the author's well-organized website: www.philipharland.com].

For comments on the inscriptions from the northern shore of the Black Sea discussed in both articles, see A. Avram, *BE* (2008) no. 363: he excludes *CIRB* 967 and *I.Kallatis* 44 since they record a natural brother and a natural father, respectively; a πατήρ νόμιμος καὶ ἱερεὺς σωτήρης 'Εκάτης is on record in an inscription from Tomis recently published: M. Bărbulescu - A. Căteia, *Pontica* 40 (2007) 245-253 (cf. Avram, *BE* [2008] no. 369); the title is known otherwise from inscriptions from the Mithraeum in Sidon only (*SEG* LII 1591-1593; interestingly, 1593 is inscribed on a statue of Hekate).

For ἀδελφός as member of a pagan association (religious or otherwise) see also R.S. Ascoug, in A. Gutsfeld, D.-A. Koch (edd.), *Vereine, Synagogen und Gemeinden im kaiserzeitlichen Kleinasien* (Tübingen 2006) 160/161. Cf. also our lemma no. 1975.

1975. Associations. The early Christian community in Jerusalem and pagan associations. In a study on the organisation of the Christian 'Urgemeinde' in Jerusalem (cf. *Acts* 2.42-47; 4.32-35; 5.12-16: the 'Summaries' assigned to Luke) M. Öhler, *NTS* 51 (2005) 393-415, adduces parallels from the world of ancient associations, partly on the basis of Greek inscriptions [mostly with obsolete references, which we correct below]. Discussion inter alia of members styled ἀδελφοί and/or πατήρ/μήτηρ (see also our lemma no. 1974, with details on the inscriptions); the role of friendship (e.g. φίλοι ἄνδρες founding an ἔρανος: *IG* II² 1369; συμβίωσις φιλία: *IG* XII.5.912, Tenos); mutual support of members and role of benefactors (e.g. *IG* II² 1327; donation of a fund for the benefit of the association and its individual members, with the benefactor praised for his φιλανθρωπία); private houses as meeting place (*IG* XI.4.1299 [*SEG* XLVIII 1042; Delian Serapis aretology] L. 39; *TAM* V.3.1539 L. 5 (*Syll.*³ 985; *SEG* XXXI 1002; *LSAM* 20; Philadelphia); ranks (e.g. διάκονος, εὐκοσμος, ἱερεὺς, ταμίας) and the appointment of officials (various procedures in *IG* II² 1368 = *Syll.*³ 1109 LL. 136/137, 144/145, and 146/147); the principle of equality (men and women, freedmen and slaves in Dionysiac associations *IGUR* 160 = *SEG* XLIII 660, from Torre Nova; *TAM* V.3.1539 LL. 5/6 and 17/18, Philadelphia).

1976. Athletics. See also our lemma no. 2002.

1977. Athletics. The pankratiast M. Aurelius Asklepiades. J.-Y. Strasser, *BCH* 128/129 (2004/2005) 421-468, reconstructs the chronology of the career of the famous pankratiast M.

Αὐρήλιος Ἀσκληπιάδης, περιοδονίκης and son of the periodonikes/pankratiast M. Αὐρήλιος Δημήτριος (see our lemma no. 1060) and in the process analyzes several inscriptions: see our lemmata nos. 1061, 1778, and 1827. For the chronology S. focuses on the history of the Ὀλύμπια in Alexandria, where Asklepiades won in the sixth edition (see our lemma no. 1061). In the 2nd cent. A.D. there were three famous pankratiasts: first M. Aurelius Demetrios, second M. Αὐρήλιος Δημόστρατος Δαμῆς (see *SEG* LIII 2159; he stopped in 176 A.D.; cf. also our lemma no. 1056 app.cr.) and finally M. Aurelius Asklepiades. For 'dynasties de vedettes du stade' S. refers to E. Maróti, 'Champion-Dynastien im antiken Sportleben', *ACD* 36 (2000) 177-185.

1978. Athletics. Periodonikai. C. Wallner, A. Uzunaslán, in K. Strobel (ed.), *Die Geschichte der Antike aktuell: Methoden, Ergebnisse und Rezeption. Akten des 9. gesamtösterreichischen Althistorikertages 2002 und der V. Internationalen Table Ronde zur Geschichte der Alpen-Adria-Region in der Antike, Klagenfurt 14.11-17.11.2002* (Ljubljana/Laibach-Wien 2005) 121-130, announce their project to collect all known περιοδονίκα to date; brief remarks on the definition (victors in the archaia periodos; victors in the new periodos: in the Imperial period the Ἀκτῖα, Καπετώλεια and Ἡραῖα (ἡ ἐξ Ἀργους ἁσπίς) were added to the 'big Four': Olympia, Isthmia, Nemea and Pythia; according to W., U. the Neapolitan Σεβαστά were not part of the περίοδος). Brief discussion of *SEG* XLI 1407 (LII 1464bis) and *IG* IV 591 (*SEG* LI 416) (Greek text and translation).

1979. Banks. Sanctuaries as banks. Aspects of this topic, including the rarity and diverse forms of credit, are surveyed by V. Chankowski, *Topoi* 12/13 (2005) 69-93, who underlines Athenian influences on the financial administration of Apollo's sanctuary at Delos. From the 5th down to the 4th century B.C. the Attic demes functioned as economic laboratories (*IG* I³ 258; *IG* II² 1183; 2492; 2498). In general, credit was a prominent aspect of economic activity in the shrines of Athens, mainland Greece and the Aegean, whereas temples in Asia Minor tended to rely on their land resources. On 89-91, appendix 1 consists of inscriptions attesting to loans given out by non-Athenian sanctuaries: independent Delos (*IG* XI.2.105-289; *I.Delos* 290-469); Karthaia (*IG* XII.5 544; XII Suppl. 236); Ios (*IG* XII Suppl. 168); Amorgos (*IG* XII.7 515; 237); Euboea (*IG* XII Suppl. 533); Cos (*GDI* 3719); Ilion (*I.Ilion* 10); Ephesos (*I.Ephesos* 8; 17; 27); Priene (*I.Priene* 20; 44; 111); Panionion (*I.Priene* 108); Sardis (*Sardis* VII.1 1); Halikarnassos (*Syll.*³ 46); Delphi (*Syll.*³ 813); Herakleia Trachinia (*I.JG* 37). On 92, appendix 2 consists of inscriptions concerning sacred banks in the Athenian domain: *IG* I³ 248; 386/387; 392; *IG* II² 1183; *IG* XII.6 255 (cleruchy at Samos); and Delos under Athenian administration: *SEG* XXXIX 170; *I.Delos* 97/98; 100; 104. Cf. also our lemma no. 1989.

1980. Boundary markers. E.N. Akdoğan Arca, *Gephyra* 2 (2005) 47-58, attempts to show that stones in the shape of altars and inscribed with a name of a deity in the genitive were not dedications belonging to the god mentioned, but boundary markers. She quotes the following

inscriptions: *SEG* XIII 424; XLI 1412, 1498, 1500; XLIII 797; XLVII 1615; XLVIII 1572; XLIX 1746, 1840; Agora XIX H7; *I.Cos* 149/150; *MAMA* X 178; *I.Alexandria Troas* 62; *I.Arykanda* 25; *I.Didyma* 66-69, 75/76, 492; *I.Erythrai* 235; *I.Heraclea Pontica* 70; *I.Iasos* 232, 235/236; *I.Magnesia* 236; *Milet* VI.1.275/276, 279-281; *I.Mylasa* 314; *I.Priene* 164-168, 184, 190/191, 193, 197; *I.Rhod.Per.* 4; *I.Side* 18; *I.Stratonikeia* 47, 849, 1105; *I.Sultan Dağı* 47; *I.Tyana* 135; T.Drew-Bear, *Nouvelles inscriptions de Phrygie* (Zutphen 1978) 35-38 no. 2; *LSAM* 85; M.P.de Hoz, *Die lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999) 131 no 3.4; Rigsby, *Asylia* 182; *Syll.*³ 685 L. 59; 991; Guarducci, *EG IV* 46-73.

1981. Byzantion. Inscriptions concerning everyday life. D.Papanikola-Bakirtzi (ed.), *Everyday Life in Byzantium* (Athens 2002), is the catalogue of an exhibition in the White Tower in Thessaloniki (October 2001-January 2002). The catalogue contains color photographs of numerous inscriptions. We present a comparatio numerorum with corpora and *SEG*. [For the inscriptions we were able to identify, instead of references to *IG* III we provide references to *IG* II², Chaniotis]. For inedita see our lemmata nos. 613/614, 669, 684, 697, 702, 708-710, 716/717, 1849, 1895-1899, 1914 (3), 1922/1923, 1935, 1952, and 1958.

<i>IG</i> II ²	<i>Byzantium</i>	<i>SEG</i>	<i>Byzantium</i>	<i>Corinth</i> 8.3	<i>Byzantium</i>
13353	1	XXXVIII 451	20	551	21
13355	104	XL 492	86	556	135
13359	113	XL 493	19	561	146
13363	743	XLIV 612	17	566	22
13470	740	XLVII 1073	41	640	17
13481	658	XLVII 1291	753		
13506	98	XLIX 729(3)	36	<i>IvO</i>	
13510	746	XLIX 829	263	657	4
13543	109				
		<i>Corinth</i> 8.3		<i>Feissel, Recueil</i>	
<i>IG</i> X.2.1		522	103	36	21
787	11	530	742	67	22
		534	254		
<i>SEG</i>		542	134	<i>GV</i>	
XXXV 189	244			581	658

1982. Byzantion. Various inscriptions. The exposition catalogue L.Wamser (ed.), *Die Welt von Byzanz. Europas östliches Erbe. Glanz, Krisen und Fortleben einer tausendjährigen Kultur* (exposition catalogue; München 2004) [Abbreviation: *Die Welt von Byzanz*], contains numerous early Byzantine objects bearing Greek inscriptions. In addition to *SEG* LIV 1811/1812, see our lemmata nos. 1892-1894, 1900/1901, 1904-1913, 1915-1920, 1923/1924, 1926-1928, 1930-1933, 1936-1953, 1955/1956, and 1961/1962.

1983. Calendar. Handbook. R.Hannah, *Greek and Roman Calendars. Constructions of Time in the Classical World* (London 2005), uses some epigraphical evidence, especially in the sections on synchronisms (71-97, with tables summarizing the correspondences of the calendars of Athens and Delos; Delphi and Aitolia; Athens, Delphi, Phokis and Aitolia) and 'Augustus and the New Year's Day' (131-135; concise comment on a decree to adopt Augustus' birthday as New Year's Day, passed by a number of cities in the Roman province of Asia: *OGIS* 458 = *SEG* IV 490; XV 815 (cf. XL 1001 and XLIII 1232); = *I.Priene* 105 + *GIBM* 894; translation of II LL. 30-77; for I LL. 4-10 see H. 146/147).

1984. Calendar. Intercalations in the Roman calendar, 191-46 B.C. C.Bennett, *ZPE* 151 (2005) 167-184, establishes the rules governing intercalation in this period, based on calendrical synchronisms, so that any pre-Julian Roman date can be converted to a Julian date. Among the synchronisms he includes *RDGE* 24, *SEG* XXV 118 (*ISE* 35), XVI 225 (*ISE* 42), *Syll.*³ 674 (*IG* IX.2.89) and 705, both of which he analyzes in depth, and also adduces *SGDI* 1720, 2138; *F.Delphes* III.2.213; *SEG* XXXIV 558; *AEph* 1927/1928 pp. 122/123; *Syll.*³ 692. B. suggests that the Lex Acilia of 191 B.C. regulated the previously variable implementation of intercalation, concluding that 1) intercalary years had an additional month of 23 days, and normally alternated with regular years, 2) there could be no more than two consecutive regular years, 3) the intercalations skipped as a result of the Second Punic War were to be made up by occasionally placing two intercalary years in a row, the first of which would have an extra month of only 22 days, and the second of which would have an extra month of the usual 23 days. After briefly mentioning *SEG* XXVI 1227, he includes a table with sample conversions for pre-Julian March 1st from 190-158 B.C.

1985. City. See also our lemmata nos. 2023, 2035, 2056, and 2064.

1986. City. The polis in the Archaic and Classical period: an inventory. M.H.Hansen, T.H.Nielsen (et alii), *An Inventory of Archaic and Classical Poleis* (Oxford 2004), is a highly impressive handbook based on all sorts of sources (including numerous inscriptions) concerning 1035 individual πόλεις and numerous settlements which do not (fully) qualify to be defined as such (ἄστυ; πατρίς; πόλις); the places are arranged according to region and alphabetically within the geographical sections, which have been written by various specialists. Each entry includes a wealth of information: toponym/ethnic and their attestations; size of territory; degree of Hellenization; history; population; civic subdivisions; constitution and political institutions; membership of the Delian League; στάσις; συνοικισμός; πρόξενοι; θεαροδόκοι; panhellenic victors; deities and cults; city plan, walls and special architecture (political buildings; temples; theaters; stoas; gymnasia, stadia; hippodromes); coins; colonies. Accessibility is enhanced by no fewer than 27 indices (1251-1396); the one listing the toponyms and city-ethnics in Greek (1276-1289) will be especially useful to the epigraphist. For reviews see F.G. Naere-

bout, *BMCR* 2005.02.29, and R.Parker, *CR* 56 (2006) 380-384, who refers to several inscriptions.

1987. City. The city in the early and late Hellenistic Period. In *Citoyenneté*, various authors discuss the theory, defended inter alios by L.Robert and P.Gauthier, about the distinction to be made between the early and late Hellenistic period (2nd/1st cent. B.C.) as far as the political structure and culture of the Greek cities are concerned. In an introduction (1-6) P.Gauthier with usual clarity outlines the elements which are supposed to have characterized late-Hellenistic city-life: not only magistrates act as benefactors but also wealthy individuals; benefactors deciding and announcing that they themselves pay the costs for the manufacturing and erection of honorary statues (cf. *SEG* L 637); rise of a specific rhetorical style of late-Hellenistic public inscriptions, characteristic of a small, well-educated elite of wealthy citizens, proud of its *πατρίδα*; diminishing role of the *ἐκκλησία* as decision-making body in favor of an increasingly dominant *βουλή* (for the latter cf. also *SEG* XLV 2295; cf. also our lemma no. 1988). There may not be a precise, fixed chronology for the late-Hellenistic period for the entire eastern world. For Asia Minor the end of the Attalid regime (ca. 130 B.C.) may be a fitting beginning, whereas for continental Greece 168 or 146 B.C. seems more appropriate. Other scholars prefer to stress a certain continuity between both periods: elites have always been dominant and indispensable (C.Habicht [cf. *SEG* XLV 2298]; F.Quass [cf. *SEG* XLII 1796]).

The book contains twelve contributions: three concern the citizen-body ('Contours du corps civique'), five civic institutions and three the position of urban elites. For Roman influence see our lemma no. 1988. For summaries of the other epigraphically relevant contributions see our lemmata nos. 470, 551, 662, 714, 1100/1101, 1274, 1284, 1329, 1993/1994, 2023, 2053, and 2119. [For the political regime of Cretan cities in the first two centuries A.D. see now A.Pałuchowski, in the article recorded in our lemma no. 987; P. concludes that 'la vie politique des communautés civiques insulaires est dominée ... par une oligarchie de familles influentes'; see also P.'s monograph on the Cretan *πρωτόκοσμοι* (see our lemma no. 988), Pleket].

For a review see C.Feyel, *Topoi* 15 (2007) 627-634.

1988. City. The βουλή in late-Hellenistic cities. Cf. our lemma no. 1987. In *Citoyenneté*, 121-144, P. Hamon argues that, whereas in festivities organized by the polis, the βουλή does not appear as an official body in processions or at banquets but is subsumed under the general category of 'citizens', in those organized by individual benefactors like 'Ἀρχίππη of Kyme (*SEG* XXXIII 1035-1041), Ἡρόδης and Ζώσιμος of Priene (*I.Priene* 109 and 112/113) and Διόδωρος Πάσπαρος from Pergamon (*IGR* IV 294) the βουλευταί are mentioned as a separate recipient of benefactions, well to be distinguished from the citizens. The constitutional position of the βουλή went unchanged but the perception by the citizens did change. This changed perception comes also to the fore in a new honorific distinction awarded to the greatest benefactors: 'participation in the sacrifice(s) and other privileges in which the βουλευταί take part' (*I.Priene* 108 LL. 322-324; cf. also *IGR* IV 292 LL. 33-35: presence at sessions of the

βουλή as a special honor). This change in representation of the βουλή has nothing to do with Roman influence but is an indigenous development in late-Hellenistic cities.

Whereas in continental Greece in the first half of the 2nd cent. B.C. the Romans may have imposed census criteria for the recruitment of magistrates and members of the βουλή and this change possibly is reflected by the use of *συνέδριον* instead of βουλή, in Asia Minor the institutionalization of urban βουλή as a sort of curia probably took place in the 2nd half of the 1st cent. B.C., in the wake of Pompey's reorganization of Pontos-Bithynia. However, the cities continued to stick to the use of the time-honored word βουλή. H. tentatively suggests that the *σύνεδροι* mentioned in *SEG* XXXIII 1036-1038 may have been identical with the βουλευταί rather than having been a special commission of the βουλή. In Miletos the *σύνεδροι* in *I.Didyma* 199 and *SEG* XLIV 990 certainly are the members of the βουλή, who did not prepare decisions of the assembly but made decisions themselves. [For the role of the *ekklesia* see our lemma no. 1284 in fine]. In short: it is under the impact of Rome that the institutionalization took place of the changed perception of the position of the βουλή in the later 2nd cent. B.C. In *SEG* XXVIII 953 LL. 66-68 (Kyzikos; 1st half of the 1st cent. A.D.) *τιμηταί* (= censors) are on record. H. offers further reflections on the Kyzikene prytanic catalogues which show that the *τιμηταί* were supposed to choose new βουλευταί among the various *φυλαί*. He suggests that the βουλευταί were not appointed for life but annually.

See also P.Hamon, *Topoi* 12/13 (2005) 325, where he writes about the principle of rotation: '... une rotation qui s'organise ... au sein d'une élite restreinte'.

Cf. also our lemma no. 2064.

1989. City. Finance: public finance in Hellenistic cities. Various articles are devoted to the problem of the financial organization in Hellenistic Greek cities, largely based on epigraphic evidence. The main problem seems to be whether or not these cities administered their finances on the basis of a 'Gesamtbudget' and, if so, which Greek words can be taken to denote such a concept, with special reference to the word *διοίκησις*.

The articles are: 1) C.Schuler, 'Die διοίκησις τῆς πόλεως im öffentlichen Finanzwesen der hellenistischen Poleis', *Chiron* 35 (2005) 385-403 (abbreviated as S. below); 2) L.Migeotte, 'La haute administration des finances publiques et sacrées dans les cités hellénistiques', *Chiron* 36 (2006) 379-394 (M (1) below); 3) L.Migeotte, 'La planification des dépenses publiques dans les cités hellénistiques' in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 77-97 (M (2) below); for M (1) and (2) cf. also P.Gauthier, *BE*, 2007, nos. 168/169; P.J.Rhodes, 'Διοίκησις', *Chiron* 37 (2007) 349-362 (R. below).

Many isorayals are discussed by all four, some by only one or two. We list the texts: *I.Prusa* 1001 (royal donation; τὸ εἰς τὰ ἱερὰ καὶ πόλεως διοίκησιν ἀργύριον (πόλεως διοίκησις not necessarily the 'gesamte Haushalt der Polis' but rather a 'spezielle Kasse' for 'jährlich wiederkehrende Ausgaben' (S.); not a special treasury called 'διοίκησις πόλεως' but rather the 'generality of the state's routine expenditure' (R.)); *I.Magnesia* 53 (Klazomenai; ξένια to be paid ἐκ τῆς διοικήσεως; particular treasury (S.); 'fonds réservé(s) à la *diokesis*' (M. 2); 'general funds of the state' (R.)); *I.Magnesia* 98 (payments ἐκ τῶν πόρων ὧν ἔχουσιν εἰς πόλεως διοίκησιν (for the same expression see below s.v. Kolophon): special treasury (S.

and M.2); it may look like 'l'ensemble des fonds publics' but since there are specialized other funds (fortification; defense; grain), it is more likely to be an item earmarked for 'l'administration courante' (M. 1); 'general funds of the state' (R.); **Kolophon** (*BCH* 37 [1913] 236-238; *I.Priene* 57; *SEG* XXXIX 1243 Col. V LL. 51-53; ἀπό τῶν εἰς τὴν διοίκησιν; ἀπό τῶν πόρων ὧν ἔχει εἰς τὴν διοίκησιν; ἀπό τῆς φυλακῆς καὶ τῆς διοικήσεως; special fund; S. and M. 2 [P.Gauthier, *REG* 119 (2006) 490/491. translates 'fonds de l'administration']; **Teos** (*SEG* II 580; IV 601; *XLI* 1003 II; *I.Magnesia* 97; ἐκ τῆς διοικήσεως; royal gift εἰς τὴν τῆς πόλεως διοίκησιν; special fund (S., M.2); 'ordinary funds of the state', 'routine expenditure of the state, maybe kept in a single treasury, whose name we do not know', or 'apportioned among various funds by some kind of μερισμός/διάταξις' (R.); **Syros** (*IG* XII.5.653; ἀπό τῆς ἐγκυκλίου διοικήσεως; special fund (S., M.2): 'from the regular administration' (R.); **Andros** (*IG* XII 5.715-717; ἀπό τῆς κοινῆς διοικήσεως; ἀπό τῶν προσόδων τῶν τῆς πόλεως; special fund controlled by assembly; no 'umfassender Haushalt' (S., M. 1 and 2); 'the state's routine expenditure, not ... an overall budget' but not necessarily 'a single named treasury' (R.); **I.Smyrna** 573, 578/579 and 581 (τὸ τῆς διοικήσεως ψήφισμα (579), compared by S. with τὸ ψήφισμα τὸ ... ὑπὲρ τοῦ πορισμοῦ(578); in the latter an amount of money has been earmarked εἰς τὰ ἀνηλωματά; the διοίκησις seems to have an 'umfassendere Bedeutung' here but in the end it may have denoted the rules to be adhered to by the 'Kasse der Volksversammlung' (S.); R. prefers to think in terms of an 'apportionment of moneys between different funds', comparable to the 4th cent. B.C. μερισμός in Athens); **I.Erythrai** 112, 114 (annual ψήφισμα περὶ τῆς διοικήσεως; 'Gesamtbudget' (S.); decree concerning public expenses 'ou du moins une partie d'entre elles' (M. 2); R. compares the ψήφισμα with Smyrna; cf. above); **I.Lampsakos** 1 (οἱ ἐπὶ τῇ διοίκησει; no 'Gesamtbudget' but rather a fund which pays for the 'aufgrund von Dekreten des Demos anfallenden Kosten' (S.); responsible for 'l'ensemble des fonds publics' rather than a special fund for 'l'administration courante' (M. 1)); **Kos** (?; *I.Magnesia* 57; ἄνδρες οἱ αἰρούμενοι ἐπὶ τὰν διοίκησιν τὰς πόλιος; for S. and M. 1 see s.v. *I.Lampsakos* above); **I.Kyme** 12 and *SEG* XXXIII 1039 LL. 62-65 (ταμίαις ἐπὶ τῆς διοικήσεως; money must be transferred εἰς τὰ κατὰ τὴν διοίκησιν τῆς πόλεως (for S. and M. 1 cf. above s.v. *I.Lampsakos*; 'les fonds conformes à la dioikèsis de la cité', i.e., a special fund for the διοίκησις (M. 2)); the ταμίαις ἐπὶ τῆς διοικήσεως is able to make payments 'from a plurality of πόροι', inter alia from the fund εἰς τὰμ φυλακὰν τὰς πόλιος (R.); *I.Priene* 4, 6, 18, 83 (ὁ ἐπὶ τῆς διοικήσεως succeeded by the οἰκονόμος τῆς πόλεως; 'hielt alle Fäden in der Hand'; 'städtische Finanzen ... stark zentralisiert' (S.); 'responsabilité des fonds publics' (M. 1)); **Miletos** (*OGIS* 213 (*I.Didyma* 479); *Miler* I 3.145 (*Syll.*³ 577) and 147; ἀνατάτται διοικοῦντες τὰς τῆς πόλεως προσόδους; the anataktai develop a 'plan de répartition des dépenses (de la cité)' (M. 2)); **Eresos** (*IG* XII.2.527; χειρίζόμενα κατ' ἐνιαυτὸν εἰς διοίκησιν χρήματα; not the 'ensemble des fonds publics' but the 'partie assignée aux dépenses courantes de la cité' (M. 2); cf. 'l'administration courante' above s.v. *I.Magnesia* 98; 'moneys for dioikesis are those remaining from the revenues and available to be used for regular administration after special funds have been filtered out' (R.); **Methymna** and **Mytilene** (*IG* XII.2.15; *IG* XII Suppl. 114; ἀργύρια τὰ εἰς πόλιος διοίκησιν; ὁ ἐπὶ τῆς διοικήσεως; 'fonds réservé à la dioikèsis de la cité' (M. 2)); but ὁ ἐπὶ τῆς διοικήσεως is responsible for 'l'ensemble des fonds publics' (M. 1) [Problematic is the meaning of διοίκησις in the above-mentioned inscriptions: is it a special fund ('Kasse') from which

incidental costs generated by unforeseen decrees of the assembly (ξένια for ambassadors or foreign judges; ἀναγραφὴ of decrees on stela; payment of μεθόδιον/ἐφόδιον) are paid or does it denote in a more general sense the totality of the public funds, i.e., should it be translated as 'financial administration' or perhaps even as 'the city's budget' (cf. Schuler's 'Gesamtbudget' in the case of Erythrai)? I think that the concept of 'the total urban budget' can be accommodated in more inscriptions than the more limited one of 'special fund for the dioikèsis'. Take the example of Kos: αἰρούμενοι ἐπὶ τὰν διοίκησιν τῆς πόλιος are responsible for the financing of the annually recurring costs for prizes and honors for successful athletes. In *Miler* I.3.147 LL. 20-22, it is the ἀνατάτται who are supposed to make a reservation for such costs in the annual city-budget. This parallelism makes it attractive to interpret the διοίκησις τὰς πόλιος as the equivalent of the ἀνάταξις (defined by Schuler as the distribution of the 'Mittel in einer als ἀνάταξις bezeichneten Planung'). In the case of the financing of ξένια, in Teos and Klazomenai the costs must be paid ἐκ τῆς διοικήσεως, in Samothrake ἐκ τοῦ κατατεταγμένου ἀργυρίου. The latter means that in the annual ἀνάταξις money is earmarked for that purpose; if that is true it is attractive to suppose that in Teos/Klazomenai ἐκ τῆς διοικήσεως simply means 'out of the general budget', the assumption being that everybody knew that in the urban budget money was set apart for ξένια (and, for that matter, for other incidental, unforeseen costs like ἀναγραφή and μεθόδιον). In the dioikesis a general fund may have been created for expenses which occurred every year but the exact amount of which was unpredictable. That may have been the fund which in *Miler* I.3.147 LL. 51-53 is called τὰ εἰς τὰ κατὰ ψηφίσματα ἐξερημένα: 'moneys earmarked [in the anataxis] for expenses caused by decrees' (Migeotte translates: 'les dépenses par décrets'). In that inscription another incidental amount – a gift of 150 dr. as subsidy for the funeral of a citizen who participated in an *epidosis* to the city – is to be paid out of the same moneys. Other incidental expenses, for the κλήσις of foreign judges or local magistrates, are to be paid ἐξ ἀργυρίων τῶν εἰς πόλιος διοίκησιν ('from the moneys destined for the urban budget'), i.e., from the 'dépenses par décrets'. In short, I come close to Rhodes' conclusion that 'διοίκησις and διοικεῖν ... refer to the regular administrative activities of the state and to their funding, or in more concrete terms to the moneys used to fund them' (361; italics are mine, Pleket). Rhodes (*ibid.*) rightly points out that the existence of separate funds for fortification and/or corn-buying does not mean that ἡ τῆς πόλεως διοίκησις was another earmarked fund. L.Migeotte, in the article recorded in our lemma no. 889 (cf. also M. 2, 78), suggests that the occurrence of ἀδιάτακτα/ἀκατάτακτα in Delian inscriptions shows that the diataxis was only concerned with part of the public funds; however, the adiatakta may conceivably have been a rubric in the general city-budget, reserved for emergency expenses or for deficits in other earmarked funds. Incidentally, in Taouromenion Migeotte discerns treasurers 'de la caisse public' and he accepts Manganaro's concept of the 'centralisation' of urban finances (L.Migeotte, 'La comptabilité publique dans les cités grecques', in K.Verboven, K.Vandorpe, V.Chankowski (edd.), *Pistoi dia tèn téchnen. Bankers, Loans and Archives in the Ancient World. Studies in honour of Raymond Bogaert* (Leuven 2008) 59-76, especially 64/65. I hasten to add that in the Taouromenion texts there is no question of the dioikesis, Pleket).

Cf. also our lemma no. 179.

1990. City. Government. S.Dmitriev, *City government in Hellenistic and Roman Asia Minor* (Oxford 2005), offers a detailed examination, largely based on epigraphical evidence, of the government of cities in Asia Minor in both the Hellenistic and the Roman period. This diachronic approach serves, inter alia, to establish 'the extent to which Roman rule could have affected local life in the Greek east' (6).

Part I ('Greek cities and Hellenistic kings') consists of three chapters: Ch. 1 analyses the terms designating offices (ἀρχή, ἄρχων, ἑναρχος; λειτουργία; ἐπιμέλεια/ἐπιμελητής; ὑπηρεσία/ὑπηρέτης) and the responsibilities of officials; Ch. 2 deals with the financial status of the city officials (officials receiving money from the 'city budget ... divided into a number of accounts' (36) [cf. our lemma no. 1989], and from benefactions, and gradually in the 2nd cent. B.C. meeting expenses of their offices themselves and/or promising to do so (ἐπαγγέλλομαι; ὑποσχένομαι)), their social status (age requirements; service ἀπὸ τῆς πρώτης ἡλικίας, with emphasis on the familial character of benefactions from the 2nd cent. B.C.; children and women as office-holders) and some characteristics of their functions (terms of office; subordinate relations (ὑπογραμματαὶς, ὑποκῆρυξ; ἀρχιδικαστής, ἀρχιθέωρος; πρῶτος ἄρχων); accumulation of offices). In Ch. 3 D. offers three case studies on Miletos, Priene and Samos, respectively (interesting observations on the meaning of σύνεδροι, ἐπιστάται; κύριος σύλλογος; τιμαίρεσις).

In **Part II** ('Cities of the province of Asia') D. extends his analysis of Ch. 1 of Part I to the Roman period (same terms are analysed as mentioned above; in addition discussion of συναρχία, συνάρχοντες; highest and first ἀρχαί; relation between ἀρχή and λειτουργία; function of the γερουσία, the urban φυλαί, the νέοι; πολιτικά ἀρχαί; βουλευτικά ἀρχαί). In Ch. 5 D. discusses the financial status of city officials: revenues from city funds and from funds set up by benefactors (αἰώνια γυμνασιαρχία vel sim.); magistrates not using the money provided from a city fund but performing at their own expenses; use of χαρίζομαι to denote this behaviour; the summa honoraria in Greek cities: 'both identifying ... donations with the s.h. and ascribing them to Roman influence can be contested' (153); entrance fees for βουλή and γερουσία; long section on children and women (178-188) as office-holders; children occupied financially burdensome positions; children and parents jointly performing functions, especially in 'first families', with emphasis on the familial framework and on ancestors ('social self-reproduction of the leading families' (167)); βουλευτικά ἀρχαί and πατρόβουλοι. D. questions the theory of a lack of candidates for city offices and a corresponding 'financial pressure on members of local elites that began in the second century (174); he prefers 'a different sort of pressure ... that very "pervasive desire for repute and honor"', dating back into the pre-Roman period (176); the position of women in public life 'was strikingly different in the west' (186). In Ch. 6 D. discusses new functions in the cities under the Romans and the related question of possible Roman influence: λογισταί, δεκάπρωτοι/εἰκοσιπρωτοι, τιμηταί, βουλογράφοι, πολιτογράφοι, νυκτοστράτηγοι, εἰρηνάρχαι, παραφύλακες, διαγυμίται, ἐκδικητοὶ/σύνδικοι. In Ch. 7 the evolution of municipal functions is discussed: terms of city-offices (annual; shorter; 'eternal'); iteration and accumulation of office. (ID. (225 note 42) writes that according to O.M. van Nijf, athletic success was a prerequisite for elite status; in my view Van N. only argues that athletic success was part of the road to status for some people and certainly not a prerequisite for all; nobody argues that all members of the elite were supposed to be gifted athletes, Pleket!); hierarchization of offices ('ὑπό-offices: ὑπαγορανός, ὑπεφύλακτος, ὑπαγονοθέτης, ὑποταμία; titles ending in -αρχος, such as βούλαρχος, γερουσίαρχος; first- and 'ἀρχι'-offices (πρώτη ἀρχή, πρῶτος ἄρχων, ἀρχιγραμματεὺς; 'ἀρχι'-offices refer to highest position among colleagues); the power of city-offices (ἐξουσία and offices; πρυτανική ἐξουσία; separation of power and office; so-called 'ἀντί'-offices like ἀντεπιστάτης, ἀντάρχων, ἀντιστράτηγος, ἀντικῆρυξ; de-

puties having the power without occupying the office' (243)). In Ch. 8 S. presents two case studies, on the μητροπόλεις Smyrna and Ephesos, respectively.

In a concluding 'Overview' (Part III; 289-328) D. reflects on the impact of Hellenistic kings and the Romans on city-government and on developments in the internal administration of Greek cities: 'Direct Roman influence on the administration of individual Greek cities ... is hard to determine' (306). On 367-394 an Index of epigraphical (and papyrological) publications used in this book. For the eponymous officials in Asia Minor see D.'s article summarized in *SEG* XLVII 2306. On the use of epigraphic material in this study and some corrections cf. C.Habicht, *New England Classical Journal* 32 (2005) 360-362.

1991. City. Inscriptions: function of public inscriptions in Greek cities. A.Bresson, in A.Bresson, A.-M.Cocula, C. Pébarthe, (edd.), *L'écriture publique du pouvoir* (Bordeaux 2005) 153-168, compares the function of inscriptions in the monarchies of the Near East and in the world of the Greek poleis and presents a panorama of the function of inscriptions in the poleis. Unlike the practice in the Oriental monarchies, in Greece public inscriptions were not only set up by political authorities but also by individuals and families; 'dans la Grèce des cités, il existait une "épigraphie privée"' (156). The texts, which originated in a political authority (laws, decrees), represented decisions of a community (*IG* XI.4.547; French translation). The Greek decrees were perceived as an expression of collective decision even by a foreign dynast, Mausolos, who stood under the influence of the Greeks: his decree concerning the Knossians (*Labraunda* III.2.40 = Tod, *GHI* II² 55), although the decision of a dynast, uses the ἔδοξε-formula (French translation). The Greek cities had a 'policy of communication': the publication of documents, e.g. in Crete, served to inform the citizens and provide general access to law. Inscriptions were read. The monumental character of some public inscriptions and the invocation of the gods, gave them a sacred dimension. Dedications were subject to authorisation (cf. Robert, *Collection Froehner* no. 52 LL. 27-29).

1992. City. Mythology and the city. S.Price, in C.Howgego, V.Heuchert, A.Burnett (edd.), *Coinage and Identity in the Roman Provinces* (Oxford 2005) 121/122, briefly discusses *SEG* XXVI 426 (XXXI 308; Argos) and XXXVIII 1476 (Xanthos) in order to illustrate the way mythology was used 'to construct relationships between cities'.

1993. City. Πάροικοι. In *Citoyenneté*, 39-49, J.-M.Bertrand offers some reflections on the status of πάροικοι in cities in Asia Minor, with special reference to the position of the Πεδεῖς near Priene (*I.Priene* 1, 3, 14, 16, and 17) and the relation between the military settlements in Magnesia, Palaimagnesia and Smyrna (*I.Magnesia am Sipylus* 1 (*OGIS* 229)). In the process he also briefly comments on passages in *OGIS* 338 (Pergamon) and *Syll.*³ 742 (Ephesos), testifying to the enfranchisement of πάροικοι in emergencies. For the position of πάροικοι cf. also *SEG* XXXVIII 2032 and XLVII 2357.

1994. City. Self-representation in the late-Hellenistic period. In *Citoyenneté*, 185-206, A.S.Chankowski examines the epigraphic evidence on processions and 'cérémonies d'accueil' as reflection of the self-representation of the city and of the concomitant values. He argues 1) that in the classical period (cf. *LSCG* 33 and 92) processions were just as normal a phenomenon as in the Hellenistic period (contra A.Chaniotis, who suggested that the staging of processions was characteristic of the latter period: cf. *SEG* XLI 1771 in fine and XLV 2322), but that the composition and hierarchical structure of the procession were not directly described, presumably because they were taken for granted; 2) that it is not until the first half of the 2nd cent. B.C. that inscriptions begin to provide evidence for the above-mentioned features of processions. He refers to *Inscr. Cos* ED 82 (250-200 B.C., 'si sa datation doit être effectivement si haute' (197)), *Syll.*³ 589 (*LSAM* 32; Magnesia) and 695 (*LSAM* 33; ibidem) and *LSCG* Suppl. 14 (Athens). For ἀπάντησις/ὑπάντησις/ὑπαπάντησις-ceremonies C. adduces *OGIS* 332 (Pergamon) and *Syll.*³ 798 (Kyzikos). He concludes that the Hellenistic city stuck to the old, classical 'modèle civique' (205) and he observes a 'conservatisme des cités de la basse époque hellénistique, qui utilisent le modèle classique de la cité' (206).

1995. Death. Afterlife. In a study of a funerary relief from Tymbaki (near Gortyn on Crete; Roman Imperial period) representing five male figures in a ship, C.B.Kritzas, in *Creta romana e protobizantina* 1089-1102, collects funerary epigrams representing death as a sea journey (especially *IG* II² 6214; *IG* XIV 1973 = *GV* 1830; *GV* 1185, 1693; G.Becatti, *Scavi di Ostia*. IV. *Mosaici e pavimenti marmorei* [Rome 1961] 243: ὁδε πανσίλυπος, i.e. λιμὴν), epigrams for sailors, which parallel their sea journeys with their journey to the ultimate harbor (*IG* II² 8395; *SEG* XLVII 1820 B II; *GV* 1129; A.Salac, *BCH* 44 [1920] 356), and grave reliefs with representations of ships, which may be interpreted as allusions to the journey to the underworld (*IG* II² 6485; 9453, 11143; *IG* XII.8.676; *I.Oropos* 653). Cf. also our lemma no. 2011.

1996. Diplomacy. Kinship. O.Curty, *AncSoc* 35 (2005) 101-117, rejects the view of S.Lücke (cf. *SEG* L 1731) that when the word συγγένεια was used to describe the relation between cities and peoples, it did not have its usual meaning of a 'blood relationship', but a broad and metaphorical meaning. A close analysis of this term (discussion of *I.Cret.* I.XXIV.1; II.XII.21; *I.Pergamon* I 156; *Syll.*³ 591) and an analysis of the relations of Priene with Athens and Boiotia show that συγγένεια between communities did not differ from συγγένεια between individuals.

1997. Documents. Definition. M.H.Hansen, *C&M* 52 (2001) 317-344, questions traditional definitions of the term 'document' that are largely based on the direct versus indirect transmission of a text. Based on literary, papyrological and epigraphical material (e.g. *SEG* XII 87; XXVI 72; *IG* I³ 1453) he concludes that 1) an identifiable and responsible author, 2) a defined addressee, 3) a specific message, should all be used as criteria to identify a document. In this

light, laws, decrees and accounts can all be considered documents, but ostraka (from ostrakophoria) or bronze allotment tokens cannot.

1998. Documents. Public documents. In a bipartite treatment, P.J.Rhodes, *G&R* 48 (2001) 33-44 and 136-153, discusses the display and archiving of Greek public documents, citing an inscription or literary passage for nearly every statement. Documents requiring copies: *IG* IV².1.68; documents recording court decisions: *Agora* XVIII T148; display of decrees could be temporary and erasable, cf. *IG* I³ 34, 52, 68, 78, 386 and *IG* II² 1237; for the formula 'so that whoever wishes may see' cf. *IG* I³ 60, 133, 84. Decrees inscribed in stone as well as copied in perishable materials: cf. *IG* I³ 27, 13, 155, 165; early laws from Elis: *IvO* 2, 7, 9, 11; multiple copies in stone: *IG* I³ 71, *Agora* XVI 73, *IG* II² 125, *IG* II² 1013.

R. denies that all decrees used 'bland language' to smooth over vehement debate, citing *IG* II² 29. Decrees could be stored and inscribed later, cf. *IG* I³ 61, *IG* I³ 1132 (cf. *SEG* LIII 7), *IG* II² 971. Honorary decrees inscribed at the honorand's own expense: *IG* I³ 156. On inconsistencies in dating information, R. notes that *SEG* L 45 (422/1 B.C.) gives the day of the prytany, but no decrees give that information again until *IG* II² 105 (368 B.C.).

Decrees could be modified by amendment (*IG* I³ 110, *IG* II² 212, *IG* II² 1 with *IG* I³ 127); *IG* II² 360 documents probouleumatic procedure, but the untidiness of *IG* II² 34, 116, and 212 may suggest that these decrees underwent amendment. On the troubling differences between different copies of the same text: *IG* II² 479 and 480, *IG* II² 666 and 667, *IG* II² 1013 and *Agora* XVI 332. The differences between Thucydides 5.47 and *IG* I³ 83 may suggest that Thucydides was quoting from a different stone. The Athenian standards decree (*IG* I³ 1453) orders copies for all the member states, many of which survive; two copies of the Athenian alliance with Chios (*IG* II² 34, 35) have been found although the text orders only one copy.

For published texts considered as originals see *SEG* XXXVI 426. Texts cited from the Metroon, *IG* II² 583, cf. also *IG* II² 140. Destroyed stelai were sometimes replaced: *IG* II² 6; sometimes decrees or laws ordered contradicting stelai to be destroyed: *IG* II² 43, *SEG* XXXVI 72, *IG* II² 116. *IG* II² 111 attests an episode in which stelai were actually destroyed. Erasures: *IG* II² 43, *Agora* XV 89, 110, 11, 115. Decrees ordering erasure: *IG* I³ 118, 127. Publishing a decree could bring fame: *IG* II² 10, *SEG* XXXVII 340. Inscriptions were used by historians, e.g. Thucydides reading *IG* I³ 948. Written documents did not require widespread literacy: Themistokles ostraka in *Agora* XXV pp. 142-61. Symbola used for communication with Sidon: *IG* II² 141.

For archives see also our lemma no. 1972.

1999. Economy. Asia Minor, Roman Imperial period. S.Mitchell, C.Katsari (edd.), *Patterns in the Economy of Roman Asia Minor* (Swansea 2005), publish the papers given at a conference in Exeter in 2002, many of which rely to a great extent on epigraphic evidence. We single out the contributions where inscriptions play a major role. 1-51: T.Corsten examines estates in the Kibyrtis (see our lemma no. 1458). 53-82: J.Nollé deals with the protection from agricultural pests (cf. our lemma no. 1342). 83-113: S.Mitchell studies the economic role of

olive cultivation. He argues that olives were grown in antiquity on a much larger scale and more widely than today (cf. his map on p. 90) and than L. Robert in several publications tried to show (cf. our lemma no. 1146). M. further concludes that the oil- and wine-producing regions of southern and southeastern Asia Minor benefited from the overseas trade of their produce (contra E. Gren, *Kleinasien und der Ostbalkan in der wirtschaftlichen Entwicklung der römischen Kaiserzeit* [Uppsala 1941]). 115-138: D. Braund attempts to elucidate the connections between the southern and the northern shores of the Black Sea. He sees the southern coast not as 'the northern fringe of Asia Minor, but as a dynamic frontier of exchange' between Asia Minor and the northern coast. 139-166: Mainly from an archaeological point of view, V. Köse studies market buildings, but he refers also to several inscriptions, especially those mentioning *χρηματιστήρια* ('record offices': *I. Priene* 106; *I. Selge* 17 L. 17; P. Wilski, *Karte der Milesischen Halbinsel* [Berlin 1906] 77-79 no. 3) and *ἐργαστήρια* ('private or public buildings with shops and workshops that could be rented': *SEG XXXIX* 1285; *XLVI* 1393; *I. Pergamon* 140 (with *SEG XXXIV* 1250); L. Robert, *Documents d'Asie Mineure* (Paris 1987) 484-487 (= id., *BCH* 108 [1984] 496-499); H. W. Pleket, *Talanta* 2 [1970] 73/74). 167-186: On the basis of a multitude of inscriptions, mainly from Lycia, and a series of speculative estimates, A. Zuiderhoek argues that the role of private munificence for public building was much smaller than is usually believed and that its impact on the economic growth of the Roman Empire was very limited. 289-304: H. Elton examines the organization of military supply on the south coast of Asia Minor in the 3rd cent. A.D. He adduces several inscriptions: *TAM IV*.1.189 (Nikomedea); *I. Iznik* 60 and *I. Prusias* 1, 6, 8/9, 12, 20, 48, and 50 for overland supply routes; Hagel-Tomaschitz, *Repertorium Ayd* 3, Çalç 1b, and Thr 1a (western Cilicia) for the searoute to Syria.

2000. **Economy. Asia Minor, military and economy.** On the basis of epigraphic and numismatic evidence, K. Stauner, *Gephyra* 2 (2005) 21-46, examines the effects the transfer of troops had on the economy of Asia Minor. He argues that the *παράπομπή* (e.g., *TAM IV*.1.262, 329; *I. Iznik* 60; *I. Prusias* 1, 6, 8/9, 12, 20, 48, 50; *I. Side* TEp 1; *IGR III* 407, 409), often mentioned in inscriptions, was not a liturgy that had to be fulfilled by rich citizens at their own costs, but that it designated most probably the responsibility of the highest city officials to support the army by providing food and shelter as well as to maintain the roads [cf. now also H. Schwarz, K. Stauner, *Gephyra* 4 [2007] 1-35, Corsten]. He deduces from the literary description of Bithynia in the 3rd and 4th cent. A.D. as a rich and flourishing province that the cities did not suffer from excessive burdens. The petitions to the emperor complaining about harassment by soldiers were not caused by the army on its way to the front, but by officials and units stationed in the provinces; otherwise it would make no sense for the emperor to refer the case to the governor (for these petitions see T. Hauken, *Petition and Response* [see *SEG XLVIII* 2117]). The transport of troops could in some cases rather be advantageous for the cities in that it boosted the economy. S. warns against a general explanation for all cases of economic up- or downturn.

2001. **Edicts of provincial governors.** P. M. Nigdelis, G. A. Souris, *op.cit.* (cf. our lemma no. 678) 119-126, compile a list of 21 known edicts (*ἐπικρίματα*) of provincial governors in the

eastern provinces of the Roman Empire, giving the bibliography and a brief summary of their content. 1) *Syll.*³ 784; *I. Ephesos* 1521 (M. Herennius Picens; Asia; 34 B.C.?); 2) *IGR IV* 404 (Sex. Appuleius; Asia; ca. 23-21 A.D.); 3) *SEG XXVI* 1392 (Sex. Sotidius Strabo Libuscidianus; Galatia; under Tiberius); 4) *I. Ephesos* 17-19 (Paullus Fabio Persicus; Asia; under Claudius); 5) *SEG XXXIII* 1177 (anonymus; Lycia; under Claudius); 6) *OGIS* 629 (C. Licinus Mucianus; Syria; 67-69 A.D.); 7) *MAMA VIII* 411; *A&R* 46 (Ti. Catius Asconius Silius Italicus; Asia; 77/78 8) F.F. Abbott, A.C. Johnson, *Municipal Administration in the Roman Empire* (Princeton 1926) no. 65a (L. Antistius Rusticus; Galatia-Cappadocia; 92 or 93 A.D.); 9) *I. Ephesos* 3217 a + b LL. 18-47; *SEG XXXI* 953 (A. Vicirius Martialis; Asia; 113/4 A.D.); 10) *SEG XLIV* 977 B and D (T. Aurelius Fulvus Boionius Antoninus; Asia; 121/2 A.D.); 11) *V. I. 1147* (Sacerdos; Achaia; under Hadrian); 13) *IGR III* 979; *OGIS* 584 (Ti. Claudius Iuncus; Cyprus; under Hadrian); 14) *IGR IV* 444 (anonymus; Asia; under Hadrian); 15) *I. Ephesos* 23 (L. Antonius Albus; Asia; ca. 146/7 A.D.); 16) *Syll.*³ 867; *I. Ephesos* 24 (C. Popilius Carus Pedito; Asia; ca. 162-164 A.D.); 17) *I. Ephesos* 215 (Asia; late 2nd cent. A.D.); 18) *Syll.*³ 884 (M. Ulpianus; Achaia; late 2nd/early 3rd cent. A.D.); 19) *Syll.*³ 880; *IGR I* 1500; *IGBulg III*.2.1690 (Q. Siciinius Clarus; Thracia; ca. 201-204 A.D.); 20) *SEG XXXII* 1149 (Q. Caecilius Secundus Servilianus; Asia; 209 A.D.); 21) *ISEG XIII* 492 (C. Gabinius Barbarus Pompeianus; Asia; ca. 211-213 A.D.).

2002. **Education. The role of athletics and παιδεία in the Imperial period.** *SEG LIV* 1833. See now also O. van Nijf, 'Een "klassieke" opvoeding in het Romeinse Oosten. Sport en literatuur in het Gymnasium', *Lampas* 38 (2005) 124-140; for the argument and the texts discussed (here with Dutch translations) see *SEG LIV*.

2003. **Emperor.** See also our lemma no. 2075.

2004. **Emperor. Estates: the administration of imperial estates.** P. Eich, *Zur Metamorphose des politischen Systems in der römischen Kaiserzeit. Die Entstehung einer 'personale Bürokratie' im langen dritten Jahrhundert* (Berlin 2005) 297-308, discusses the procuratorial hierarchy in Asia Minor (provincial proc. prov. Asiae; domanial procuratores/ἐπίτροποι), adducing and discussing the following texts: *KP III* 55 (Hauken, *Petitions* [cf. *SEG XLVIII* 2117] 35-57); *SEG XXXVII* 1186 (Hauken, *op.cit.*, 217-243; ὁ τῆς Φρυγίας ἐπίτροπος); and *OGIS* 519 (Hauken, *op.cit.*, 140-161). On 333-337 E. offers some reflections on the administration of imperial quarries, especially those in Phrygian Dokimeion (for the latter cf. also our lemma no. 1407).

2005. **Emperor. Statue bases.** J. M. Højte, *Roman Imperial Statue Bases from Augustus to Commodus* (Aarhus 2005), offers a systematic and exhaustive study of Roman imperial statue

bases and their inscriptions in an attempt to determine 'where imperial statues were erected, when, by whom and for what reason' (15). On 19-194 H. discusses the types of monuments (life-size standing statues; equestrian statues; statues on arches and columns/pillars and in an architectural setting; materials used; cost of statues; damnatio memoriae and reuse; inscriptions in the dative, nominative or ablative), the dating of the inscriptions, the geographical distribution of the bases, pre-accessional and posthumous dedications, occasions for the erection of statues (accession; visits; decennialia and vicennialia) and the dedicators (communities; individuals; corporations; military units).

On 229-589 - the hard core of the book - H. presents a catalogue of all inscribed statue bases arranged according to emperors: bibliography, brief description of the base, date, Greek or Latin text of the dedicator(s). The catalogue includes new texts made available in *SEG* (up to vol. L [2000]) and *An.Ép.* (up to 2001). On 591-632 tabular surveys of the numbers of extant bases per emperor (subdivided according to province) and per province (subdivided according to emperor [with considerable overlap, needless to say]) and a 'comparative statistical analysis', with inter alia a survey of the total number of statue bases per emperor, per year of reign, etc. Histograms and distribution maps (633-658) illustrate the data from the preceding tabular surveys.

2006. Emperor. Titulature of Maximinus Daia and Constantinus I (308-311 A.D.) and the title filius Augustorum. A.Stefan, *AntTard* 13 (2005) 169-204, collects and analyzes the documents mentioning the titles of both Caesars and the title filius Augustorum. In an appendix on 199-204 S. lists the inscriptions recording the title Caesar and/or filius Augustorum. Among them are the following Greek ones: nos. 2 (*IGR* IV 1364; *TAM* V.1.618 b), 3 (*SEG* XLIX 1426 B), 4 (*IG* XII.6.2.610; *SEG* LI 1087), 10 (*SEG* XLVIII 913), 15 (*SEG* XXIX 1165), and 16 (*SEG* XLII 646). See also A.Stefan, 'Le titre de *filii Augustorum* de Maximin et Constantin et la théologie de la tétarchie', in M.-F.Baslez, F.Prévot (edd.), *Prosopographie et Histoire Religieuse* (Paris 2007) 329-349.

2007. Epigrams. Homeric 'epigrams' and epigrams on stone. D.F.Elmer, *CIAnt* 24 (2005) 1-39, studies passages from Homer defined as 'epigrams' in scholia, notably two trisuchs spoken by Helen on the walls of Troy ('teichoskopia'; *Il.* 3.178-180 and 200-202), in which he traces inscriptional techniques; as a parallel for the emphatic initial οἶτος of both passages he discusses the use of deictic pronouns (ὅδε/οἶτος) in epigrams, partly on stone, in dialogues (*CEG* 429; E. 10-12; text and translation) or otherwise (*CEG* 105; E. 18/19; text and translation; cf. also *CEG* 139 mentioned on 17, *CEG* 26, 167, 418 in 18 note 57, and *GV* 601 in 18 note 60; *CEG* 452 is an example of lack of deixis (20 note 69; cf. also *CEG* 19, 40, and 193, mentioned in 15 note 43). E. argues that Helen's epigrams are 'characteristic of a particular mode of inscription, the *Beischrift*, which mediates between a viewer and an object' (19), and that she 'can simply "read", or pronounce, the captions she might have applied to her figural representation' (25; Helen's tapestry depicting the θέσκελα ἔργα of Trojans and Greeks in the plain of Troy; cf. *Il.* 3.125-131); E. also launches the notion that 'Helen does not *speak*, but *writes*' (32), since, like many women in antiquity, she was 'deprived of a public voice'; he

adduces *GV* 1184 to illustrate the denial of a voice to women except in writing (E. 33; text and translation). Discussion of captions in literary descriptions of works of art. On 33-37 an Appendix collecting literary and epigraphical testimonia for the practice of weaving inscriptional textile in the Boston Museum of Fine Arts (A.J.B.Wace, *JÖAI* 39 [1952] 117; Guarducci, *EG* I 440/441 [for a late 5th/6th cent. A.D. example see *SEG* L 1623, Tybout]) and inscribed textiles recorded in the temple inventories of Artemis Brauronia (*IG* II² 1514 LL. 7-9 and 40/41; 1529 L. 14).

2008. Epigrams. Kallimachos and epigrams on stone. D.Meyer, *Inseniertes Lesevergnügen. Das inschriftliche Epigramm und seine Rezeption bei Kallimachos* (Hermes Einzelschriften 93; Stuttgart 2005), introduces her main topic with a detailed discussion of numerous 8th-3rd cent. B.C. epigrams establishing a relationship with an implied reader (25-126; both from literature and epigraphy). Subchapters of this introduction are devoted to inscribed poetry in an oral culture, the 'Appellstruktur' of the epigrams, roles assigned to the fictitious reader, the epigram on stone (or other materials) and its readers in the 5th/4th cent. B.C., 'Steinepigramm und Buchepigramm', and the Hellenistic literary epigram. The inscriptions, mostly drawn from *CEG* and *GV* and defying enumeration, are presented in toto or partly with the Greek texts and German translations; they are easily accessible through an index on 313-317. For a review see B.Acosta-Hughes, *CR* 57 (2007) 341-343.

2009. Epigrams. Nonnos and epigrams on stone. G.Agosti, 'Miscellanea epigrafica I. Note letterarie a carmi epigrafici tardoantichi', *Medioevo antico. Rivista di storia e filologia bizantina* 5 (2005) 1-30, presents a series of erudite notes on the style, meter and vocabulary of 4th-6th cent. A.D. epigrams on stone reflecting the influence of (or occasionally preceding) Nonnos and his followers, representatives of the 'stile moderno'; his philological observations result in a more correct interpretation of the poems and often shed light on their historical context. As to Nonnos, parallels are found not only in the *Dionysiaca*, but very frequently also in the *Paraphrasis Evangelii S. Ioannis*. See our lemmata nos. 715, 1107, 1602, 1624, 1702, and 1758. For Nonnos and epigrams see also our lemma no. 1745.

2010. Epigrams. Posidippus and funerary epigrams on stone. V.Garulli, 'Posidippo e l'epigrafia sepolcrale greca', in M.Di Marco, B.M. Palumbo, E.Lelli (edd.), *Posidippo e gli altri. Il poeta, il genere, il contesto culturale e letterario. Atti dell'incontro di studio, Roma, 14-15 maggio 2004* (Pisa-Roma 2005) 23-46, explores the relation between Posidippus' funerary epigrams and those on stones. The following themes are discussed: 1) terms like αἰνόμενος, ἄνωρος, ἀρτιθαλής, ἄωρος, δυσάμωρος, δόσμορος, πρόμοιρος, ὠκύμορος, on record in many funerary epigrams, are rare in those of P.; 2) the same applies to verbs like λείπω, ἀρπάζω, ἀν- and ἀφαρπάζω, conveying the idea of painful separation and of being snatched away by a merciless Μοῖρα, δαίμων, vel sim.; this theme is common in inscriptions but not in P.'s poems. P. favors the concept of the χάρος εὐσεβέων/-βῶν, which does occur in inscriptions

(cf. 28/29 note 10 for a list of examples), but is not representative of mainstream sentiments in those texts; 3) the concept of φῶς, φέγγος, βίσιος (βίος), ἥλιος in combination with γλυκύς/γλυκερός and the verb λείπω, common in inscriptions (see 30 note 12), is not popular with P., who prefers to relate 'sweet life/light' to the χώρος εὐσεβῶν; 4) P. shares with the writers of funerary epigrams on stone the concept of 'stop mourning, weeping' (cf. 31 note 14 for a list of epigraphical testimonia), but his motif is different; instead of referring to the 'inevitable, inexorable Fate' he prefers to emphasize the idea of a happy old age (εὐγήρω). Γλυκερὸν γήρας admittedly also occurs in inscriptions, but is not mainstream; 5) P. shares with the stone epigrams the concepts of παῖδας παίδων (τέκνων τέκνα) (ἐπ)ιδεῖν (see 33 note 19 for epigraphical attestations), κουφή γαῖα (λίθος, κόνις; see note 34/35 notes 21/22) and the opposition between θάλαμος ('wedding') and tomb/death (see 35/36 note 23); 6) the image of a deceased woman holding a baby on her lap, on record in two epigrams of P., also occurs in Merkelbach-Stauber, *SGO* I 01/09/03 (*I.Kaunos* 51; *SEG* XLIV 893 C; Italian translation); *GV* 1600 (*IG* I³ 1290; *CEG* 89; ph. and translation) and 1684 (*IOSPE* I² 519; Chersonesos); Bernand, *Inscr. métriques* 57 (*I.Varsovie* 72).

More in general G. compares Posidippean epigrams with *GV* 695 (*IGBulg* III 1024; cf. *V* 5453; Philippopolis; text and translation of LL. 5/6); 952 (*IG* XIV 2067; *IGUR* 1350; text and translation); 1159 (Kolophon/Notion; *SGO* I 03/05/04 [cf. the commentary ad LL. 14/15: 'Der Dichter des Epigramms hat Poseidipp ... gelesen']; *SEG* IV 573; *LIH* 1306; text and translation of LL. 14-17); 1509 (Paphos; text and translation of LL. 1-5); 1595 (*IG* XIV 2040; *IGUR* 1344; text and translation), 1702 (*IG* II² 7151; text; translation); 1938 (*IG* XIV 1942; *IGUR* 1305; text and translation of LL. 1/2). G. argues that some epigrams of P. may have been composed as authentic 'Steinepigramme'.

2011. Epigrams. The voice of the dead. In his summary of E. Casey's article (see *SEG* LIV 1840), A. Chaniotis, *EBGR* (2005) [2008] no. 29, argues that the metrical words of the deceased (as opposed to the words of the passer-by in prose) in part award them heroic status; he relates it to the metrical speech of transcendental beings, e.g. the divine voice in oracles, for which see I. Petrovic, A. Petrovic, in E. Stavriopoulou (ed.), *Ritual and Communication in the Graeco-Roman World* (Liège 2006) 151-179.

For the perception of death as a sea journey in funerary epigrams see our lemma no. 1995.

2012. Epigraphy. Antiquarians: Fulvio Orsini. G.A. Cellini, *Il contributo di Fulvio Orsini alla ricerca antiquaria* (Rome 2004; = *MAL* 18.2 [2004]), presents copious documentation on the life, encyclopedic antiquarian interests, works and collection of antiquities of Fulvio Orsini (1529-1600). He edited Latin and Greek texts, and studied coins and inscriptions. Orsini is renowned mainly for his *Imagines et elogia virorum illustrium* (1570; new editions in 1598 and 1606), where the *elogia* are drawn from inscriptions and literary sources presented in small 'corpora'; the *imagines*, often busts (Roman copies), are often reproduced, including their Greek labels identifying the celebrities represented (C. 220-437, presented in alphabetical order). On 449-468 C. offers a catalogue of Orsini's collection of (mainly Latin) inscriptions; the

Greek texts are *IG* XII.3.331 (C. 458; decree from Thera; now lost); *IG* XIV 952/953 = *IGUR* 2/3 (C. 460; ph. of 953; decrees of Akragas and Melita, respectively); *IG* XIV 966 = *IGUR* 148 (*IGR* I 41; *Syll.*² 1173; C. 460-462; miracles of Asklepios). Among Orsini's gems (C. 475-482) are 11 examples with Greek inscriptions (477 s.v. Cambridge and L'Aja [no nos.]; 477 s.v. Londra, BM no. 1; 477 s.v. Napoli nos. 2/3; 480 nos. 53 and 57; 481 no. 2; 482 nos. 4/5 and 14; no inedita).

2013. Epigraphy. Antiquarians: Ludwig Ross. Cf. *SEG* LIV 1843, C. Habicht, in H.R. Goette, O. Palagia (edd.), *Ludwig Ross und Griechenland. Akten des Internationalen Kolloquiums, Athen, 2./3. Oktober 2002* (Rahden 2005) 107-112, summarizes the epigraphical work of Ludwig Ross (1806-1859) in Greece, especially in Attica, Peloponnesos, the Cyclades, and the Dodecanese (cf. *Inscriptiones Graecae Ineditae* I [Nauplion 1834]; II [Athens 1842]). H. discusses the usually excellent quality of Ross' copies of inscriptions, briefly commenting on those of the following texts: *IG* II² 1604-1632 (published by A. Boeckh); 1926 (*Die Demen von Attika* [Halle 1846] no. 5); *PH* 382 (*Inscriptiones* -- II 175); *IG* XII.3.91 = *Syll.*² 572 (*Inscriptiones* -- II 166); 724 (*Inscriptiones* -- II 277).

K. Hallof, *ibid.* 113-128, describes Ross' relationship to the Preußische Akademie der Wissenschaften in Berlin, to which Ross sent copies of inscriptions (especially *IG* II² 1604-1632).

M.E. Marthari, *ibid.* 129-158, presents documents preserved in the archive of the Ephoreia of the Cyclades, pertaining to Ross' archaeological and epigraphic research in these islands. In several of his letters, there are references to inscriptions of Thera (146-148 no. 10), Naxos (150 no. 11), Paros (150/151 no. 11), and Tenos (156/157 no. 13; *IG* XII.5.946; *IG* XII.5.937 = *CIG* 2340). [We identify some of the texts mentioned in a letter of October 10, 1835 (150/151): *IG* XII.5.48, 110-112, 129, 176, Chaniotis]. For Ross' study of sculpture in the Cyclades see I. Trianti, *ibid.* 175-188, with reference to *IG* XII.5.912 on 186 (ph.). For Ross' research in Athens, Aigina and the Peloponnesos see our lemmata nos. 2, 77, 86, 297, and 375/376; for Thera and Kos see our lemmata nos. 914 and 918.

2013 bis. Epigraphy. Historical studies and epigraphy. D. Knoepfler, *Apports récents des inscriptions grecques à l'histoire de l'antiquité* (Paris 2005), dedicates the greatest part of his inaugural lecture at the Collège de France to a presentation of the contribution of epigraphy to the study of ancient history. After sketching the significance of the work of Louis Robert, Adolf Wilhelm, and Maurice Holleaux (32-42), he focuses on epigraphic studies in Asia Minor (42-65; reference to *SEG* XLVII 1563, 1568, 1745; *LI* 1832; *LIH* 1312; the text in our lemma no. 1452; an unpublished treaty between the Lycian League and the Termessians of Oinoanda), on the new letter of Hadrian to Naryx (*SEG* LI 641; 66-71), and on a decree of the Boiotian League (see our lemma no. 564 bis).

2014. **Epigraphy. Introduction, Indices, Handbook.** B.Rémy, F.Kayser, *Initiation à l'épigraphie grecque et latine* (Paris 1999); cf. the review by M.-T.Raepsaet-Charlier, *AC* 73 (2004) 488-490.

S.Aneziri, N.Giannakopoulos, P.Paschides publish the *Index du 'Bulletin Épigraphique' (1987-2001)* (Paris 2005) in three volumes: I. *Publications*; II. *Les mots grecs*; III. *Les mots français*. For a review see P.Low, *CR* 57 (2007) 230-232.

In his substantial *Manuel d'épigraphie romaine* (2 vols.; Paris 2005; 2007²), J.-M.Lasserre also pays attention to Greek inscriptions, mostly from the eastern part of the empire. For a summary we refer the reader to M.Corbier, *An.Ép.* (2005) [2008] no. 3. For a review see M.-C.Raepsaet-Charlier, *AC* 75 (2006) 487-489. On 121, L. gives a list of Roman tribes and on 782/783 a list of Roman legions, both with their Greek equivalents; on 909/910, a list of provincial eras and on 911 a list of indictions with all their possibly corresponding years. We give a comparatio numerorum for the Greek (and occasionally Latin/Greek bilingual) inscriptions presented by L. (texts; French translations; commentaries). See also nos. 178 B (= P.Roesch, *BAA* 2 [1967/1968] 231-237; love charm on a lead tablet from Tebessa) and 373 (J.Reynolds, *PCPhS* 206 [1980] 77/78 no. 6; cf. *SEG* XXX 1244).

IG	Lassère no.		SEG	Lassère no.	
VII	2870	255	XLVI	2170 (12)	149
XII.2	184	372	XLIX	793	282
XII.8	561	162			
XIV	666	263	<i>F.Delphes</i>		
	2433	443	III.1	526	462
SEG			III.3	401/402	78 (a/b)
II	396	77			
XIII	594	491	<i>IGBulg V</i>	5409	449 (a)
XVII	759	472 B			
XXIV	530	282	<i>I.Didyma</i>	331	220
	614	234			
SEG			<i>I.Eph.</i>	459	373 (a)
XXIX	1403	296		852	406
XXX	570	234			
XXXI	631	234	<i>IGLS</i>	1346	491
	885	263			
	1116	109	<i>I.Fayoum</i>		
XXXII	460	253		86	368
	468	255			
XXXV	1483	250	<i>I.Portes</i>	65	481
XXXIX	1711	106			
XLI	516	462	<i>IGR</i>		
XLII	983	125	I	10	443
XLIV	525	150		473	263
	859	176	III	6	375 (a)

IGR	Lassère no.		CIL X	Lassère no.	
IV	85	372	6569	409 (ph.)	
	1157	371			
	1741	388	<i>ILLRP</i>	455	487
<i>Syll.</i> ³	710 (A/C)	462	<i>ILS</i>	478	409
<i>CIJ</i> I	374	168		7791	263
				8842	388
<i>JIWE</i> II	56	168		8852	443
				8887	462
			<i>An.Ép.</i>		
			1967	444	480

2015. **Epigraphy. Museum collections in Cividale, Gorizia and Trieste.** F.Mainardis, *Aliena Saxa. Le iscrizioni greche e latine conservate nel Friuli-Venezia Giulia ma non pertinenti ai centri antichi della regione* (Rome 2004; = *MAL* 18.1 [2004]), offers the texts of 92 (20 Greek and 72 Latin) inscriptions now in the Museo Archeologico Nazionale in Cividale, the Civici Musei di Storia ed Arte and the Castello di Miramare in Trieste, the Lapidario dei Musei provinciali in Gorizia, and in some private collections (ph.; dr. of no. 25; ample commentary; bibliography). The museum collections originated in important private collections from the 19th and 20th cent. (M. 13-20); some pieces were private gifts, others were bought. The inscriptions come from Athens and the Aegean Islands (nos. 1-7; no. 1: Athens; no. 2: Kos; nos. 3-7: unknown provenance; no. 6, assigned to Delos, is an ineditum: see our lemma no. 898), Asia Minor (nos. 8-10; no. 8: Kula; no. 9: Saittai; no. 10: unknown provenance), Egypt (no. 11: Alexandria), Magna Graecia (no. 12: Tarentum; for this ineditum see our lemma no. 1071), Dalmatia and the Danubian region (nos. 13-33; nos. 19/20 are inedita: see our lemmata nos. 656/657), Statio Atrantina (between Italia and Noricum; nos. 34/35), Rome (nos. 36-78; nos. 79-87: uncertain), Puteoli (no. 88; no. 89: uncertain); nos. 90-92 are of unknown provenance. Copious epigraphic indices (171-185) and concordances (187-194). We give a comparatio numerorum for the Greek texts. [*Inscr. It.* X.4 = P.Sticotti, *Inscriptiones Italiae*, vol. 10 - *Regio X*, fasc. 4: *Tergeste* (Rome 1951)]. For new readings in nos. 2/3 see our lemmata nos. 938 and 318, respectively.

IG	Aliena Saxa	SEG	Aliena Saxa	CIG	Aliena Saxa
II ²		XL		6421 Add. p. 1268	36
4645	1	513	22	6845 b	10
6810	4	514	21		
X.2.1		515	23	Clairmont,	
1021	25			CAT	
XIV		CIG		2.882 b	3
1417	36	925	1	2.980	7
2383	10			3.383 c	4

PH	<i>Aliena saxa</i>	TAM V.1	<i>Aliena saxa</i>	IGR IV	<i>Aliena saxa</i>
138	2	115	9	1072	2
		235	8	1379	8
<i>Inscr. It. X.4</i>				<i>GV</i>	
2*	10			1614	25
389	5				
394	24	<i>I.Alex.Imp.</i>		<i>ILS</i>	
		99	11	8791	8
<i>IGUR</i>					
986	36				

2016. Epigraphy. Scholars: Margherita Guarducci (1902-1999). *SEG* LIII 2177. See now also 'Giornata Linea in ricordo di Margherita Guarducci (Roma, 10 aprile 2003)', *RAL* 16 (2005) 535-581, with the following four articles: M.-L. Lazzarini, 'Margherita Guarducci e Creta' (537-546); T. Ritti, 'L'epigrafia greca di Margherita Guarducci' (547-560); M. Simonetti, 'Margherita Guarducci tra San Pietro e Sant'Ippolito' (561-574); F. Cassola, 'Margherita Guarducci e la storia antica' (575-581).

2017. Epigraphy. Scholars: Mario Segre (1904-1944). F. Berinzani, *BA* 133/134 (2005) 3-8, gives a retrospective on Mario Segre's life and works, and summarizes his 1926 laureate thesis *Pausania come fonte storica* (2nd ed. Rome 2004). B. includes photos of *Tit. Cam.* 4e (epistyle from Kameiros) and *IG* I³ 1453 B (Koan fragment of the Athenian Standards Decree).

2018. Epigraphy. Scholars: Adolf Wilhelm. Cf. *SEG* LIV 3/3bis. Following on *Αττικά και Επиграφαί. Πρακτικά Συμποσίου εις μνήμην Adolf Wilhelm — 1864-1950* (Athens 2004), A. P. Matthaiou has edited an elegant booklet containing a little known lecture delivered by Adolf Wilhelm (in modern Greek) to the Faculty of Philosophy, University of Athens: *Εισαγωγικά περί ελληνικών ἐπιγραφῶν* (Athens 2005). The lecture, first published in *Δελτίον Ἀκαδημαϊκοῦ Ὁμίλου Φιλοσοφικῆς Σχολῆς Πανεπιστημίου, Α'*, nos. 4/5 (April/May 1926) 88-101, is a vigorous conspectus of the status quo of Greek epigraphy at the time of its delivery, and offers a unique insight into the field by one of its greatest servants. The booklet also contains two obituaries for Wilhelm written by G. Klaffenbach, *Gnomon* 22 (1950) 415-418, and L. Robert, in *Actes du I^{er} Congrès International d'Épigraphie Grecque et Latine* (Paris 1953) 2-8, respectively. Finally, building on work first undertaken by J. Keil, L. Hallof provides a full updated list of Wilhelm's publications, with a useful table of concordances to the reprints of his original articles in the series *Kleine Schriften*.

2019. Epigraphy. Scientific methods. J. Powers, N. Dimitrova, et al. *ZPE* 152 (2005) 221-227, present the results of a scientific experiment carried out on three inscriptions: *IG* II² 1969

from Athens and two Latin ones (*CIL* VI 12139; 35066). Application of X-ray fluorescence has the potential to reveal traces of letters on abraded surfaces. Trace elements observed in inscribed regions of the three stones may be attributable to the stonemasons' tools (e.g. iron) or to the pigments used (e.g. lead). Numerous photographs and diagrams clarify the scientific aspects of this useful article.

2020. Gems. Gem cutters' signatures. Cf. *SEG* XL 1658; XLIX 2426. E. Zwiernlein-Diehl, in *Meisterwerke* 321-343, discusses gems dating from the late Archaic to the early Roman Imperial period with signatures (name in the nominative, frequently accompanied by *ἐποίησεν*/ἐποίησεν; name in the genitive) of the following engravers in an essay focusing on the history of scholarship from the 15th cent. to the present time (with Furtwängler's landmark studies breaking new ground for 20th cent. approaches; discussion of engravers known from literature and papyri; observations concerning the chronology of individual cutters [texts in majuscules or in transcription; no references to epigraphical publications]): Ἀγαθάγγελος, Ἀθηναῖδας, Ἀθηνῖαν, Ἀλέξανδρος (cf. *SEG* XXXVIII 772 in fine), Ἀλεξᾶς (cf. below s.v. Ἀύλος and Κόιντος), Ἀνακλῆς, Ἀπολλωνίδης, Ἀπολλάνιος (two homonymous engravers), Ἀριστοτέλης, Ἀσπασίος, Ἀύλος (son of Ἀλεξᾶς, brother of Κόιντος; see below s.v. Κόιντος), Βόηθος (cf. *SEG* XXXVIII 772 in fine), Γάιος, Γναῖος, Γόργος, Δαίδαλος, Δεξάμενος (from Chios: Χῖος), Δημάς (ph.), Διοσκουρίδης (from Chios: Χῖος) (ph. of two examples; father of Εὐτύχης, Ἡρόφιλος and Ὑλλος; cf. below s.v.; see also *SEG* XL 1658, XLV 2253, and our lemma no. 1886 sub (1)), Ἐπιμένης, Ἐπιτύχχανος, Εὐδοῖος, Εὐτύχης (inter alia the famous Berlin gem signed Εὐτύχης Ἰ Διοσκουρίδου Ἰ Αἰγείας ἐποίησεν; ph.), Ἡεῖος, Ἡρακλείδης, Θαμύρας (cf. *SEG* XXXIX 1787) Ἰππίας (cf. *SEG* XXXVIII 772 in fine), Ἡρόφιλος (son of Dioskourides; cf. above s.v.), Κάλλιππος, Κόιντος (*SEG* LIII 2106; ph.; Z.-D. correctly interprets the patronymic as Ἀλεξᾶς; Ἀλεξᾶ(νδρος), *SEG*; cf. above s.v. Ἀύλος), Μηνόφιλος, Μίκων, Μύκων, Νικάνδρος, Νικίας, Ὀλύμπιος, Ὀλύμπιος (cf. *SEG* XXXVIII 772 in fine), Ὀνησᾶς, Ὀνήσιμος, Πέργαμος (?), Πλάτων, Πρώταρχος, Πτολεμαῖος (cf. *SEG* XXXVIII 772 in fine), Ροῦφος, Σήμων (or owner?), Σκύλαξ (cf. our lemma no. 1086), Σόλων, Συρίας, Σωσίας, Σώστρατος, Τεύκρος, Τρύφων, Ὑπερέχιος, Φαρνάκης, Φῆλιξ, Φρύγῖλλος (cf. *SEG* XLII 1765), Ὑλλος (son of Dioskourides; cf. above s.v.).

2021. Gladiators: status and names. E. Bouley, in *Esclavage antique et discriminations socio-culturelles* (cf. our lemma no. 915) 197-216, collects the evidence for 'noms de combat' (ἐν ὄπλοις) used by gladiators in the Balkan and in the Danube provinces and discusses their status as slaves. She comments inter alia on the names Ἀγροίκος, Αἰῆς, Ἀλέξανδρος, Ἀγροῦτος, Βίκτωρ, Εὐχρῶς, Καῦμα, Κωνσπᾶς, Λεοντᾶς, Νάρκισσος, Νεικίφορος, Οἰζύπτερος, Πασίνεικος, Πινυτός, Πολυδεύκης, Πολυνείκης, Σίσυφος, Σκίρτος, Σμάραγδος, Στροβείλος, Ὑάκινθος, Φλαμμεάτης. In an appendix, she presents tables with gladiators attested in Iona, Aenona, Thasos, Philippopolis, Augusta Traiana, Hadrianopolis, Perinthos, Plotinopolis, Tomis, Markianopolis, Dionysopolis, Teurnia, Apulum, and Ulpia Traiana, their names, specia-

lisation, origin, status, and the deities to whom dedications were made. [For new evidence for gladiators in Macedonia, see *SEG* XLVII 954 = L 635; XLIX 677; L 578-583; A. Koukouou, *AAA* 39 (2006) 161-173 and C.P.Jones, *ZPE* 163 (2007) 45/46 (to be presented in *SEG* LVI), Sverkos]. She discusses the following Greek inscriptions (French translation) [with references mostly to Robert, *Gladiateurs*; we provide the references to corpora, Chaniotis, Sverkos].

<i>SEG</i> XL	Bouley	Dimitsas,	Bouley	<i>IGR</i> I	Bouley
556	10	<i>H Makedonia</i>		773	12
		16	2		
<i>SEG</i> XLVI		<i>Philippi II</i>		<i>GV</i>	
901	9	296	15	732	14
<i>SEG</i> LII		<i>IGBulg II</i>		<i>Gladiateurs</i>	
600 bis	6	816	13	16	8
				17	1
<i>I.Beroia</i>		<i>I.Tomis</i>		20	2
387	1			25	4
388	8	344	11	30	12
497	5				

2022. Glass vases. Workshop of Ennion. M.de Bellis, *AN* 75 (2004) 122-190, gives an overview of the typology of the glass vases produced by the workshop of 'Εννίων (catalogue). The following inscriptions appear on the workshop's products: 'Εννίων ἐποίησε (ἐποίησεν; ἐποίησε); μνησθῆναι ὁ ἀγοράζων (ὁ ἀγοράζων [sic]).

2023. Gymnasium. Public burial in the Hellenistic gymnasium. In *Citoyenneté*, 207-223, E.Chiricat studies the privilege of burial in the urban gymnasium in the late-Hellenistic period, using almost exclusively epigraphic evidence. He comments on the following texts at some length: *I.Didyma* 259 (ca. 40 B.C.; C. tends to accept the evidence of this text at face value, implying that as early as the 3rd cent. B.C. burials took place in a gymnasium); evidence from Messene: see *SEG* L 420 and 433/434; *I.Knidos* 59; *Aphrodisias and Rome* 28; *I.Kyme* 19; *IGR* IV 159 (Kyzikos; see our lemma no. 1329).

2024. Historiography. 'Sacred history'. J.Dillery, *AJPh* 126 (2005) 505-526, recognizes a specific genre of local history, which he labels 'sacred history'. It is characterized by a particular interest in local cult and divine epiphanies and it served as a tool in the advocacy of local interests ('intentional history'). In addition to Atthidography (508-511), he adduces literary and epigraphic references to authors who treated ἐπιφάνειαι, dedications, and other religious matters (cf. A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* [Stuttgart 1988]). He refers to the honorary inscription for the historian Syriskos of

Chersonesos Taurica (*IOSPE* I² 184; 520/521), the 'Lindian anagraphe' (see our lemma no. 906), an honorary inscription for a historian of Samos (see our lemma no. 962), the 'sacred history' of Magnesia on the Maeander (*I.Magnesia* 16; 519), the epiphany of Zeus in Panamara (*I.Stratonikeia* 10 [cf. our lemma no. 2076]; 519) [cf. A.Chaniotis, *War* -- (our lemma no. 2119) 159], and the Rhodian arbitration between Priene and Samos, in which many historians are cited (*I.Priene* 37; 521).

2025. Kings. See also our lemmata nos. 1990, 2050, 2064, 2093, and 2095/2096.

2026. Kings. Demetrios II of Macedonia. On the basis of literary sources and of *SEG* XII 311 and 314 (*ISE* II 109), Y.N.Kuz'min, *Antiquitas Aeterna* 1 (2005) 59-72 (in Russian; English summary), argues that Demetrios was Antigonus Gonatas' co-ruler from perhaps ca. 263 B.C. after his victory over Alexander II of Epirus. He was not officially called βασιλεὺς during his father's lifetime, and the occurrence of this title in the (private) manumission inscription from Beroia (*SEG* XII 314) reflects only the view of the Beroians.

2027. Kingship. The title βασιλεὺς τῆς Ἀσίας. On the basis of literary, epigraphical, papyrological, and numismatic sources, F.Muccioli, *Simblos* 4 (2004) 105-158, examines the meaning and use of the title βασιλεὺς τῆς Ἀσίας by the kings of different dynasties (Alexander the Great, Antigonids, Seleukids, Ptolemies, Parthians, Mithradates VI). He refers in particular to the following inscriptions: *OGIS* 54, 219 (*I.Ilion* 32), 253, and 544.

2028. Law. Handbook. M.Gagarin, D.Cohen (edd.), *The Cambridge Companion to Ancient Greek Law* (Cambridge 2005). We will cover this book in *SEG* LVI.

2029. Law. Imperial and gubernatorial edicts. In *Le monde romain* 66-70, J.-L.Ferrary offers bibliographical additions to R.Sherk's *RDGE*, references to new gubernatorial edicts from the Greek east and to documents issued by the imperial chancellery and found in Greek-speaking provinces.

2030. Law. International law and territorial claims. A.Chaniotis, in J.-M.Bertrand (ed.), *La violence* -- (cf. our lemma no. 1971) 455-464, studies the conditions under which violence established right of ownership in territory. The violent occupation of land or property was regarded as a legitimate form of acquisition of property, no less legitimate than inheritance, purchase or donation. When the parties to a conflict based their claims on different arguments neither the arbitrators nor the adversaries gave priority to a certain type of argument over another (e.g., inheritance over conquest), but determined a terminus a quo for the possession

(cf. *IG* IX.2.89 = Ager, *Arbitration* no. 156; *I.Cret.* III.iv.9/10 = Ager, *Arbitration* no. 158 I LL. 21/22, 56-59, 64-67 and II LL. 51-54; *Syll.*³ 679 = Ager, *Arbitration* no. 120 II LL. 20-22; *Syll.*³ 683 = Ager, *Arbitration* no. 159 LL. 52-55). The exact conditions of the act of violence (whether the conquest took place in a direct confrontation between the owner and the aggressor and whether the war justified) were other important factors. C. adduces and briefly discusses the following inscriptions: *SEG* XXXIX 1426 LL. 19-27 (Nagidos and Arsinoe); *SEG* XLVII 1745 (Eumenes and Tyriaion); *I.Cret.* III.iv.9 (Hierapytna and Itanos); *I.Pergamon* 245 = *OGIS* 335 = Ager, *Arbitration* no. 146 LL. 130-150 (Mytilene and Pitane); *I.Priene* 37 = Ager 1996, no. 74 I (Samos and Priene).

2031. Letters: Private letters. F.Cordano, *Acme* 58.3 (2005) 40-46, discusses the literary and epigraphic evidence for private letters in the 5th cent. B.C., discussing briefly (Italian translations) the following texts: *SEG* XXVI 845; XXXVII 838; *IGDOP* 25; *Syll.*³ 1259. She concludes that the exchange of private letters was a common phenomenon in the entire Greek world in the Classical period.

2032. Linguistics. Dialect. In a discussion of genuine dialectal features in Archaic inscriptions, C.Consani, in *Dialetti e lingue letterarie* (cf. our lemma no. 1861) 71-88, briefly discusses the language of the following texts: *IG* I³ 919 (*CEG* 432; *LSAG*² 76 no. 1 *SEG* XLVIII 89*; *Dipylon oinochoe*); *IG* XII.3.537 and 543; *IG* XII.5.2 (*I.Delos* 2; *LSAG*² 203 no. 2); *IGDGG* I.2 (*CEG* 454; *LSAG*² 239 no. 1; *SEG* XIV 604; *LIII* 1084*; *Nestor's cup*); *IGDGG* I.12 (*LSAG*² 240 no. 3); *LSAG*² 94 no. 1.

2033. Linguistics. Optative in dialectal inscriptions. C.Dobias-Lalou, *Verbum* 23 (2001) 269-280, explains that the rarity of the optative in dialectal inscriptions is due to the nature of the epigraphic evidence: the subjunctive is used in clauses with a definite future aim, while the optative appears in documents where the future aim is more abstract or in curses. Upon examination of *SEG* IX 9, 72, 192 and XVII 817, she concludes that in the dialect of Cyrene the subjunctive was the only 'mode de la virtualité'. She then accounts for instances of the optative in *CID* I 9 (cult regulation of the Labyadai) and *IG* IX.1².717 A, *Syll.*³ 37/38 (Meiggs - Lewis, *GHI* 30), and O.Masson, *Les inscriptions chypriotes syllabiques* (Athens/Paris 1983) 217.29 by their speculative and abstract provisions. In *SEG* IX 3 and *IG* V.2.343, the optative for the protasis of a condition is subsumed in a participle. D.-L. contends that the koine contributed to the disappearance of the optative, which began only after the end of the 4th century B.C.

2034. Literature. Epigraphy and literature. D.Knoepfler, *op.cit.* (cf. our lemma no. 2013 bis) 23-31, presents several examples of epigraphic contributions to the study of Greek literature: the 'pride of Halikarnassos' (*SEG* XLVIII 1330 = Merkelbach-Stauber, *SGO* I 01/12/01; 23-26), the grave epigram for the comic poet Aristion of Troizen in Athens (*SEG* LII 216;

French translation; 26-28), and the epitaph of the philosopher Asklepiades of Phleious in Eretria (see our lemma no. 979).

For the contribution of inscribed epigrams to the study of ancient literature see our lemmata nos. 2007-2010, and 2048. For epigraphy and poets see nos. 2051/2051.

2035. Magistrates. Agoranomoi. L.Migeotte, in R.W.Wallace, M.Gagarin (edd.), *Symposium 2001. Vorträge zur griechischen und hellenistischen Rechtsgeschichte* (Evanston, Illinois, 5.-8. September 2001). *Papers on Greek and Hellenistic Legal History* (Vienna 2005) 287-301, examines the judicial competence of the ἀγορανόμος and the development of the function which in the Hellenistic and Roman period enjoyed an increasing prestige, with special reference to the following texts: *I.Delos* 509 (*Syll.*³ 975); *IG* IX².1.88 (*Syll.*³ 546 B); *Syll.*³ 729; *IG* V.1.1390 (*Syll.*³ 736). The agoranomoi held a limited judicial competence and above all 'contrôles ... de type policier' (294); δικαιοσύνη was one of their main virtues. From the Hellenistic period onwards agoranomoi increasingly focused on the food-supply of their cities and developed euergetic activities: *I.Ephesos* 1455 (*Syll.*³ 354); *I.Erythrai* 28; *I.Ilion* 3 ((*Syll.*³ 596); *IG* XII.5.1011 (Ios); *IG* XII.3.169 (*Syll.*³ 946; Astypalaia); *IG* XII.5.129 (Paros); *I.Histria* 54 (*Syll.*³ 708).

2036. Medicine. Doctors in the Hellenistic period. N.Massar, *Soigner et servir. Histoire sociale et culturelle de la médecine grecque à l'époque hellénistique* (Paris 2005), examines 'la valeur sociale et culturelle accordée à l'art médical', with special reference to its impact on 'la position du médecin et son mode d'insertion dans la cité et à la cour' (18). The problem of the social status of the doctor is closely related to the perception of his activities 'sur le plan social et culturel' (29). To achieve her objectives M. offers, inter alia, a close analysis of 55 honorary decrees for physicians. On 296-301 she lists those inscriptions (with bibliography). Nearly all of them are in E.Samama's corpus, summarized in *SEG* LIII 2191. We give Samama's nos. in fine.

M. assumes that most of these doctors were ἰατροὶ δημόσιοι (29; cf. also 275: 'les médecins d'un certain renom'). She deals with many aspects of the life of such physicians (also of those active at Hellenistic courts). We single out the following themes: contracts between city and doctor; salary (payment by patients for individual treatments included; doctors praised for having worked ἀνεμ μισθοῦ or δωρεάν are the exception); criteria applied for nomination; qualities/virtues of doctors praised by cities; the doctor as benefactor; doctors active during wars, sieges and catastrophes like earthquakes; mobility of itinerant doctors; doctors' contributions to παιδεία through their ἀκροάσεις; their knowledge and the perception by the polis of the doctors' παιδεία ('... lui permet de s'intégrer aux plus hauts niveaux de la société antique' (283). [This may be true for some physicians, but certainly not for all of them: see my comment in *SEG* LIII 2191; without some basic ideas about social stratification in Greek cities, a discourse about 'social status' is bound to remain vague, Pleket]).

The following texts from Samama are discussed: nos. 6/7, 34, 56/57, 60, 67, 69, 77, 98, 103, 105/106, 108/109, 111-113, 118, 120, 123-133, 135-137, 139, 153, 156, 160/161, 163, 166, 168, 176, 180, 182, 233, and 341.

2037. Mosaics. Artemidoros and figural mosaics. M.T.Olszewski, in *La mosaïque gréco-romaine* IX, 859-880, explores Artemidoros, *Oniocr.* as an interpretative model for images on mosaics (and other media) of the later Roman Imperial period, mythological and otherwise (polysemy; interpretations varying according to circumstances and recipient; different images with a similar meaning; simple symbols as keys for more complex images). Two of the mosaics discussed bear Greek inscriptions: the Phaidra and Hippolytos panel from Sheik Zuweid (*SEG* I 584; LII 1616 and 1801*; cf. LIV 1641; Bernand, *Inscr. métriques* 122; MPI no. 69; O. 868/869; dr.) and two mosaics from Elis representing the attributes of Apollo and the Muses each identified by their name, and symbols of the twelve Labors of Herakles each marked by an alphabetical number (*SEG* XXIX 401; XXXI 353; cf. L 455; O. 875/876; ph.); in the floors from Elis the inscriptions combined with symbols are 'shorthand' for more complete imagery: a principle discussed by Artemidoros.

2038. Mosaics. Christian mosaic inscriptions in the Balkan, 6th cent. A.D. In a study devoted to bishops who acted as patrons of floor mosaics in the Balkan peninsula (6th cent. A.D.), R.E.Kolarik, in *La mosaïque gréco-romaine* IX 1255-1267, collects the relevant mosaic inscriptions (Greek texts; translations): Feissel, *Recueil* 274 (Stobi; ph.); D.Feissel, 'Inventaires en vue d'un recueil des inscriptions historiques de Byzance III. Inscriptions du Péloponnèse' (*T&MByz* 9 [1985] 267-395, on 296/297; Tegea; ph.): [To]ῦ σεπτοῦ τούτου τεμένου ἐν ἱερῷ εἰν ἑννεακαίδεκατος Θύρσος, ὁ ὅς(ω)τατος ἡγήσάμενος ἰ ἀμφοτέρων ἔκρυσεν προσήγορίας πᾶσιν ἐσθλοῖς ἰ καὶ μαρτυρ(ε)ῖ τὰ κτίσματα καὶ λίθου λεπταλέης ἡ εὐσύνθετος κό(σ)μ(ος). See also our lemmata nos. 630 and 775. K. stresses the fact that the bishops who commissioned these mosaics with elaborate imagery from the terrestrial world were motivated both by worldly ambitions and spiritual inspiration. The inscriptions, with the use of meter and quotation from ancient literature, demonstrate erudition.

2039. Onomastics. Jewish names derived from festivals. M.H.Williams, *JSJ* 36 (2005) 21-40, studies names used by Jews during the Persian, Hellenistic and Roman periods with a definite or possible festal connection, whether Jewish or not. This name category increases in late antiquity, presumably because of the enhanced festal role played by the synagogue at the time. Among W.'s sources are numerous Greek inscriptions from east and west: see 27-32 and 32-38, on the periods ca. 320 B.C.-135 A.D. and 3rd-6th cent. A.D., respectively [unfortunately, almost all names are presented in Latin transcription], with special reference to 'Εορτάσιος (also used by Greeks; adopted by Jews in the late Roman period), Νομήνιος (common also among Greeks, but presumably adopted by Jews because the lunar calendar and the New Moon feast were characteristic of their distinct identity), Σαλπίνγιος (*JWE* II 268 = *CIJ* 162; the liturgical asso-

cation is clear from the shofar flanking the name on either side; 3rd/4th cent. A.D.), and Shabbethai and related names (popular in Hellenistic Egypt but not in Judaea where assertion of Jewish identity was unnecessary; in *JIGRE* 96, the vocative is an undeclined transliteration from the Hebrew rather than a mason's error for Σαββαταίε: 29 note 40; generally Sabbath-derived names are declinable; the most frequent variants are Σαββαταῖος/Σαββατίων, also spelled Σαμβαταῖος/Σαμβατίων).

2040. Onomastics. Latin cognomina in Greek inscriptions. Cf. *SEG* LIV 1862*. 'Immer noch neue cognomina' is the title of this year's additions to the corpus of Latin cognomina by H.Solin, *Arctos* 39 (2005) 159-179; as usual, we list the new cognomina known from Greek inscriptions as well as new parallels from Greek inscriptions to cognomina already known, recording only those for which S. gives the Greek form, and noting the Latin equivalent or related names where S. adds them: Ἀμπλιανή (Amplius/-a), Βαρύλλινος (Varillus), Βιγιλέντιος (Vigilantius), Βρενζεινο (dative; Brundisius), Δομνιανός (Domnianus), Δόμ(ι)νος (Dom(i)-nus; with remarks on the Greek names Κύριος, Κύριλλος, Κυρίαν), Ἐννίαν (Ennius), Ἰγνένης (contamination of Ingenuus and names in γένης?), Καίσιωνεῖνος (Caesoninus), Καλανδάρια (Calendarius), Κανδιδία (Κανδιδέα; Candidius), Κομῆτας (Κομητᾶς, Κομίτισσα, Κρισπίνιος, Λαυρίκιος (Lauricius), Λιβωνιανός (Libonianus), Λοπικίνα (Lupicina), Μαγνούς (*IGLS* 1367, vocative Μαγνοῦ: either careless spelling for Magnus or female name in -οῦς), Μαυρικιανός (Mauricianus), Νεμωνιανός (Nemonianus), Νέρυλλος (Nerullus), Νομῆριος (Nemῆριος; Numerius), Ὀφελλιανός (Ofellianus), Πραιτωριανός (Praetorianus), Προκίλλιανος (Procillianus), Προκλήτιανός (Proculeius, Procleianus), Πουπλάς (Ποπλᾶς), Ῥεβοκάτα (Revocata), Ῥωμάνιλλα (see our lemma no. 1013 bis), Σεργίαν (Sergius?), Σέρβυλλα (Serrilla), Τιβέριος (Tiberius).

Ἀμβουστου (genitive) in *CIRB* 1278 L. 25 is not derived from the cognomen Ambustus (cf. the epichoric name Ἰραμβουστου (genitive) in *CIRB* 1242 L. 18); Φάδος (*LGPN* IV 339, attested in the dative in an unpublished inscription from Byzantion) is a Latin male name (Fadus) rather than a female name Φαδό; Σεργωνᾶς (*SEG* XLVI 1985) and Σεργώ (*IGLS* XXI 2.74) can be explained from the Syrian.

2041. Onomastics. Latin names in the Peloponnese. In *Le monde romain* 69-93, C.Hoët-Van Cauwenberghe studies the diffusion of the Latin onomastic system (duo and tria nomina) in the Peloponnese on three levels: immigrants from Italy (Italic; Ῥωμαῖοι); Roman colonies; enfranchised Greeks. Inscriptions are adduced in large numbers. (Cf. now also S.Zoumbaki, 'Choosing a new name between romanisation and persistence: the evidence of Latin personal names in the Peloponnese', in C.Grandjean (ed.), *Le Péloponnèse d'Épiminondas à Hadrien. Colloque de Tours 6-7 octobre 2005* (Paris 2008) 145-159, Pleket).

2042. Onomastics. Names derived from terms related to the sea. A.B.Tatakis, *Tyche* 20 (2005) 209-215, focuses on the sea as a factor for the formation of Greek personal names. Her

presentation is roughly chronological, starting with names known from the Linear B tablets and Homer. For the later periods T. relies on *LGPN*, largely based on epigraphical evidence; we mention the names on which T. comments in this category in alphabetical order: Ἀρχιάλως, Ἀρχιάλης, Ἀκταῖος, Ἄλως, Ἀριστοναύτης, Ἀρχεναύτης, Ἑλλιμένιος, Ἑμπορικὸς, Ἑμπορίς, Ἑμπορίων, Ἑμπορος, Εὐίστιος, Εὐλιμένης, Εὐλίμενος, Εὐπλοία, Εὐπλοῦς, Εὐρύταλος, Θαλάσσιος, Θαλασσίς, Θαλασσίων, Θάλαττα, Ἰστίαρχος, Κυμάτιον, Λέμβιον, Λέμβος, Λιμέναρχος, Λιμένδας, Λιμένη, Λιμένιος, Λιμενοῦχος, Λίμνη, Λιμήνιος, Ναυβολίδης, Ναυκλιδίς, Ναύκληρος, Ναυσικᾶ, Ναυσικλῆς, Ναυσίστρατος (very frequent: 'a reflection of Athenian sea-power and definitely an Athenian name'; 213), Ναύτης, Παράλλιος, Πάραλος, Πελαγία, Πελάγιος, Πελάγης, Πλοῦς, Σωναύτης, Σωσίνεως, Φιλοναύτης, Φιλόνεως, Χαρναύτης, Ὠκύαλος. A brief discussion of Latin equivalents (inter alia Euplia, Euplous, Pelagius, Thalassa) concludes T.'s study.

2043. Onomastics. Polyonymous nomenclature in consular dating. Under this title O.Salomies, *Arctos* 39 (2005) 103-135, studies polyonymous nomenclature of consuls as attested in consular dates mainly in Latin inscriptions. There are some minor observations on Greek inscriptions, of which we note those which (may) affect readings: 1) in *I.Beroia* 68 (229 A.D.), Cassius Dio is referred to as Κλ. Κασσίω Δίῳ; together with a Latin diploma disclosing his praenomen (L. Cassio Dione), one could conclude that Dio's full name was L. Claudius Cassius Dio; however, S. 'cannot help thinking that the abbreviation Κλ. in the inscription from Beroea could be a mistake of sorts, and that the intended reading was Λ(ουκίω)' (109); 2) in *IG V.1.1431* (Messene; 78 A.D.), the consul otherwise known as D. Novius Priscus is referred to as Δέκιω Ἰουνίῳ Πρεῖσκω; this must mean that he had two nomina in at least some consular lists. 'It must, however, be admitted that it would not be too hard to correct IOYNIΩ to NOYIΩ' (110/111; quotation on 111 note 26); 3) in MacLean, *Konya Museum* 66 (Ikonion; 169 A.D.), the consul otherwise known as P. Coelius Apollinaris is on record as ΜΑΚΟΥ Κοιλίῳ Ἀπουλλινάρῳ, generally interpreted to mean M. Aquilius(?) Coelius Apollinaris; 'it seems more than striking that the full name of the consul should appear only in a context such as this' (sc. an epitaph; 113); 4) in *IG XII.3.325* (Thera; 149 A.D.), the consul's name is recorded as Α. Σεργίῳ Σκειπίωνι Ὀρφίτῳ, 'but I am not prepared to believe that he had two praenomina' (123 note 77).

2044. Onomastics. Names composed with themis. I.Arnaoutoglou, *Epeteris tou Kentrou Ereunes* -- 39 (2005) 31-53, presents a systematic study of names composed with Θεμισ-/θεμς against the background of Greek legal thought.

2045. Pantomimes. M.Vesterinen, *Arctos* 39 (2005) 199-206, on 200-202 studies the terminology for pantomime and pantomimes partly on the basis of inscriptions: (ἡ τραγικῇ) ὄρχησις, ὄρχηστὴς, ὁ τραγικῆς ἐνρῦθμου κινήσεως ἵποκριτὴς (*F.Delphes* III.1.155 = *SEG* LIV 534 bis; *I.Magnesia* 192 = *SEG* XLVI 1469 (LIV 1197) [add *I.Ephesos* 2070/2071 = *SEG* LIV 1184;

cf. also *SEG* XXXI 1072 = LIV 1256), παντόμιμος (*I.Priene* 113; *BCH* 5 [1881] 388 no. 6, from Delphi). Analysis of Athen. 1.20 d/e, on the distinction in pantomime dancing between a solemn and a lighter style (202-206). [The inscriptions used by V. are those discussed by L.Robert, *OMS* I 654-662; see *SEG* LIV 1864 for other relevant texts, Tybout]. See also our lemma no. 2108.

2046. Personifications. The 'circle of Aphrodite'. B.E.Borg, in E.Stafford, J.Herrin (edd.), *Personification in the Greek World. From Antiquity to Byzantium* (Aldershot 2005) 193-210 (ph.; dr.), discusses the meaning of personifications of females, often accompanying Ἀφροδίτη, represented on Attic vases and labelled by dipinti. In an appendix on 203/204 she collects 15 vases, with the following personifications (text in majuscules): Ἀνθεία, Ἀπονία, Ἀρμονία, Εὐδαιμονία, Εὐκλεία, Εὐνομία, Εὐτυχία, Ἡδύλογος, Ἴμερος (ph.), ΚΕΦΗΜΟΣ (Κέφημος?; alternative reading KEA[-]JMOΣ), Κλεοπάτρα, Κλυμένη, Μακαρία, Παιδιά, Πανδαισία, Παννυχίς, Παφία, Πειθῶ, Πόθος, Ὑγεία.

2047. Personifications. Dipinti on vases showing maenads and/or satyrs. A.C. Smith, in *Personification* -- (cf. our lemma no. 2046) 211-230 (ph.), collects and comments on the following names on record on Attic vases: Γαλήνη, Εἰρήνη, Ἡδύοινος, Θαλεία, Θεωρία, Θυμηδία, Ἰάνθη, Κραιπάλη, Κωμωδία, Μαινάς, Μεθύση, Ὀπώρα, Παιδιά, Σιληνός, Τεθός, Τραγωδία, Χάρις.

2048. Personifications. Iliad and Odyssey. K.Seaman, in *Personification* -- (cf. our lemma no. 2046) 173-189, discusses personifications of Iliad and Odyssey in Hellenistic and Roman art. The following are identified by inscriptions (ph. [We supply the epigraphical references]): 1) a mosaic from Pamphylian Seleukeia showing Ἰλιάς and Ὀδυσσεύς accompanying Ὀμπος (*SEG* XLVIII 1557; S. 177; ph.; 2) the Athenian epigram recording a personification of the Ἰλιάς (*SEG* XXIX 192; XXXV 154*; S. 177/178; ph.; text and translation [S. is unaware of R.Merkelbach's attractive argument (cf. *SEG* XXIX) that the epigram does not speak of Homer and his Iliad, but of the 'ante-Homeric and post-Homeric Iliad', erected together with the statue of its contemporary poet (whether the νεός Ὀμπος C. Iulius Nikanor or not), nor of C.P.Jones' attempt to refute M.'s view (cf. *SEG* XXXV); however, the statue's self-definition as Ἰλιάς ἡ μεθ' Ὀμῆρον ἐγὼ καὶ πρόσθεν Ὀμήρου or -ω] ('I, the Iliad that was before Homer and after Homer') explicitly excludes the Homeric Iliad; consequently μέ in τῷ με τεκόντι νέω[ι] ('he who created me anew', far more plausible than 'he [sc. Homer] who created me in his youth', vel sim.) cannot refer to Homer's Iliad, Tybout]); 3) the Archelaos relief (*IG* XIV 1295 + Add. on p. 698; *GIBM* 1098; S. 179 [On this relief and its inscriptions see now Z.Newby, 'Reading the allegory of the Archelaos relief', in Z.Newby, R.Leader-Newby (edd.), *Art and Inscriptions in the Ancient World* (Cambridge 2007) 156-178]).

2049. Personifications. Late antique mosaics. R.Leader-Newby, in *Personification* -- (cf. our lemma no. 2046) 231-246, tries to explain 'the late antique mosaicists' fondness for

inscriptions' (236) from the 3rd cent. A.D. onwards. She mentions personifications on the following mosaics [we supply the epigraphical references]: 1) Syrian Antioch: Αἰών (*IGLS* 801; ph.); 'Ανανέωσις (*IGLS* 771; ph.; cf. our lemma no. 1598 sub 7; cf. also *IGLS* 1016); 'Απόλαυσις (*IGLS* 871; ph.; cf. our lemma no. 1598 sub 15); Δύναμις (*IGLS* 1016; cf. our lemma no. 1598 sub 27); Εὐανδρία (*IGLS* 1019); Κτίσις (*IGLS* 750; ph.; cf. our lemma no. 1598 sub 3; cf. also *IGLS* 1014 and 1016); Μεγαλοψυχία (*IGLS* 998; cf. our lemma no. 1598 sub 17; ph.; for this mosaic see also J. Huskinson, *art.cit.* (cf. our lemma no. 1599) 256/257, with focus on a river personification, two water receptacles and personifications of Κασταλία and Παλλάς, two of Daphne's famous springs; cf. also our lemma no. 1598 sub 17. [See now also R. Leader-Newby, 'Inscribed mosaics in the late Roman Empire: perspectives from east and west', in *Art and Inscriptions* (cf. our lemma no. 2048 in fine) 179-199, especially 194-198: 'The Megalopsychia mosaic uses an abstract personification to represent its owner's patronage of a *venatio*' (194); the 'names given to the hunters ... may have been stage names used by the *venatores*, but if so they were chosen to make illusions to mythological hunters ... not always immediately obvious' (197)]; Σωτηρία (*IGLS* 870; ph.; cf. our lemma no. 1598 sub 14); Χρόνοι (*IGLS* 801; ph.); 2) Philippopolis in Arabia: Δικαιοσύνη, Εὐτεκνία, Φιλοσοφία (*SEG* XLVII 2086; ph.); 3) Nea Paphos on Cyprus: 'Ανατροφή, Θεογονία, Πλάνη (*SEG* XXXVI 1263; ph.). After having considered the possibility that the convention of labeling figures might have been influenced by theatrical performances and public processions she prefers to argue that this convention 'corresponds to an increased need to display *paideia*, to inscribe it into the visual sphere' (240). Reflections on the meaning of Κτίσις ('Foundation'), to be related to honorary epithets like φιλόκτιστος and κτίστης. In the process she offers a translation of and comment on *SEG* XLIV 886 (XIV 1512; Halikarnassos).

On the personification of abstract concepts see also our lemma no. 2090.

2050. Philology. Epicureans. In *Ἰδία καὶ δημοσίᾳ* 259-272, R. Koch Pietre examines inscriptions recording Epicurean philosophers: 1) being honored in public sanctuaries; 2) as friends of Hellenistic kings (with special reference to Φιλόνιδης and his sons: see *IG* II² 1236; *IG* IX.2.90/91); 3) as priests of urban gods (*IG* XII.7.418 = *IGR* IV 998; *TAM* II 910 = *IGR* III 733; *SEG* XLVI 1769; *I.Didyma* 285) and Roman emperors (*SEG* XXX 1627; *IGR* III 88; *IV* 997 + P. Hermann, *MDAI(A)* 75 [1960] 68-186).

2051. Poets. Cults of poets. D. Clay, *Archilochos Heros* -- (cf. our lemma no. 941) 63-98 and 127-153, collects literary, epigraphic, and archaeological evidence for cults established for Greek poets, including also evidence for posthumous honors awarded to them. In addition to the inscriptions mentioned in our lemmata nos. 292, 562-564, 890, 910, 912, 940/941, 956, 973, 1126, 1269, 1273, 1276, and 1334, he also adds the following inscriptions in connection with poets: 1) Ποσειδῆπος Κυνίσκου Κασσανδρεὺς (150 nos. T1/2): *IG* II² 1320 LL. 14/15; 1331; *I.Delos* 2486; 2) Ποσειδῆπος of Pella (84-86 and 150 no. T1): *SEG* XLII 691 b; 3) Pindar (78): *IG* II² 8883 = *GV* 894; 4) Sophocles, worshipped as Δεξιόν (151 nos. T1/2; cf. 78/79): *IG* II² 1252/1253 (partial translation).

2052. Poets. Itinerant poets in the Hellenistic period. A. Giovannini, in *Κορυφαῖο ἀνδρὶ* (cf. our lemmata nos. 1093/1094) 633-640, comments on the activities (composition of religious hymns) of itinerant epic poets in the Hellenistic period. We have ca. 20 honorary decrees for such poets. They composed ὕμνοι for various deities but also fully profane works, often about the glorious past of the cities which invited them. G. suggests that these poets were capable of improvising on the spot. He adduces the following texts: *IG* IX.2.63 (Πολίτας 'Υπαταῖος; *IG* IX.2.1.740 and *IG* IX.2.62 (Ἀριστοδάμα Ζυρναῖος); *IG* IX.544 = *Syll.*³ 382 (Δημοστέλης Ἀνδριος); *IG* IX.572 = *Syll.*³ 662 (Ἀμφικλος Χίος); *I.Delos* 1512 = *Syll.*³ 721 (Διοσκουρίδης Ταρσεύς); *I.Cret.* I.xxiv.1 (Μενεκλῆς Τήιος); *Syll.*³ 699 (σύνοδος τῶν ἐν Ἀθήναις ἐποποιῶν in Athens); *I.Delos* 1506 = Durrbach, *Choix* 84 (Ἀρίστων Φωκαεὺς). [We provide the references to the main corpora, not used by G. For a complete collection of the relevant material see I.E. Stephanis, *Διονυσιακοὶ Τεχνίται. Συμβολὲς στὴν προσωπογραφία τοῦ θεάτρου καὶ τῆς μουσικῆς τῶν ἀρχαίων Ἑλλήνων* (Herakleion 1988). Based on the phrase συνταξάμενος ἐγκάμινον κατὰ τὸν ποιητὰν ὑπὲρ τῶ ἀμὲν ἔθνος in the Knossian decree for Dioskourides (*I.Delos* 1512), G. assumes that Dioskourides composed a work 'à la manière du poète'. This phrase means, however, that Dioskourides, collected information concerning the Cretans in the Homeric poems; there is no evidence that Dioskourides' work (τὰ πεπραγματευμένα) was an epic poem (636). Similarly, G.'s assumption that the ἱστορίαι of Λέων of Samos (*IG* XII.6.285) and the ἐγκώμια of the historiographer Ἀριστόθεος of Troizen (*F.Delphes* III.3.124 = *Syll.*³ 702) were poems (636/637) lacks any foundation. For Aristodama see *SEG* XLIX 556 and LIV 1919, Chaniotis].

2053. Politics. The enfranchisement of Greeks in the late-Republican and early Imperial period. In *Citoyenneté* 52-75, J.-L. Ferrary offers some reflections on the following documents testifying to an initial hesitation to award *civitas Romana*, followed by enfranchisements under Pompey, Caesar, the triumvirate and Augustus: *SEG* LI 1427 (sc. de Asclepiade; numerous valuable privileges but no Roman citizenship); *IG* XII.2.163 and *SEG* XLII 755 (Θεοφάνης of Mytilene; enfranchised by Pompey); *I.Knidos* 33 and 58 (Θεόδοτος of Knidos and his two sons; enfranchised by Caesar; cf. *SEG* LIII 1223; LIV 897); *SEG* XLIV 938-942 ('Απολλώνιος II, son of 'Επικράτης I, and his son Epikrates II; the former was στεφανηφόρος in 58/57, the latter in 40/39 B.C.; in the Milesian list of stephanephoroi they do not have the *tria nomina*; F. suggests that Epikrates II may have received the *tria nomina* (Γ. 'Ιούλιος 'Επικράτης) as a reward for his resistance to Labienus' invasion in 40/39 B.C. from Caesar Octavianus after the pact of Brindisium between the latter and Antonius in the autumn of 40 B.C.; 'Υβρέας of Mylasa and Ζήνων of Laodikeia may have been enfranchised at the same time for the same reason); *IOSPE* I² 691 (Γ. 'Ιούλιος Σάτυρος); *SEG* LIV 1625 (dossier of Σέλευκος of Rhosos, who received the *civitas Romana* from Caesar Octavianus; reflections on the relation between Roman citizenship and citizenship of a Greek polis, as evidenced, inter alia, in the iconography of Γ. 'Ιούλιος Ζωῖλος from Aphrodisias: see *SEG* XLIII 699); *SEG* IX 8 (edict III of Augustus; Kyrene).

2054. Politics. Petitions. Two articles in D. Feissel, *La pétition à Byzance* (Paris 2004), deal with Greek inscriptions: 1) T. Hauken (11-22) gives an overview of 'structure and themes in petitions to Roman emperors' and quotes in full the petition from Skaptopara (T. Hauken, *Petition and Response* [see SEG XLVIII 2117] 74-139 no. 5) with English translation; 2) D. Feissel (33-52) examines the 'pétitions aux empereurs et formes du rescrit dans les sources documentaires du IV^e au VI^e siècle' and presents a list of these texts (inscriptions and papyri).

2055. Politics. The province of Asia. S. Dmitriev, *Athenaeum* 93 (2005) 71-133, studies the extension of the province ab initio, its constituent parts and the provincialisation of the rest of Asia Minor. The Lex de Cilicia Macedoniae provinciis, known from two fragments from Delphi and Knidos (*I. Knidos* 31), shows that Lykaonia and Cilicia were ἐπαρχεῖαι, placed under the command of the governor of Asia. Phrygia had a similar position and belonged either to Asia or Cilicia, until ca. 65 B.C. when Cilicia became a permanent province. Only the western part of Pamphylia, around Attaleia, belonged to Asia. In the south the Maeander was Asia's boundary; it is not until the first Mithridatic War that Caria joined Asia. D. holds that this explains why Caria did not participate in the Κοινὸν Ἀσίας; the latter was created before Caria's membership of Ἀσία. Finally D. denies that Ephesos was the provincial capital ab origine; before the Mithridatic War Pergamon was the capital.

2056. Politics. Rome and the cities of western Asia Minor after 133 B.C. Mainly on the basis of SEG LIII 1312, B. Dreyer, in A. Coşkun (ed.), *Roms auswärtige Freunde in der späten Republik und im frühen Prinzipat* (Göttingen 2005) 55-74, studies the relationship between Rome and the cities of western Asia Minor, in particular Metropolis, after the end of the Attalid kingdom. In addition, he uses and quotes in part the following inscriptions: SEG XXXIX 1243/1244 (cf. our lemma no. 1247); L 1211/1212; *I. Pergamon* 249.

2057. Politics. Public security in Imperial Asia Minor. Cf. SEG LIII 2161 and 2210; LIV 1868. C. Brélaz, *La sécurité publique en Asie Mineure sous le Principat* (I^{re}-III^{ème} s. ap. J.-C.). *Institutions municipales et institutions impériales dans l'Orient romain* (Basel 2005), explores the urban and imperial institutions and office-holders who were responsible for peace and security in the cities and countryside of Asia Minor. After introductory chapters on the demilitarisation of the cities under the Empire, the prominent role of the Roman army, the continuing threat and nature of local brigandage, especially in the countryside (ληστεῖς; ληστεία), and of criminals (κακοῦργοι), disorder and riots in cities (στάσεις), the role of the provincial governor in maintaining public order and the abuse of power both by local policemen and Roman soldiers. B. in two chapters deals with (1) the municipal office-holders (Roman colonies included) responsible for public security, and their equivalents in the Lycian Κοινὸν and (2) with Roman soldiers who as στατιωνάριοι maintained security along the roads. In a long epigraphical appendix (345-421) he collects the inscriptions recording the most important officials and refers to the pages in which he discusses all these office holders: ὁ διὰ νυκτὸς στρατηγός (νυκτερινή

στρατηγία; νυκτοστράτηγος); εἰρηνάρχης/εἰρηναρχος; (ἀρχι)παρὰ φύλαξ (well to be distinguished from the Hellenistic παραφυλακίται); διαγμήτης; ὁροφύλαξ/ὄροφύλαξ (often the same since boundaries of urban territories were situated in the mountains; sometimes identical with saltuarii); μαστιγοφόρος; ἀλυστάρχης; ἀρχιφύλαξ and ὑποφύλαξ in the Lycian Κοινὸν (responsible for the collection of taxes and ἡ περὶ τὴν εἰρήνην ἐπιμελεία [cf. now also H. Engelmann, *ZPE* 152 (2005) 121-124]); στατιωνάριος/βενεφικιάρης/ῥηγιονάριος.

Other office-holders responsible for public order and security but not covered in the epigraphical appendix are [between brackets we give B.'s pages]: στρατηγὸς ἐπὶ τῆς εἰρήνης (*I. Smyrna* 772; 84/85); ἄρχων ἐπὶ τῆς εὐκοσμίας (*IGR* IV 582; 85/86); (ἀρχι)δέκανος (*SEG XXXVIII* 1462 LL. 80/81; XL 1268; 89/90). Ordinary στρατηγοὶ did no longer exercise police-functions in the Imperial period: see 74-79 for στρατηγὸς ἐπὶ τῆς χώρας and στρατηγὸς ἐπὶ τὰ ὅπλα/τῶν ὅπλων or ἐπὶ τοὺς ὀπλίτας/τῶν ὀπλιτῶν (on record in Athens and Smyrna [B. Puech, *An. Ép.* (2005) [2008] no. 1420, points out that the function is connected with the urban arsenal, referring to C. P. Jones, *AJN* 2 (1990) 65-76]). On 300-319 brief discussion of *I. Bubon* 2 (translation) [C. Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains* (Athens 2008) 32-34 no. 5]; *TAM* III 106 (*IGR* III 449; Termessos); *IGR* IV 1572 (Teos); *IGR* III 481 (*ILS* 8870; Oinoanda; translation); *SEG* XLI 1390 and LI 1813 (Ovacik; territory of Termessos; translation of 1813 A II and 1390 A/B; special discussion of ληστοδιώκτης in 1813 A II LL. 10/11 and 28/29). All these texts are presented in a special appendix on 421-431. They mostly concern collaboration between the Roman army and locally recruited forces. For detailed reviews see F. Kurbihler, *Topoi* 15.2 (2007) 659-672, and K. Stauner, *Gephyra* 4 (2007) 203-209. See also B. Pottier, *Banditisme et ordre publique dans les campagnes de l'Empire romain* (Thèse Paris X, 2004; non vidimus).

[See now also C. Brélaz, P. Ducrey (edd.), *Sécurité collective et ordre publique dans les sociétés anciennes* (Geneva 2008)].

2058. Politics. See also our lemmata nos. 1988, 1990, and 2124.

2059. Prosopography. Bienus Longus. S. Demougín, in *Le monde romain* 179-182, argues that the gentilicium of the procurator on record in *IGR* III 690 (*SEG* XLI 1339; Aperlai, Lycia), 729 (*SEG* XLI 1381; Limyra [not Lymirae or Lymira!]) and *I. Perge* 56 (*SEG XXXIX* 1388 [see now also *SEG* LIII 1627]) is Bienus, not Vienus (Greek: Οὐειήνος). She suggests that the procurator from Lycia is the father or grandfather of Οὐτήνιος Λόνγος on record in *P. Merton* 73 L. 6. Parallels for Bienus as gentilicium and as single indigenous (Celtic?) name; the Bieni may have originated in the Aemilia in Italy.

2060. Religion. See also our lemmata nos. 1973-1975, 1979/1980, 2024, 2038/2039, 2075, and 2114.

2061. Religion. Adria: cults. B.Rossignoli, *L'Adriatica greco. I culti minori* (Rome 2004), collects the literary and epigraphic evidence for the cults of the Greek cities on both sides of the Adriatic Sea. The material is arranged according to deities. We only list those which are attested in inscriptions: Αἰνείας, Ἀντηνορίδαι, Ἀπόλλων, Ἄρτεμις, Ἀσκληπιός, Ἀφροδίτη, Γαῖα, Ἡρακλῆς, Ἴρις ("Ερίς), and Ζεὺς Ὀλύμπιος. We present a comparatio numerorum.

SEG	Rossignoli	I.Apollonia	Rossignoli	I.Apollonia	Rossignoli
XV 251	56 T6	1	265 T1	9	388 T2
XXX 1132	55 T1	2	72 T9	303	56 T6
		4	204 T4		
CIG		5	91 T2	I.Epidamnos	
1837	72 T2	7	14 T9	1	218 T10
8340	56 T5	8	218 T11	2	91 T1
8341	229 T1				

2062. Religion. Asklepios. J.Riethmüller, *Asklepios. Heiligtümer und Kulte* (2 vols.; Heidelberg 2005). We will cover this monograph in combination with M.Melfi, *Asclepio in Grecia. I santuari* (Rome 2007), in SEG LVI.

2063. Religion. Associations: cultic associations. V.Suys, in *Ἰδιὰ καὶ δημοσίᾳ* 203-218, studies the relations between a great variety of cultic associations in the Hellenistic and Roman period and the poleis.

2064. Religion. Bouleuterion: cults. P.Hamon, *Topoi* 12/13 (2005) 315-332, discusses the rites and sacrifices in the βουλευτήριον: cult of gods bearing the epithet Βουλαῖος/Βουλαία. In the late Hellenistic period new cults appear: cult of Hellenistic kings (Teos; cult of Antiochos III; SEG XLI 1003) and of Δημοκρατία (Syll.³ 694; Elaia; after 133 B.C.); banquets, connected with cults in the bouleuterion, now open to all bouleutai (previously only to small committees): see the Ἀρχιππη-inscriptions from Kyme (SEG XXXIII 1035-1041, especially 1039 LL. 55-62, showing that the boule occupied a privileged position [for these decrees see now R.van Bremen, *REA* 110 (2008) 357-382]) and I.Priene 108 LL. 322/324 (benefactors participating in the sacrifices accomplished in the bouleuterion). Simultaneously the bouleuterion as a building was renewed: a roofed-in auditorium with a court in front surrounded by stoas, separating so to speak the boule's building from the agora. Brief reflections on the Roman Imperial period: appearance of a ἱεροσύνη τοῦ συνεδρίου τῆς βουλῆς (IG XII.7.271) and of a cult of Βουλὴ itself, probably in the bouleuterion (SEG XXXVII 1349; Cilicia); discussion of the bouleuterion in Stratonikeia and the cults in the court attached to it (I.Stratonikeia 251, 266, 289, 293). For the βουλὴ see also our lemma no. 1988.

2065. Religion. Christianity: Byzantine seals. The evidence provided by Byzantine lead seals for the study of the cult of the saints from the 6th-12th cent. is discussed by J.Cotsonis, *Byzantion* 75 (2005) 383-497. Lead seals attest the veneration of New and Old Testament figures, martyrs, hierarchs, the Archangel Michael, military, monastic saints, and female saints.

2066. Religion. Christianity: Jesus' death and pagan concepts. Demonstrating that 'comparable ideas and practices current in the contemporaneous pagan Umwelt of the N.T.' (255) had a strong impact on the Pauline interpretation of Jesus' death as a form of vicarious dying for the sake of others, H.S.Versnel, 'Making sense of Jesus' death. The pagan contribution', in J.Frey - J.Schröter (edd.), *Deutungen des Todes Jesu in Neuen Testament* (Tübingen 2005) 213-294, on 240/241 discusses the topos of the death of Alcestis, who died for her husband; he adduces the funerary epigrams for L. Cassius Philippus, his wife Atilia Pomptilla and their familia from Karales in Sardinia (IG XIV 607 a-q; GV 2005; CIL X 7563-7578; SEG LII 942*); for the comparison between Pomptilla and Alcestis he refers to *IGBulg* I² 222 (for this and other examples see SEG LII 942); for Alcestis cf. also V.'s comments on 236 (on Euripides' *Alkestis*: 'The vicarious nature is made explicit in numerous expressions') and 282 ('The Alcestis ideology can be found all over the Greek speaking parts of the Mediterranean').

2067. Religion. Confession inscriptions. Cf. SEG XLIV 951; LIII 2221. C.E.Arnold, *NTS* 51 (2005) 429-449, explores the belief structure of the Galatians to whom Paul sent his letter; he examines the 'confession-inscriptions' (and some Ὅσιος καὶ Δίκαιος-dedications) for that purpose, in an attempt to show that the Galatians' religious experience, as it appears from those inscriptions, may have made the Galatian Christians susceptible to the message of Paul's opponents, who favored a more Jewish and law-oriented form of the gospel. On 431 he refers to S.Elliott, *Cutting too close for comfort: Paul's Letter to the Galatians in its Anatolian cultic context* (London 2003; non vidimus), who focuses on the cult of the Anatolian Mother Goddess (Μήτηρ Ὀρεία), but also pays attention to the divine judicial system in central Anatolia.

2068. Religion. Dionysiac thiasoi. In an article on the relationship between private Dionysiac θιάσοι and public cults of the god and between θιάσοι and μυστήρια, A.-F.Jaccottet, in *Ἰδιὰ καὶ δημοσίᾳ* 191-202, briefly comments on I.Kallatis 47 (text; French translation; meaning of νεόβαρχος).

2069. Religion. Divination: dice oracles. F.Graf, in S.I.Johnston, P.T.Struck (edd.), *Man-tike. Studies in Ancient Divination* (Leiden-Boston 2005) 51-97, discusses a number of dice oracles ('oracles that preceded the event', 51) found in various cities in southern Turkey (Pisidia; Pamphylia; Cilicia; Lycia; Phrygia). In an Appendix on 81-84 he lists seventeen texts (bibliography) and in another Appendix on 84-94 he presents 'a tentative translation of the Main Oracle Texts (I-LVI)'. All the texts are now conveniently available in J.Nollé, *Kleinasi-*

tische Losorakel. Astragal- und Alphabetchresmologien der hochkaiserzeitlichen Orakelrenaissance (München 2007) 7-221, to which G. refers on 54 ('Nollé ... has promised us a corpus'). In addition to the texts listed by G. on 81-84 N. has four new texts: one from Prostanna (52-54), two from Sagalassos (58-60) and one very complete from Adada (60-67).

In an introduction G. explores the following aspects: the shape of the dice (ἀστράγαλοι; two narrow and two broad sides with the numbers 1, 3, 4 and 6; each oracle starts with five figures, corresponding to the figures on five thrown astragali, followed by their sum and the name of a deity in the genitive); style and specificity of the oracles; focus on commerce/commercial travel (traders and merchants) and illness; πράξις denoting 'business'; connection between dice ('accident') - trade - Hermes (cf. also Hermes Κερδέμπορος); place of the free-standing pillars carrying these oracles: in the agora or a precinct closely connected with it; there were 56 oracular texts on each pillar.

The oracles translated by G. are mainly taken from the pillars from Kremna (no. 4 in G.'s list; Nollé 68-77), Perge (no. 9 [not 8 as G. writes on 84 note 104] in G.'s list; Nollé 95-101); and, for some variations, Termessos (no. 12 in G.'s list; Nollé 77-84). For Nollé's 'Urtext' of the 56 oracles see 123-181.

2070. Religion. Divination: mantis and chresmologos. In a study largely based on literary sources, J. Dillery, in *Mantikē* -- (cf. our lemma no. 2069) 167-231, briefly discusses the following inscriptions recording a μάντις or χρησμολόγος: *IG* I² 40 (194/195) and 1147 (201); *IG* II² 17 (*SEG* XV 84; XVI 42; 203/204); *SEG* XVI 193 (Athens; 201-203); XXIII 161 (Athens; 223); XXVIII 1245 (Xanthos; 222); XXIX 361 (Argos; 201) and XLII 1065 (Klaros; 223). [For seers and divination see now also M.A. Flower, *The seer in ancient Greece* (Berkeley 2008), and S.I. Johnston, *Ancient Greek divination* (Oxford 2008)].

In an Appendix on 225/226 D. collects some epigraphical evidence for early written oracles: *LSAG*² 182 no. 6 (*IG* IV 760; *Syll.*³ 1159; Troizen), 228 and 230 nos. 15-17 (Dodona), 240 no. 5 (*SEG* XL 816; Cumae) and 343 no. 36 (Didyma); *SEG* XXXVI 694 (XL 611; LII 731bis; Berezan).

2071. Religion. Egyptian cults: collection of inscriptions and terminology. L. Bricault, *Recueil des inscriptions concernant les cultes isiaques* (2 vols. of text; 1 vol. of tables with ph. of 483 documents; Paris 2005) [Abbreviation: *RICIS*], collects the Greek and Latin inscriptions and coins concerning the cult of Isis, Serapis and the other Egyptian deities in Greece (mainland and islands), Macedonia, Thrace, the Black Sea region, Asia Minor, the Near East, Italy, Western Europe and North Africa (Egypt is excluded). The lemmata offer texts with app.cr., French translations and commentaries. The documents include decrees and sacred laws, dedications, manumission records from the sanctuaries of Serapis in Boiotia, Phokis and Lokris, temple inventories from Delos, lists of victors in the Sarapieia of Tanagra, epitaphs of initiates in the Egyptian mysteries (reliefs showing some connection with Isis/Serapis), aretalogies, hymns, and documents concerning cult associations of worshippers. As compared to L. Vidman's *SIRIS*, the number of texts doubled, which is partly caused by B.'s somewhat less strict

criteria for inclusion and by his full reproduction of similar texts in series, of which V. offered only one text as an example (*SIRIS*: 851; *RICIS*: 1771; *RICIS* is topographically modelled on its predecessor). There are seven inedita, of which six are in Greek: see our lemmata nos. 560 ter, 670 bis, 679 bis, 1120 bis, 1364 bis, and 1463 bis. Very complete indices (deities; cult personnel and associations; festivals, ceremonies and rites; sacrifices and realia; formulas; linguistics; toponyms, ancient and modern (regrettably an index of Greek and Latin personal names is missing)) and full Concordances conclude the second volume.

Several texts which have been published since the appearance of B.'s *Recueil* can be added. For the Greek texts see *SEG* L-LV (see Indices V s.v. Ἴσις, Ἡλιοσάραπις, Σάραπις/Σέραπις; cf. also Indices VIII s.v. Egyptian cults [B.'s concordance ends with *SEG* XLIX]). G. Petzl, *Gnomon* 80 (2008) 313, points to *I.Kaunos* 66-68, 70-72 and *Milet* VI 3.1301-1303. *BE* (2008) refers to three new dedications: 1) A. Avram, no. 371: dedication κυρίῳ θεῷ μεγάλῳ Σεράπιδι κα[ῖ] μ[υριωνύμῳ] Εἰσιδὶ καὶ Ἀνούβιδι καὶ [τοῖς] συννάοις ἐπηκόοις [θεοῖς] (Tomis; 150-200 A.D.; edd.pr. M.Bărbulescu, A. Câteia, *Pontica* 39 [2006] 205-218 no. 5); 2) A. Avram, no. 389: [Σ]αράπ[ιδι], Ἴσιδι, Ἀνούβιδι θεοῖς σ[υννάοις] (Tyras; 2nd/1st cent. B.C. [ed.pr. in an inaccessible Russian publication]); 3) C. Dobias-Lalou, no. 601: Σαράπιδι, Ἴσιδι (small altar possibly from Kyrene; 2nd cent. A.D.; ed.pr. E. Fabricotti, in L. Gasperini, S.M. Marengo [edd.], *Cirene e Cirenaica nell'Antichità* [Tivoli 2007] 267-302, no. 7).

For reviews, see M. Malaise, *CE* 81 (2006) 377-380; R. Gordon, *CR* 57 (2007) 230-232; G. Petzl, *l.c.* 311-315, who on 314/315 offers a series of minor corrections in readings, restorations, translations, and interpretations. For minor corrections concerning the inscriptions from Attica cf. S. Follet, *BE* (2007) no. 230, for those from Syria, Palaestina and Arabia, cf. P.-L. Gatier, *BE* (2006) no. 437. On the inscriptions from Spain, see now H. Uroz Rodríguez, 'Sobre la temprana aparición de los cultos de Isis, Serapis y Caelestis en Hispania', *Lucentum* 23/24 (2004/2005) 165-180. See also our lemmata nos. 2072-2074.

Primarily exploiting literary and epigraphic sources, M. Malaise, *Pour une terminologie et une analyse des cultes isiaques* (Brussels 2005), discusses the following subjects: the terms Isiacus/Isiaca/Εἰσιακός, Ἰσιακοί, Εἰσιασταί, vel sim. (25-31); divinities associated with Isis (Ἄπις, Βούβαστις, Νεῖλος, Νέφθυς, Νεωτέρα Ὑδρεῖος, Ὠρος; 33-78); companions of Isis (Ἀμμων, Ἀντίνοος, Βῆς, Ἑρμῆς, Θώτ, Σοῦχος/Sobek; 79-117); the relationship between the cult of Ἴσις in Egypt and the Graeco-Egyptian cults (Ἀθηναῖα, Ἀφροδίτη, Διοσκούροι, Εὐθηνία, Νέμεσις; 119-125); the Egyptian cults in Alexandria (Ἀγαθὸς Δαίμων, Ἀλεξάνδρεια, Ἀνουβίς, Ἀρποκράτης, Ἑρμάνουβις, Εὐθηνία, Ἴσις Κουροτρόφος, Λοχία, Φαρία, Νεῖλος, Ὀσίρις, Σέραπις; 127-180); associations of gods (Ἴσις and Ἀφροδίτη, Ἀρποκράτης, Ἑρμάνουβις, Ἡλιοσέραπις; 181-191); polymorphism and polysemy (193-199). Cf. our lemma no. 960 bis.

2072. Religion. Egyptian cults in Asia Minor. B.B.M. Ünliöğlu, in A. Hoffmann (ed.), *Ägyptische Kulte und ihre Heiligtümer im Osten des römischen Reiches. Internationales Kolloquium 5./6. September 2003 in Bergama (Türkei)* (Istanbul 2005) 95-108, studies the arrival and the spread of the Isis cult in the regions of Asia Minor on the Aegean and the Propontis coast. In passing he mentions quite a few, otherwise well-known inscriptions, which we do not

enumerate. For the cult of the Egyptian gods in Priene see also A.Hennemeyer, *ibid.* 151/152 (*I.Priene* 193 and 195).

S.A.Takács, *ibid.* 155-168, collects inscriptions testifying to the cult of Isis and Serapis in Lydia and Mysia: *RICIS* 301/0101 (*I.Hadrianeia* 135); 301/0301 (Mysia, Kyzikos?); 301/0401-0404 (Kyzikos); 301/0501 (Asar Kale); 301/0601 (Hamamlu); 301/1201-1203 and 1205 (*I.Pergamon* 336-338); 302/0101 (Elaia, probably not related to Egyptian deities); 302/ 0201-0203 (*I.Kyme* 42-44); 303/0301-0302 (*I.Magnesia am Sipylus* 15); 304/0201 and 0204 (*I.Smyrna* 725 and 765); 304/0602-0603 (*I.Eph.* 1231 and 1246); 304/0608-0609 (*I.Eph.* 1213 and 1503). T. argues that, whereas the early texts were more religious and private, the later ones (Roman Imperial period) were more political and public in tone. Isis and Serapis became connected to the Roman religious and cultic system in general and to the emperor cult in particular.

2073. Religion. Egyptian cults in Greece. In a lavishly illustrated volume, M.Bommas, *Heiligtum und Mysterium. Griechenland und seine ägyptischen Götter* (Mainz 2005), sketches the development of the worship of Egyptian gods in Greece (especially in Athens, Boiotia, Macedonia, Delos, Thera, and Eretria). Many inscriptions are mentioned and presented in photos, but none is discussed in detail. The most significant contribution of the book is the discussion of the gradual transformation of the Egyptian cults in Greece, under the influence of local practices. For a review exploiting the inscriptions, see M.Malaise, *AC* 86 (2007) 416-418.

2074. Religion. Egyptian cults: votive feet dedicated to Isis. S.A.Takács, 'Divine and Human Feet: Records of Pilgrims Honouring Isis', in *Pilgrimage* 352-369, gives the texts and translations of the following Greek inscriptions: *I.Philae* 188/189, 196, and 198 (360-367); *I.Delos* 1263 (*IG* XI.4.1263; *RICIS* 202/0186) and 2103 (*RICIS* 202/0288; dedication of a βῆμα or βήματα; 362/363); *IG* VII 3414 (*RICIS* 105/0894; Chaironeia; 363); *IG* X.2.1.89, 105, 115, and 120 (*RICIS* 113/0555, 113/0568, 113/0547, and 113/0567, respectively; Thessalonika; 364); *I.Thrac.Aeg.* 203 (*SEG* XLVIII 903; *RICIS* 114/0204; Maroneia; 365).

2075. Religion. Emperor cult: ἀσιάρχαι. Starting from the phrase τινὲς δὲ καὶ τῶν Ἀσιάρχων, mentioned as Paul's friends in *Acts* 19.31, S.Witetschek, *Gephyra* 2 (2005) 59-72, points to some problems in interpreting the title as a synonym of the function of ἀρχιερεὺς of the provincial Imperial cult. Given that *Acts* was possibly composed around 89/90 A.D., the mention of 'several' asiarchai is difficult to reconcile with the fact that at this time just three temples of the provincial cult existed in Asia. In addition, Luke, who W. believes to be the author of *Acts*, would never have called priests of the Imperial cult 'friends of Paul'. Without explicitly saying what he thinks the asiarchai to be, W. seems to imply that they were not highpriests of the Imperial cult. [See, however, H.Engelmann, *ZPE* 158 (2006) 183-186, on the identity of ἀρχιερεὺς and Ἀσιάρχαι in Lycia, Chaniotis].

2076. Religion. Epiphany. F.Graf, 'Trick or Treat? On Collective Epiphanies in Antiquity', *ICS* 29 (2004) 111-130, discusses some epigraphical evidence relevant to this subject on 118-122: the list of recent ἐπιφάνειαι of Zeus Panamaros *I.Stratonikeia* 10 (40 B.C. [cf. our lemma no. 2024]); the epiphanies of Athena during wars long past in the Lindian Chronicle *I.Lindos* 2 34 D 2-47 (*Syll.*³ 725; *SEG* LIV 722*; 99 B.C. [On this subject cf. also the comments of A.Chaniotis; see *SEG* LIII 821 in fine]; the presence of Apollo in the successful countering of the Gaulish attack on Delphi in 279 B.C. (*Syll.*³ 398, 278 B.C., from Kos; *I.Smyrna* 574, ca. 30 years after the event; the story is also known from later literary sources). As an example of an individual experience of epiphany, G. focuses on the encounter of Isyllos of Epidaurus with Asklepios (*IG* IV² 1.128; *SEG* LIII 365*; later 4th cent. B.C.). Reports of recent 'collective epiphanies' do not record direct encounters with deities, but phenomena, mainly of meteorological nature, interpreted as divine interventions; after a certain time, when 'no eyewitness could contradict the story' (122), epiphanies of the god in bodily form were invented; individual reports are beyond control anyway.

2077. Religion. Epithets. In *Nommer les dieux* 271-290, V.Pirenne-Delforge studies the epithet Οὐρανία; *ibid.* 427-442 N.Belayche focuses on Ὑψίστος (see also our lemma no. 2102). Both authors adduce numerous inscriptions. *Ibid.* 443-452 L.Bricault investigates a number of topographical epithets of Isis: Ταροσειρίας, ἐν Μενουθί, Φαρία, Μεμφίτις, Νέβουτο. On 453-466, L.Foschia studies the formula Θεὸς γεννήτωρ πάντων, taking as her starting point *IG* II² 4223 (cf. *SEG* XLII 238; Greek text and French translation). *Ibid.* 531-542 A.Zografou examines the epithet Φωσφόρος (cf. an Athenian dedication ταῖς πωσφόροις; 531 note 1) and the relation between the φωσφόροι and the Tholos in Athens.

2078. Religion. The 'Eumeneian formula'. P.Treilco, in J.M.G.Barclay (ed.), *Negotiating Diaspora. Jewish Strategies in the Roman Empire* (London-New York 2004) 66-88, tries to give further details about the origin of the formula ἔσται αὐτῷ πρὸς τὸν θεόν, often on record in epitaphs from 3rd/4th cent. A.D. Phrygia in general and those from Eumeneia in particular. Some texts are clearly Christian, others probably Jewish, still others probably neither of them, but the majority does not pertain to a precisely identifiable cult; as a result the origin of the formula cannot be established. Non vidimus; see M.-Y.Perrin, *An.Ép.* (2005) [2008] no. 138.

2079. Religion. Festivals. P.Stirpe, *RFIC* 130 (2002) [2005], focuses on festivals being celebrated at the same time as one of the Panhellenic festivals from the 3rd cent. B.C. to the 1st cent. A.D. She argues that this was caused by coincidence, competition (or imitation) or hostility. Discussion of the Νυκτοφόρια (Pergamon) and their competition with the Σωτήρια of Bithynia, the Νερόνια (organized as an isopythian festival), the Νέμεα (organized in Kleonai by Aratos), the Ὀλύμπια (organized by Sulla in 80 B.C., and by Nero in 67 A.D.), and the

Greek-styled Roman contests Καπιτώλια, Σεβαστά (in Naples) and "Ακτια. Cf. A. Chaniotis, *EBGR* (2005) [2008] no. 150: 'S. tends to group together very heterogeneous phenomena'.

2080. Religion. Inventories. In a discussion of the cult of Artemis, S.G.Cole, *Landscapes, Gender, and Ritual Space. The Ancient Greek Experience* (Berkeley 2004) 215-218, focuses on the dedication of textile products by women. She adduces the inventories of the sanctuary of Artemis in Brauron (*JG* II² 1514 LL. 7-38; translation) and of "Αρτεμις Κιθώνη in Miletos (*SEG* XXXVIII 1210 LL. 5-23).

2081. Religion. Magic: gems. S. Michel, in S. Shaked (ed.), *Officina magica. Essays on the Practice of Magic in Antiquity* (Leiden 2005) 141-170, offers a selective overview of the results of her monograph published in 2004 (see *SEG* LIV 1847).

2082. Religion. Magic: gems. Corpus. A. Mastrocinque, *Sylloge gemmarum gnosticarum*, aims at providing a corpus of magical gems, both inscribed and anepigraphic. 'Parte I' (Rome 2003 [2004]) offers an ample selection of magic gems (439 items) first published in the 16th-18th century and inscribed for the greater part (dr. of most objects; occasionally color ph.; texts in majuscules; explanatory notes, mostly with [partial] transcriptions; bibliography). Three introductory chapters by various authors deal with the value of magical gems for the history of religion (G. Sfameni Gasparro, 11-48), aspects of magical gems (A. Mastrocinque, 49-112; discussion inter alia of functions: in magical practice, as amulet and in medicine; role of deities: Yahweh; Greek and Roman deities; Πάνθεος; Χνοῦβις; the god with a lion's head; the anguiped cock; voces magicæ and formulas; Egyptian motifs; criteria for classification) and gems and astrology (M.G. Lancellotti, 113-124). The catalogue is arranged according to the subject-matter represented: Egyptian gods (141-299 nos. 1-255); gods of the Near East (301-311 nos. 256-265); subjects of Greco-Roman tradition (313-374 nos. 266-338); astrological subjects (377-399 nos. 339-372); other subjects (399-448 nos. 373-441); to the latter category belong gems with inscriptions only: 421-448 nos. 394-441).

We mention the magic names, terms and formulas for which M. offers explanations on 98-112: a survey convenient for the non-specialist's quick orientation [Cf. also *SEG* LIV 1847].

A. Theonyms of Hebrew tradition: Αβλαναθαναλβα; Αβρασαξ/Αβραξας; Αθαραν; 'Αά/Ιά/Ιαία; Ακραμαχαμαρ(ε); 'Ανόχ; Βαρχα; Ζαγουρη; Ηναμορωι Ηναμαρω Εναμορω; Θωβαρραβαν; 'Ιάω/Ιαώ; Λαίλαμ; Μαμαρααωθ; Ορωριουθ; 'Ο ών; Παγουρη; ΠΙΠΙ; Σαβαώθ; Σεμεισειλαμ(ψ); Σεσενγενβαρφαρρανης; Σουμαρθα.

B. Theonyms of Egyptian tradition: Αθερνεκλίστις; Αμουρη; 'Αρπον- or 'Αρπενχνούφι; Αρωριφρασις; βαρβαρ-; Βιον; βιβιον; Κμήφ; Μορμοροντοκομβαι; Ναβις Βιεννυθ; Νεβου- τασσααληθ; σαλβαναχαμβρη; Σισισρω; Σερφουθ μουι ρω; Τασβερεβερετας; Φρη.

C. Anagrams: Νειχαροπληξ (= πλῆξον χάριν); Σουβρομ (= morbus).

D. Magical formulas ('logoi'):

Ζεθ αφοβετωρ θρω με ω μητρο ρομφαωχι ειλωος κε τη εμε ψυχη και τυς εμους τεκνυς

[= εἰλωος καὶ τῇ ἐμῇ ψυχῇ καὶ τοῖς ἐμοῖς τέκνοις].

Ιαεωβαφρενεμουνοθιλαρικριφιαεουεαφικριαλιθνοθυμενεφραβωαι [a palindrome].

Ιαλδαθιαίν ξιφιδω κνημιδω.

Ιαρβαθ αγραμνη φιβαω χνεμω.

Νυχεῦ Αβολβαχ ὁ Ιοσηιουεουε αουαη Βακαξιγυχ, Κερατάγας (or -άγρας).

Σαλαμαζα Βαμαιαζα Αιαναχβια Αμοραχθει.

Σημεα Καντεν Κοντεν Κεντεν Κηριδεν Δαρυνκω Λυκυνξ(υντα).

Σθομβαοληβαολσθομβαλακαμσθομβλη.

Σισισρω Σισιφερμου Χμουωρ Αβρασαξ οχλοβαζαρα ζαραω βαριχαμω σικτη.

Σοροομερφεργαβαρβαρμαρφοτουριγξ.

χαβραχ φνεσχηρ φιχρο φνυρω φαωχ βαχ.

χυχ χυβαχυχ βαχαχυχ βαχαξιγυχ βαζαβαχυχ βαδητοφωθ βαηνωωωαχ.

Φορβαφορφορβα or Βορβοροφορβα (and sequences beginning with Βαρβαρ-).

'Parte II' (Rome 2007 [2008]) (ph. of all objects except of those lost; texts in majuscules), contains the magic gems in various Italian musea ('Museo Archeologico Nazionale' if not stated otherwise): Altino (11 nos. A11-A13), Aquileia (12-23 nos. Aq-Aq33), Bologna (Museo Civico: 24-27 nos. Bo1-Bo11), Como (Museo Civico Archeologico P.Giovio: 28/29 nos. Co1-Co3), Cortona (Museo dell'Accademia Etrusca: 30/31 nos. Cor 1/2), Ferrara (Musei Civici di Arte Antica: 32/33 nos. Fe 1/2), Florence (34-78 nos. Fi1-Fi112; in the section MAN. Museo Egizio: 79/80 nos. FiE1-FiE4; in the section MAN. Gemme di Luni: 81/82 nos. Lu1-Lu3), Naples (83-98 nos. Na 1-Na32), Palermo (Museo Archeologico Provinciale A.Salinis: 99-101 nos. Pa1-Pa7), Perugia (102-118 nos. Pe1-Pe34), Ravenna (119-126 nos. Ra1-Ra26), Rome (Musei Capitolini: 127-129 nos. RoC1-RoC5; Museo Nazionale Romano: 130-145 nos. Ro1-Ro42; Museo Nazionale Etrusco di Villa Giulia: 146 no. RoVG1), Syracuse (Museo Archeologico Provinciale: 147-150 nos. Si1-Si11), Torino (Fondazioni Torino Musei, Museo Egizio: 151/152 nos. ToE1/ToE2; *ibid.*, Collezioni di Palazzo Madama: 153/154 nos. ToC1-ToC3), Trieste (Museo Civico di Storia e Arte e Orto Lapidario: 155-161 nos. Ts1-Ts28), Udine (Museo Civico: 162 no. Ud1), Venice (174-185 nos. Ve1-Ve28; Museo Civico Correr: 163-173 nos. VeC1-VeC17), Verona (186-198 nos. Vr1-Vr39). A separate chapter collects gems reported to be in musea but now missing, and gems in private collections (199-209 nos. GM1-GM20).

Many gems in this volume bear Greek inscriptions, partly unpublished; we list the inedita (omitting the examples with magical signs only) but do not present the texts: nos. Aq2; Aq32; Co3; Fi4-Fi6, Fi16, Fi20, Fi23, Fi37/Fi38, Fi40/Fi41, Fi45-Fi51, Fi53, Fi57, Fi68/Fi69, Fi74/Fi75, Fi77, Fi84, Fi86/Fi87, Fi98-Fi100, 105, Fi108, Fi110-Fi112; Ra10, Ra16; Ro1, Ro3, Ro8, Ro10/11, Ro14, Ro19-Ro21, Ro28-Ro31, Ro35/Ro36, Ro39/Ro40; ToC1/ToC2; Ts3, Ts14, Ts19, Ts27/Ts28; Vr3/Vr4, Vr9, Vr11/Vr12, Vr14, Vr35; GM1; GM4; GM8; GM13; GM15/GM16. The book is concluded by a series of 'Approfondimenti' by various authors, dealing with non-epigraphical subjects, inter alia an iconographical variant of the serpent (E.M. Ciampini; 213-220) and the lion with bull's head (A. Mastrocinque; 221-223).

2083. Religion. Magic: gems. Jewry and Gnosticism. In a study on Jewish and other roots of magic in Gnosticism (various Christian heresies) primarily based on literary sources, A.Mastrocinque, *From Jewish Magic to Gnosticism* (Tübingen 2005), comments on divine beings (also) known from inscribed magic gems (amulets; discussion of many examples; ph.; dr.), inter alia: 1) Χνουβίς (or Χνουμης; 61-64), also called Γίγαντορηκτα (or Γίγαντοπνικτορηκτα/Γίγαντοφοντα; 'breaker of giants'; 64-68) or Ανοχ ('I am', corresponding to the Hebrew notion '(I am) the one who is' [ó ὄν]); on 68-70 a discussion of the signs indicating Chnoubis (crossed triple S) and the name of the Hebrew god (crossed triple Z or related sequences); Chnoubis is also identified with Γλόκων and Ιαω (133-136; see SEG XLIX 2470; dr. of the gem in the Cabinet des Médailles mentioned *ibid.*); 2) the anthropomorphic lion-headed warrior demon, accompanied by various inscriptions notably testifying to Hebrew interpretation of this Egyptian god, inter alia ἑκατοντομάχε (see SEG LII 1877), Ιαλδαβαωθ and Σαβιαωθ (70-79; see also our lemma no. 1041); 3) the lion-headed ouroboros, accompanied by various inscriptions, e.g. Βαινχωωχ and Σεσενγενβαρφαρηνγης (117-121; see also our lemma no. 1888); for the ouroboros see also 148-153, with a discussion inter alia of the relief representations on Horus stelai inscribed Αβρασξ, Βροινχω and Ιαω; ph. of an example (Renaissance copy) in the Museum of Geneva, republished in H.Sternberg-El Hotabi, *Untersuchungen zur Überlieferungsgeschichte der Horusstelen I* (Wiesbaden 1999) ch. 7.6, II, 29/30; 4) the decan of the astronomical pole (173-183); on 173-176 five amulets with inscriptions including the formula Ιαω (vel sim.) Ανοχ Τεπιαχ ὁ μέγας Μηνεύς; Τεπιαχ is the name of one of the decans of Libra, probably a 'figura Christi' in the Zodiacal belt (see also our lemma no. 1077); Meneus is one of the names of Helios, perhaps the masculine form of Μήνη, the moon goddess, or a name of the god of darkness. M. offers the following new readings: a) E.Zwierlein-Diehl, *Die antiken Gemmen des Kunsthistorischen Museums in Wien III* (cf. SEG XLI 1767) no. 2194: Ιαω Ανοχ Τεπιαχ | ΧΖΖ | ὁ μέγας Μηνεύς; b) A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) no. 519, reverse L. 1: Τεπιαχ is perhaps recognizable in the sequence ΑΜΟΤΙΠΙΑΧΝΟΙ; c) S.Michel, *Die magischen Gemmen im Britischen Museum* (cf. SEG LIII 2143) no. 23: Βηλ and Τεπιαχ can be recognized in the palindromic inscription ΒΗΛΤΕΠΙΑΧ-ΧΑΠΕΤΑΗΒ; for an ineditum see our lemma no. 1889). On 175-177 a discussion of Delatte - Derchain, *op.cit.* no. 460: in the exorcism, ending with the words ἐξορκίζω θεὸν 'Εναθιαω Φαβαθαλλων Βαβλαιατω Θαλαχ Ερον Ρωσαρ Βως Θωυθ, the name of the first decan of Scorpio Βουζ/Βως can be recognized; Ρωσαρ may be a variation on the name of Χοσαρ, a decan of Pisces in the tables of Grand (see our lemma no. 1077); Ερον is possibly another decan, perhaps the one of Taurus known otherwise as Ερω; on 178 note 811 brief commentary on SEG XLVI 2246; on 183 comment on the symbolism of the numeral six (F: digamma, also written sinistrorsum); 5) the snake-headed Egyptianizing god Αβραμενθω (or variant forms; 184-200, with discussions and lists of gems); the name was given to Jesus by some Gnostic groups; it is occasionally accompanied by the divine names Ριμφ and Λερθεμινω; discussion of the palindromic logic Αβραμενθωουλερθεξαναξεθελουωθνεμαρεβα, also labelling a falcon-headed god; the elements Αβραμαμενθω, Ουλερθεξαναξ, Αναξεθελουω and Ωθνεμαρεβα correspond to the sun god's four aspects in the four sectors of the kosmos (West, South, North and East, respectively); in this context M. also discusses an Orphic text imbued with Gnosticism on a late antique alabaster cup in a Swiss private collection (197/198; ph.;

translation; H.Leisegang, in J.Campbell [ed.], *Pagan and Christian Mysteries. Papers from the Eranos Yearbooks* [New York 1955] 194-260; G.Casadio, SMSR 52 [1986] 315/316), and the Gnostic gem E.Zwierlein-Diehl, *Stiegel und Abdruck. Antike Gemmen in Bonn* (Bonn 2003) no. 115 (198; dr.). In a section on Christian magic (211-216) M. on 214/215 reflects on magical texts (on leaves, gems and papyri) possibly showing Christian elements, centering on exorcistic formulas which could also be assigned to Gnostics, Jews or pagan exorcists.

2084. Religion. Magic: gems. Love magic. A.Mastrocinque, in T.Ganschow, M.Steinhardt (edd.), *Otium. Festschrift für Volker Michael Strocka* (Remshalden 2005) 223-231, analyses *Kyranis* 1.10.50-85 (D.Kaimakis, *Die Kyranides* [Meisenheim am Glan 1976] 64-66), which describes a diadem of Aphrodite featuring 11 or 12 different precious stones with various representations. M. finds parallels for the latter in magic gems (ph.; dr.; arranged by their stone category) and occasionally offers brief comments on their inscriptions (cited in transcriptions in Latin letters); those directly connected with love magic are inter alia Αποροφρασις (magic name of Aphrodite); Αφροδίτη (Κανωπίτις, Μεμφίτις, Σώθις); δικαίως (often combined with Eros and Psyche or with Eros bound to a tree surmounted by a griffin with a wheel: Nemesis); νιχαροπληξ (anagram of πλῆξον χάριν), (name in vocative) χαριτώσον (name in accusative).

2085. Religion. Montanism. V.-E.Hirschmann, *Horrenda Secta. Untersuchungen zum frühchristlichen Montanismus und seinen Verbindungen zur paganen Religion Phrygiens* (Stuttgart 2005) 126-138, discusses three Montanist inscriptions: SEG XV 809 (Sebaste; XLIII 1303; XLIV 1756; Tabbernee [cf. SEG XLVII 2323] no. 80; cf. also SEG XLVII 2323 in fine); TAM V.1.46 (Bagis; SEG XLIII 103; Tabbernee no. 85); TAM V.3.1882 (territory of Philadelphia; Mendechora; Tabbernee no. 84). After a detailed report on the various interpretations of the term κοινωνός H. argues that the κοινωνός κατὰ τόπον was a high financial official in the Montanist community, who invested part of his private fortune in the acquisition of land and real estate for the benefit of that community. H. interprets the σύνδοδος Μ[υλων? κ]ωμητῶν in TAM V.3.1882 as a sort of Montanist community; the term σύνδοδος was borrowed from the pagan 'Umwelt', where it often means 'association'; τόπος is supposed to refer to 'land' owned by such associations (Petzl's translation and interpretation of 1882 is to be preferred; τῇ συνόδῳ τῇ Μυλουκωμητῶν is to be interpreted as a chronological precision: 'on Sunday, 15th of Xanthikos, during the gathering of the inhabitants of Myloukome'; κοινωνός ὁ κατὰ τόπον is the 'κοινωνός des Bezirkes'; in the other two inscriptions κοινωνός κατὰ τόπον appears without any reference to a specific community. Pletket).

2086. Religion. Montanists and Jews in Late Roman Asia Minor. On the basis of a newly published inscription from Ankyra (see our lemma no. 1398), S.Mitchell, *SCI* 24 (2005) 207-223, examines the relationship between the Montanists, one of the most important non-orthodox Christian groups, and the Jews in Late Roman Asia Minor. Drawing parallels with the Jewish foundation inscription from Aphrodisias (SEG XXXVI 970; LIV 1042*; IJO II 14), he argues that the inscription shows that 'there was a close alignment between the organisation of

the Montanist church and Jewish institutions in the fifth and early sixth centuries'; it illustrates 'the potential for positive rather than hostile interaction between the two monotheistic religions in the communities of Asia Minor' (219).

2087. Religion. Oaths: epithets in treaty oaths. After presenting an overview of the invocation of gods in treaty oaths, P.Brulé, in *Nommer les dieux* 143-173, discusses the developments and transformation of the lists of gods: the representation of a 'paysage divin' (divinities connected with the earth, the sky, the sun, and the sea) in the early oaths; the invocation of ἄλλους θεούς πάντας καὶ πάσας, vel sim.; the invocation of Demeter; dyads and triads of gods; the use of the definite article preceding the name of a god; the sequence of names; the introduction of Ταυροπόλος into treaty oaths under Macedonian influence; the long lists of gods in the Cretan treaty oaths (cf. our lemma no. 985). In appendices, B. presents lists of the attested treaty oaths, distinguishing between Crete (168-172) and the rest of Greece (164-167).

2088. Religion. Oracles. A.Busine, *Paroles d'Apollon. Pratiques et traditions oraculaires dans l'Antiquité tardive II^e-VI^e siècles* (Leiden-Boston 2005), offers a wide-ranging study of prophetic texts ascribed to Apollo in the Greek-speaking region of the Roman Empire, with special reference to 'l'environnement culturel, politique et religieux dans lesquels on les énonçait' (2). B. deals with oracles preserved both in inscriptions and literary sources and pays special attention to the connection between those two categories of sources. We restrict ourselves to the epigraphically transmitted oracles. In an Appendix (445-454), B. lists 63 oracles known from inscriptions (provenance; brief bibliography; no texts; references to the pages on which the texts are discussed); on 509-512 Index of inscriptions. Oracles from Klaros [cf. now also F.Graf, 'The oracle and the image: returning to some oracles from Clarus', *ZPE* 160 (2007) 113-119] and Didyma take pride of place.

There is a continuing popularity of the traditional gods and, in that context, of oracles given by civic deities. It is in the course of the 4th century A.D. that the 'dieu citoyen' begins to yield to the 'dieu prophète'; the latter is increasingly compared with the prophetic qualities of the Jewish-Christian god. The ancients invoke Apollinian oracles for the ideology of anti- or pro-Christian politics.

As to Klaros and Didyma, B. discusses the following themes, adducing passages from numerous oracles, with translation. Between brackets we give B.'s pages: attribution of oracles to Klaros and Didyma (28-46); the 'production' of oracles (divine inspiration; oracular personnel: θεσπιιδός, ἱερεὺς, προφήτης, ταμίας, ὑποχρήσις; 48-52 [See also B.'s article 'The officials of oracular sanctuaries in Roman Asia Minor', *Archiv für Religionsgeschichte* 8 (2006) 275-316]); recording of oracles (χρησμογράφον; 53/54); the clientèle (geographical provenance and social status of visitors, both individuals and delegations of cities; 54-86; for delegations see our lemma no. 1248); motives for consultation of oracles (public-civic concerns: λοιμός, organization of cults; private concerns: health, money but also theological problems; quest for the supreme god; focus on revelations; 89-126); answers of oracles (explanatory; prescriptive; 'l'expression d'un polythéisme traditionnel ancien' [167]; exhortations to focus on a new, pure pagan cult, centered



around prayer and contemplation; 127-172); oracles underlining Apollo's religious authority in various regions: erection of statues of Apollo; Apollo as 'maître de piété', also for other cities; propaganda for Apollo Klaros throughout the Empire (cf. *SEG* LIII 1587) (172-189); 'fidélisation de la clientèle' (191) in view of fierce competition in the religious 'market'; development of mysteries in oracular temples (189-195); revelations leading towards 'une théologie païenne nouvelle' (202): a supreme god, with the other pagan gods serving as subordinates and intermediaries between god and men; contacts between worshippers and the divine world (195-214); oracles and ancient oriental wisdom (214-221).

2089. Religion. Oracle and cult of Ares in Asia Minor. In *GRBS* 45 (2005) 261-283, M.Gonzales discusses the epigraphic evidence for the cult of Ares in southern Asia Minor, with special focus on two dedications to Ares found northeast of Side in Pamphylia (*I.Side* 377/378). He suggests that εἰκόνιον restored in *I.Side* 377 L. 6 should be identified as a plaque which was used to attach a medallion to a statue or statue base. He furthermore discusses an inscription from Syedra in Pamphylia which records an oracular response (L.Robert, *Documents d'Asie Mineure* [Paris 1987] 91-100 [Merkelbach-Stauber, *SGO* IV 168/169 no. 18/19/01]). G. argues that this oracular response originates not from the oracle of Apollo at Klaros (as has been suggested by Robert) but 'from the southern Anatolian oracle of Ares, perhaps located at Termessos' (280-281). According to G., the 'extraordinarily strong clustering of Ares cults in southwestern Asia Minor certainly reinforces Robert's notion of an indigenous warrior deity who had taken the name of the Greek god' (282).

2090. Religion. Personification of abstract concepts. Starting from *TAM* V.3.1539, G.Petzl, in *Nommer les dieux* 69-77, offers some reflections on a series of abstract deities: Ἀρετή, Ἀσωτία (*TAM* V.3.1895), Δικαιοσύνη, Δίκη, Εὐρωστία (*AvP* VIII.3.127), Θέϊον, Μνήμη, Μνήμη καλοῦ Καλοκαίρου (Merkelbach-Stauber, *SGO* IV 18/12/01), Ὅσιος καὶ Δίκαιος/Ὅσιον καὶ Δίκαιον (as twins or as single deity), Θέϊον Ὅσιον καὶ Δίκαιον and Θεὸς Ὅσιος καὶ Δίκαιος (*SEG* XXVIII 929). Brief discussion of *SEG* LIII 1344, XXXVIII 1310 B, 1311 A, and the related question of whether Ὅσιος/Ὅσιον and Δίκαιος/Δίκαιον were separate deities or just abstract qualities of one Θεός.

2091. Religion. Pigs in Greek rituals. Under this title K.Clinton, in R.Hägg, B.Alroth, (edd.), *Greek Sacrificial Ritual, Olympian and Chthonian. Proceedings of the Sixth International Seminar on Ancient Greek Cult, organized by the Department of Classical Archaeology and Ancient History, Göteborg University, 25-27 April 1997* (Stockholm 2005) 167-179, explores the several functions of the sacrifice of pigs, piglets, and pregnant sows in a wide range of cities and sanctuaries. In addition to the consumption of sacrificial pork, C. also discusses numerous inscriptions, providing extended quotations, commentary, and bibliography. Except for the deposition of piglets in pits at Thesmophoria festivals, he cautions against applying the term 'chthonian' indiscriminately to sacrifices of pigs. Among the many inscriptions quoted

and discussed in this paper are: *IG* II² 1672; *SEG* XXI 527 (*Agora* XIX L 4; Salaminioi decrees); *IG* V.1.1390 (Andania); *IG* XI.2.146 A, 199; *I.Delos* 338; *LSCG* 156 A (Kos); *SEG* XLIII 630 (Selinous); *I.Erythrai* 207 (*LSAM* 26).

2092. Religion. Priests. E.Stavrianopoulou, in C.Ambos et alii (edd.), *Die Welt der Rituale* (Darmstadt 2005) 225-232, collects inscriptions demonstrating the efforts of communities in Asia Minor to protect the rights, position, and authority of priests, and to guarantee hereditary priesthoods; she also briefly discusses the importance of priests as ritual experts for the identity of communities. S. discusses the following inscriptions (German translations): regulations concerning the sale of the priesthoods in Chalkedon (*LSAM* 3 LL. 9-16; 5 LL. 9-15); a decree concerning the priesthood of Asklepios in Pergamon (*LSAM* 13 LL. 1-6 and 26-32); and a regulation concerning the priestess Galato in Pednelissos (*LSAM* 79 LL. 6-10). For cult regulations see also our lemmata nos. 2092 and 2097.

2093. Religion. Private cult of Hellenistic kings. S.Aneziri, in *Ἰδίαι καὶ δημοσίαι* 219-233, first tries to give a definition of 'private cult': a cult (sacrifices; dedications) financed and practiced by an individual, often but not necessarily always in a private space (house); subsequently she discusses various types of documents recording private cults of rulers: 1) *SEG* XLI 1003 II and *OGIS* 90 (*I.Prose* 16) (decrees prescribing private sacrifices in the context of otherwise civic ceremonies); 2) small altars, with marble plaques inscribed with the name of the ruler (often Ptolemaic queens) in the genitive (cf. L.Robert, *OMS* VII 599-635; *SEG* XLVIII 1802 [see now also *SEG* LIII 1755; LIV 1531 and 1555]); 3) ceramic oinochoai often found in tombs, with the name of the Ptolemaic king or queen in the genitive (e.g., ἀγαθῆς τύχης Ἀρσινόης φιλαδέλφου Ἰσίδος; θεῶν εὐεργετῶν); 4) dedications. Finally A. briefly analyzes the dedicators (royal functionaries often dedicating objects to Ptolemaic rulers; agonothetai and gymnasiarchs in the gymnasia; soldiers; private citizens often encouraged by urban decrees to establish a private cult; cf. above sub 1) and the rulers worshipped by private people (often Ptolemies, often Arsinoe II and Berenike II; often in conjunction with traditional Greek and Egyptian deities).

2094. Religion. Rituals. S.G.Cole, *op.cit.* (cf. our lemma no. 2080), adduces numerous inscriptions, especially cult regulations, in a collection of studies that discuss aspects of the organisation of sacred space, ritual purity, and the cult of Artemis. See our lemmata nos. 629 and 970. For cult regulations see also our lemmata nos. 2092 and 2097.

2095. Religion. Ruler cult. C.Wikander, in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091) 113-120, examines the evidence for the practical aspects of the early Hellenistic ruler cult (ca. 311-260 B.C.), i.e. processions, sacrifices, and contests. W. reviews the evidence provided by inscriptions concerning the cult of Lysimachos in Samothrace (*Syll.*³ 372) and

Priene (*I.Priene* 14 = *OGIS* 11); Antigonos Monophthalmos in Skepsis (*OGIS* 6), Antigonos Monophthalmos and Demetrios Poliorketes in Athens (*IG* II² 646, 653/654), Delos (*IG* in Euboia (*IG* XII.9.207 LL. 36-39); Stratonike in Delos (*IG* XII Suppl. 311); Seleukos I in Ilion (*I.Ilion* 31 = *OGIS* 212) and Lemnos (*IG* II² 672); Ptolemy I in Delos (*IG* XII.7.506 = *Syll.*³ 390) and Miletos (*Milet* I.3.139 = Welles, *RC* 14). [For the cult of Philetairos in Kyme, see *SEG* L 1195, Chaniotis]. W. concludes that the ruler cult was modelled on already existing patterns of worship.

2096. Religion. Ruler cult: Alexander the Great. After reviewing the scholarly questions and the literary and numismatic sources, F.Ferrandini Troisi, *Epigraphica* 67 (2005) 23-34, discusses the following inscriptions which may point to the deification of Alexander the Great during lifetime: 1) *SEG* XVII 415 (Thasos; 325-300 B.C.); among the festivals recorded in L. 2, the Ἀλεξάνδρεια follow on the Δωδεκάθεια; this can be connected with the proposal of the orator Demades in the Athenian assembly in 324 B.C. to proclaim Alexander as the 'thirteenth god' (Aelian. 5.12, who also notes that the orator was charged with a fine of 100 talents for this impiety), which apparently actually happened in Thasos or was at least 'un intenzionale preludio agli onori resi ad Alessandro' (31); on 30/31 a list of cities celebrating Ἀλεξάνδρεια; 2) *IG* XII.1.57 and 71 (c); *I.Lindos* 233 (3rd/2nd cent. B.C.); three Rhodian inscriptions recording Ἀλεξάνδρεια; the festival may have been founded in 332 B.C., when Alexander had intensive contacts with the island; 3) *I.Erythrai* 201 (*Syll.*³ 1014; *LSAM* 25; ca. 270 B.C.); B LL. 124/125 record the ἐπώνιον of 20 drachmai for the sale of the priesthood βουσιλέως Ἀλεξάνδρου; F.T. finds it difficult to believe that such a detailed organisation of an official cult could have taken place in the short span of time between the death of the king and the erection of the inscription [ca. 50 years!]; 4) *I.Ilion* 122 (*CIG* 3615; Roman Imperial period), mentioning the φυλὴ Ἀλεξανδρί; it cannot be excluded that Alexander was honored in Ilion already during his lifetime in view of his special relationship with the city, which he supported for many years after it had served as the first station in his Asian expedition (Arrianus 1.12), and which he transformed from a village into a city (Diodorus 18.4/5; Strabo 13.593). Cf. J.Mylonopoulos, *EBGR* (2005) [2008] no. 55: 'None of this changes the fact that none of the inscriptions mentioning the Alexandria can be securely dated before Alexander's death'.

2097. Religion. Sacred law. E.Lupu, *Greek sacred law. A collection of New Documents* (NGSL) (Leiden-Boston 2005), consists of two Parts. In Part I (3-112) L. deals with the following aspects, adducing numerous inscriptions: entry into and protection of sanctuaries (Greek text and translation of *SEG* XLVIII 1037, from Delos); dedications in sanctuaries; founding, construction, repair and maintenance of sanctuaries; cult officials; priesthoods (and the mode of acquisition) and other religious officials; cult performance: sacrifices; sale of sacrificial meat and skins; participation in cults; funerary laws; purification; cult finances, foundations, associations; festivals and ceremonies and their regulations.

'Sacred Law' comprises all 'documents which set out rules and regulations concerning recur-

rent cult practice' (A.Chaniotis, *EBGR* (2005) [2008] no. 97); see also R.Parker's article 'What are sacred laws?', summarized in *EBGR* *ibid.* no. 115 (laws originating in the assembly and 'exegetical laws' prescribing the proper ritual actions).

In Part II L. presents 27 new sacred documents published after Sokolowski's *LSCG* (1969): sacrificial calendars and regulations; sanctuary- and cult regulations. For each inscription he gives a detailed description of the stone, bibliography (with separate sections for publications on the establishment of the text and on the contents), Greek text with elaborate app.cr., translation and detailed commentary. Inscriptions from Kos and Asia Minor are not included; on 397-404 L. presents three bibliographical checklists: one for 'significant new documents from Asia Minor' (38 texts), the second for 'new documents from Cos' (42 texts) and the third for 'some significantly expanded or improved texts of inscriptions included in Sokolowski's *Corpus* (12 texts). Elaborate indices conclude the book.

In a second edition (Leiden/Boston 2009), L. presents a postscript with 'some corrections and afterthoughts' (501-516). See also A.Chaniotis, *EBGR* (2005) [2008] no. 97 and P.Gauthier in *BE* (2005) no. 8 and *AC* 75 (2006) 482-484. We give a comparatio numerorum for *Corpora* and *SEG*. For cult regulations see also our lemmata nos. 2092 and 2094.

<i>IG XII 6</i>	Lupu, no.	<i>SEG</i>	Lupu, no.	<i>SEG</i>	Lupu, no.
169/170	18/19	XXXI		XXXIX	
		122	5	729	17
<i>SEG</i>		XXXII		XLI	
XXVI		456	11	739	22
134	2	XXXIII		744	23
524	12	147	1	XLIII	
1084	25	XXXV		630	27
XXVII		113	3	XLIV	
261	14	XXXV		505	13
545	18	923	20	XLVI	
XXVIII		XXXVI		923	15
103	2 [= I.Eleusis 85]	267	4	XLVII	
421	7	376	8	49	10
750	24	XXXVIII		488	9
XXX		786	16		
380	6	853	21	<i>I.Oropos</i>	
1119	26			278/279	9/10
				<i>I.Beroia</i>	
				1	1

2097 bis. **Religion. Sacrifice.** Various aspects of sacrifice are treated in studies collected in *Greek Sacrificial Ritual* -- (cf. our lemma no. 2091). **Sacrifice to heroes:** R.Parker, *ibid.* 37-44, rejects the traditional distinction between 'Olympian' and 'chthonic' sacrifice, pointing out that the ancient sources only distinguish between sacrifices to gods (θεῶν) vs. sacrifices to heroes

(ἐναγίζω); in this context he briefly adduces the cult regulation of Selinous (*SEG* XLIII 630) and the evidence for sacrifices to heroes (occasionally followed by a feast) in the sacrificial calendars of Attica (Salaminiot: *LSCG* Suppl. 19; *SEG* XXI 527; see our lemma no. 257; Erchia: *LSCG* 18; *SEG* XXI 542; LIV 216*; Thorikos: *IG* I² 256 bis; *SEG* XXXIII 147; see our lemma no. 58). In heroic sacrifice usually more meat was burned than in normal sacrifice (cf. ἐνάτευσσις; cf. our lemmata nos. 971/972), the victims were slaughtered into the ground, the meat was consumed on the spot (prohibition of ἀποφορά), and blood was poured into pits (cf. ἐντέμνειν in *Recherches -- Thasos* I 141 = *LSCG* Suppl. 64). **Classification of sacrifice:** A.Henrichs, *ibid.* 47-58, points to the problems of modern classifications ('blood ritual' vs. 'fire ritual', 'Speiseopfer' vs. 'Vernichtungsoffer', 'Olympian' vs. 'chthonian', 'marked' vs. 'unmarked', 'divine' vs. 'heroic'); he discusses the clauses concerning sacrifice in the sacred regulation of Selinous (*SEG* XLIII 630; 53-55). **Sacrifice of pregnant animals:** J.Bremmer, *ibid.* 155-163, collects the evidence for the sacrifice of pregnant animals in cult regulations and other inscriptions from Athens (*IG* I² 250 L. 30; *IG* II² 949 L. 7; *SEG* XXXIII 147 LL. 38 and 44; *LSCG* 18 E LL. 16-21; 20 B L. 12 and 48/49; 28 L. 16; *LSCG* Suppl. 19 L. 92), Andania (*IG* V.1.1390 = *LSCG* 65 LL. 33 and 68), Rhodes (*LSCG* Suppl. 95), Mykonos (*LSCG* 96 LL. 15-17), Kos (*LSCG* 151 B L. 3; *Iscr.Cos* ED 241 L. 3), Patmos (Merkelbach - Stauber, *SGO* I 01/21/01), Gortyn (*LSCG* 146), and Miletos (*LSAM* 41 L. 6). Stressing the symbolic character of sacrifice, he argues that such sacrifices were reserved to goddesses with 'abnormal cults' (Δημήτηρ Χλόη, Γαῖα and Πέα in Athens, Δημήτηρ) and to goddesses connected with the transition from youth to adulthood ("Ἡρα Ἀνθεία in Miletos, Ἄρτεμις in Patmos, and Ἀθηνᾶ Σκίρας Skiras in Athens).

See also our lemmata nos. 903, 971/972, and 2091.

2098. **Religion. Ἐκφορά.** A.Kavoulaki, in *Ἰδία καὶ δημοσία* 129-145, adduces various inscriptions shedding light on the 'public impact of the ἐκφορά' and 'the various contexts (mainly in Athens) in which this impact is felt'. Key-words are πρόθεσις and ἐκφορά.

2099. **Religion. Ἑστία: priesthoods.** M.Kajava, *HSCPh* 102 (2004) 1-20, collects and studies inscriptions recording priesthoods of Ἑστία: *I.Delos* 1877 and 2605; *I.Stratonikeia* 16; the only known priestess is on record in *IG* XII Suppl. 651 (Chalkis, Euboia; perhaps a private sanctuary like that in Peiraieus known from *IG* II² 1214 and 1229). Women qualified as Ἑστία πόλεως are known from Sparta (*IG* V.1.116, 583/584, 586, 589, 593, and 598; *SEG* XXXVI 353 and XLVIII 460; see also our lemmata nos. 474-476), Olympia (*IVO* 473) and Herakleia Pontike (*I.Heraclea Pontica* 1); it should be considered a honorary title rather than a priesthood. For *Agora* XV 260 see our lemma no. 243; *IG* II² 5096 probably refers to the cult of Roman Vesta (early Imperial period). In *IG* XII.5.143 (Paros), Ἑστία is a heading (preceding four persons responsible for the maintenance of the public hearth) rather than a name (so *LGN* I s.v.). See also J.Mylonopoulos, *EBGR* (2005) [2008] no. 75, who points out that a priesthood of Ἑστία Βουλαία is on record in an unpublished inscription from Aphrodisias.

2100. Religion. Ζεὺς Ἐρκεῖος and Κτήσιος. Cf. P.Brulé, in *Ἰδίαι καὶ δημοσίαι* 27-53, for reflections on Ζεὺς Ἐρκεῖος and Ζεὺς Κτήσιος. Various inscriptions are adduced.

2101. Religion. Ζεὺς Οὐριος, Ἡρώς Στομιανός, and Πρίαπος. In a discussion of the nation of the Bebrykes, F.Prêteux, *REG* 118 (2005) 245-265, collects the epigraphic sources for the cult of Πρίαπος as a patron of fishermen and sailors, primarily in the Propontis (Lampsakos) and the Aegean (Lesbos, Kos, Halikarnassos). He briefly adduces the following inscriptions: *IG* XII.3.421c and 422; *IG* XIV 102; *SEG* XXVIII 840; *XLIII* 549; *XLIV* 987; *MAMA* VIII 446; *I.Lampsakos* 7; *SEG* 167. Similar functions were fulfilled by Ζεὺς Οὐριος in Bosphoros and elsewhere (260-264; e.g. *IG* XIV 574; *SEG* XXXVIII 1019; *I.Kalchedon* 14) and Ἡρώς Στομιανός on the Thracian coast of the Black Sea (261-263; *IGBulg* I² 474; G.Mendel, *Catalogue des sculptures grecques, romaines et byzantines* (Constantinople 1914) III no. 1333; cf. our lemma no. 734). P. also comments on the personal name Βέβρυξ (250).

2102. Religion. Θεὸς Ὑψιστος. Adducing numerous inscriptions N.Belayche, *Archiv für Religionsgeschichte* 7 (2005) 34-55, studies the cult of Θεὸς Ὑψιστος, often considered a form of 'pagan monotheism', in the context of polytheism in the Roman Empire. The epithet Ὑψιστος (used for numerous deities, mostly associated with the sky or with heights) and the divine name Θεὸς Ὑψιστος serve to underline the superiority of the god concerned; the deity is at the top of the divine edifice and his/her greatness is underlined rather than the individual divine being. Attestations of Θεὸς Ὑψιστος do not necessarily imply the worship of a single god; there is no evidence that his cult shows a rupture in ritual practices. The exaltation, usually by acclamations vel sim., is part of a general trend in the Imperial period. See also our lemma no. 2077.

2103. Religion. Ἱερὰ δημοτελεῖ. V.Pirenne-Delforge, in *Ἰδίαι καὶ δημοσίαι* 55-68, offers reflections, based on relevant literary passages and inscriptions, on the meaning of Ἱερὰ δημοτελεῖ (ἐορταὶ δημοτελεῖς; θυσίαι δημοτελεῖς; cf. also a Δημήτηρ Δημοτελής in *LSCG* 102 [from Amorgos]) and Ἱερεῖς δομοτελεῖς in Kos [*PH* 34]).

2104. Sculptors. Sthennis of Olynthos. According to Pausanias (9.30.1) three of the statues of the Muses dedicated by the Thespians on Mt. Helikon were made by the sculptor Ὀλυμπιοσθένης. D.Knoepfler, in A.Kolde, A.Lukinovich, A.-L.Rey (edd.), *Κορυφαῖα ἀνδρί. Mélanges offerts à André Hurst* (Geneva 2005) 657-670, shows that the reading should be corrected to Ὀλυνθῖος Σθέννης (cf. Paus. 6.16.8: ἐργὸν ἐστὶν Ὀλυνθίου Σθέννιδος). Sthennis (active in ca. 340-285 B.C.) and other members of his family are known as sculptors from a number of inscriptions (for Sthennis see *IG* II² 3829, 4902; VII 279 = *I.Oropos* 383; for his family see *SEG* XLVIII 575 and LI 1023). Sthennis completed, perhaps in cooperation

with the younger Kephisodotos, the group of the nine Muses, the construction of which had started ca. 400-380 B.C. and was interrupted because of the political situation.

2105. Senators. Eastern senators and culture. In W.Eck, M.Heil (edd.), *Senatores populi Romani. Realität und mediale Präsentation einer Führungsschicht* (Stuttgart 2005) 263-270, C.P.Jones poses the question 'how far senators ... owe their social position to their possession of culture' (263), culture being defined as the subject-matter of ῥήτορες, γραμματικοί and φιλόσοφοι. Brief discussion of *SEG* XVIII 557 (Αὔλος Κλαύδιος Χάραξ); *XLVII* 1656 (Λικίνιος Ῥουφείνιος); *LIII* 1327/1328 (Λούκιος Ἐγγάτιος Οὐίκτηρ Λολλιανός; cf. also our lemma no. 1378); *I.Pisid.Cen.* 44 (see also *SEG* L 597 on p. 189 and our lemma no. 1371 B; Μάρκος Οὔλιος Τερτυλλιανός Ἀκύλας).

2106. Slavery. Various studies. S.Zoumbaki, in *Esclavage antique* -- (cf. our lemma no. 915) 217-231, collects evidence for the collective definition of slaves. Slaves were defined as a group in three different ways: 1) slaves who acted as a group, usually making dedications (e.g. *I.Smyrna* 543; *SEG* XL 1044; *XLVII* 974; *TAM* II.2.466; *GV* 651; cf. *I.Stratonikeia* 407, 450, 486-491; cf. the terms σύνδουλοι: *IG* II² 11348; *IG* X.2.1.284; *SEG* XXIV 496; πρὸς χεῖρα: *I.Smyrna* 543; φαμίλια: *SEG* XXX 1853; *XLIX* 1729; *IGR* IV 518 and 1377); 2) religious associations of slaves (e.g. *IG* II² 2937, 2940, 4817; cf. *IG* II² 1365/1366; *IG* XII.1.31; see our lemma no. 635 bis); 3) slave groups defined by a place name (*SEG* XXXVI 1155: Κουβαίτην; *XLVIII* 1604: Σωμάρτιος?; *IGR* IV 1377: κολλήγιον τῆς φαμίλιας... τ[ὸ] ὄν ἐν Θέρμαις Θησέως κόμης; W.H.Buckler, D.M.Robinson, *AJA* 16 [1912] 35: οἱ οἰκεῖται οἱ κατοικοῦντες ἐν τούτῳ τῷ τόπῳ; see also our lemma no. 549 bis).

A.Lozano, *ibid.* 243-257, offers a synthesis on slaves in the religious epigraphy of Asia Minor, discussing the following subjects: the (exceptional) participation of slaves in cult activities (e.g. *I.Stratonikeia* 318; *LSAM* 20 = *TAM* V.3.1539) and their release from work during festivals (e.g. *LSAM* 8 and 15); public slaves in sanctuaries (δημόσιοι, ἱεροὶ παῖδες; e.g. *Labraunda* 56 and 59; *SEG* XIV 702); ἱεροὶ and ἱεροδούλοι; confession inscriptions [without reference to Petzl, *Beichtinschriften*]; the concept of gods as 'rulers' of villages [see now N.Belayche in A.Vigourt et al. (edd.), *Pouvoir et religion dans le monde romain. En hommage à Jean-Pierre Martin* (Paris 2006) 257-269]; ἱεροποι; and sacred manumission.

For other studies in this volume see our lemmata nos. 468 bis, 667, 698, and 915.

W.Scheidt, *AncSoc* 35 (2005) 1-17, focuses on slave prices and the cost of slave labor in the Greco-Roman world (low in classical Athens, presumably also in the Roman republic, but high in Roman Egypt and other parts of the Roman empire during the Principate; the success of slavery as a labor regime depended on the relationship between labor supply and labor demand). Greek inscriptions are adduced only occasionally: they are from Attica (auction of the slaves of the Hermokopidai; W.K.Pritchett, *art.cit.* in *SEG* XVI 13, p. 276; S. 11), Delphi (manumission inscriptions; S. 8/9), and Dura Europos ('archive' of the merchant Αὐρήλιος Νεβουχῆλος; *SEG* L 1394; S. 5).

J. Bodel, *JRA* 18 (2005) 181-195, studies the position of slave-traders in Roman society: manganones, venalicii and σωματέμποροι occasionally occur in inscriptions.

2107. Slavery. Manumission. R. Zelnick-Abramovitz, *Not Wholly Free. The Concept of Manumission and the Status of Manumitted Slaves in the Ancient World* (Leiden/Boston 2005), presents a thorough study of manumission practices in the Greek world (Classical-Imperial period) adducing numerous inscriptions, especially manumission records from Delphi, Boiotia, Thessaly, Macedonia, and the North Shore of the Black Sea, as well as epigraphic and literary evidence from Athens. The following subjects are treated primarily in the light of the epigraphic evidence: various modes of manumission (69-99), the terminology of manumission (99-126: ἀπελεύθερος, ἀπελευθερώ, ἐξελεύθερος, ἐξελευθερώ), the part played by the manumitters and their motivation (130-153), the position of manumitted slaves, their children, and θρεπτοί (154-183), the legal procedure of manumission (184-207), the purchase of freedom (207-222), the conditions of manumission and the παραμονή-clause (207-248), the προστάτης (248-262), measures for publicizing and protecting the freedom of the manumitted slave (263-272), laws on manumitted slaves (301-306), and the obligations, rights, and social position of freedmen (308-319). It is not possible to list here the numerous inscriptions adduced or discussed by Z.-A. We only mention the inscriptions of which she presents Greek text and translation: *IG* V.2.274 I (75); *IG* VII 1779 (88), 3314 (89/90), 3330 (86); *IG* IX.1.63 (84/85), 86 (88/89), 119 (89); *IG* IX.2.74 = *SEG* XXX 531 (68); *IG* IX².1.709a (90); *CIRB* 145 (118), 710 (119); *SGDI* 1689 (67, 87). For a review see K. Bradley, *CR* 57 (2007) 444-446. Cf. our lemma no. 597.

2108. Theater. Post-classical drama and (panto)mime. G. Tedeschi, 'Lo spettacolo in età ellenistica e tardo antica nella documentazione epigrafica e papiracea', *Papyrologica Lupiensia* 11 (2002) 87-187 (using literary sources as well), presents a broad survey of authors, works, performers and performances in post-Classical drama: tragedy and comedy (dominance of Euripides and Menander), and various forms of entertainment like mime and pantomime. In an appendix on 150-187 T. offers a 'Documentazione sulla prestazioni d'opera di artisti in Egitto', consisting entirely of papyri dating up to the 6th cent. A.D. (Italian translations; an ὁμηριστής is attested as late as the late 3rd cent. A.D. [*SB* 7336]). Numerous inscriptions are adduced and occasionally briefly discussed in the sections on pantomimes (115-129, especially 115-120; for the terminology and texts see *SEG* LIV 1864 and our lemma no. 2045; also inter alia *I.Cret.* IV 222, Gortyn; *SEG* I 529, Apamea; XXXV 1327, Amastria; *IGR* IV 1272, Thyateira) and mimes (129-147, especially 138-142; inter alia *F.Delphes* III.1.469; *IGR* I 552, Salona; *I.Cret.* IV 223, Gortyn; *IG* XIV 2342, Aquileia; *I.Eph.* 1135; *I.Smyrna* 468 [*IGR* IV 1450]; *I.Tralles* 110; *SEG* XLIII 892, Patara; *IGLS* 9407, Bostra; main terms: βιολόγος; θαυματοποιός; μουσολόγος). For pantomimes see also our lemma no. 2045.

2109. Treaties. In a study of cheating and inconsistencies between deeds and promises in Greek public life, F. Cazzano, in L. Santi Amantini (ed.), *Dalle parole ai fatti. Relazioni inter-statali e comunicazione politica nel mondo antico* (Rome 2005) 3-33, collects evidence for treaty clauses preventing the violation of the treaty by means of cheating (*IG* I² 11, 29, 37, 39/40, 53/54, 75/76, 83, 86, 89, 127; *IP* 111, 230, 236; *IV* 556; *IX*².1.170; *XII*.5.109; *SEG* XVII 19; *XXII* 339; *XXVIII* 408; *XXXVI* 973; *XLI* 322; *XLIII* 135; Chaniotis, *Verträge* nos. 12/13, 19, 23, 26/27, 31, 37, 59-61, 74; *I.Iasos* 2/3; *I.Smyrna* 573; *Milet* I.3.149/150; *TAM* II.3.1183; *Tod*, *GHI* 158; Meiggs-Lewis, *GHI* 10; *Staatsverträge* 551/552). She comments on expressions such as πιστός καὶ ἄδολος, δικαίως καὶ ἀδολῶς, ἀδολῶς καὶ ἀβλαβῶς, ὁπλῶς καὶ ἀδολῶς, ἀδολῶς καὶ ἀπροφασίστως, οὐδὲ τέχνη οὐδὲ μηχανῇ, ἄνευ δόλου καὶ ἀπάτης, exploring the convergence of vocabulary of treaties and that of the literary sources as well as possible influences from the Orient.

2110. Twins. V. Dasen, *Jumeaux, jumelles dans l'antiquité grecque et romaine* (Kilchberg 2005), offers a vast panorama of the role of twins in Greek and Roman myth, cult, medicine and real life, in which the Greek epigraphical part is modest (index on 318, with about four times as many Latin as Greek inscriptions). We mention the texts directly bearing on the main subject and briefly discussed: *IG* IV².1.122 (39 and 42) (D. 206/207; 350-300 B.C.; a woman giving birth to five children - not likely to be quintuplets - and another giving birth to two children in one year); *IG* VII 579 (GV 137; Tanagra; the relief of this early 6th cent. B.C. monument suggests that the two deceased were twins; D. 223); *IG* XIV 205 (Akrai, 'late'; association of the Dioskouroi with Καλλιγένεια [on the assumption that L.R. Farnell's restoration of L. 4 - 'recentior non ad titulum pertinens', *IG* - as Καλλιγένειαν Κά[σ]τορα καὶ Πολυδεύκην] is correct); D. 186); *IG* XIV 2521 (GV 377; Bordeaux; 2nd cent. A.D.; epitaph for a mother who died in childbed together with one of her twin sons; French translation; D. 49); *GV* 569 (Pydna, 2nd cent. A.D.; two ἰδύμιοι sharing a grave; D. 268). Some dedications to the Dioskouroi on 171 (inter alia *SEG* XLV 302; Messene, ca. 300 B.C.; dedication to Polydeukes; dr.; French translation).

2111. Vocabulary. The formula 'personal name ὁ κατὰ personal name' in the early Byzantine period. D. Feissel, in *Mélanges Jean-Pierre Sodini* (= *T&MBz* 15; Paris 2005) 253-255, focuses on the preposition κατὰ used in early Byzantine literature and inscriptions to express a special relationship between two persons, whether by family connection or a status of dependence; the profession/title of the first person - 'personnage de référence' (254) - is always specified, that of the second person occasionally. To the epigraphic examples provided by A. Cameron, *Glotta* 56 (1978) 87-94, F. adds some others: *Corinth* 8.3.550 (cf. L. Robert, *REG* 79 [1966] 764, who recognized the formula Νυκῆα κατὰ [-]βανον and suggested reading [Λί]-βανον; F. [253 note 67] prefers [Σίλ]βανόν, more frequent in the early Byzantine period); *IG* X.2.1.804 (Feissel, *Recueil* 134; *SEG* XXVI 778; Thessalonika; F. [254 note 68] now reads in L. 3/4 κατὰ τὸν τὴν ἐνδ[οξον μνή]μην ἀπ[ὸ] ἐπ[άρχων] Α[.....]νον (or Α[.....]νον) instead of ἐνδ[οξ(στὰτην) μνή]μην ἀπ[ὸ] ἐπ[άρχων] [...]); *SEG* LXI 1537 and XLVIII 1867 (Resafa-

Sergiopolis); G.Zacos, A.Veglery, *Byzantine Lead Seals* I.1 (Basel 1972) 498, where Στέφανος (?) κουβικουλάριος κατὰ Ἀντίοχον does not mean 'cubicularius (at the palace of) Antiochos' but expresses Stephanos' close relationship with Antiochos, perhaps the cubicularius and sacellarius Antiochos known from a contemporary seal (Zacos, Veglery, *op.cit.* 747).

2112. Vocabulary. Formulas on coins and in inscriptions. In an attempt to understand what exactly the implication is of the fact that functionaries are mentioned on coins with formulas like ἐπιμελ(ηθέντος) and ἐπὶ + genitive ('responsibility for execution', which 'must usually have been paid for by the city'; 63) P.Weiss, in *Coinage and Identity* -- (cf. our lemma no. 1992) 63-66, discusses the formulas ἐπιμελ(ηθέντος) (or -ων), ποιησαμένου τὴν ἐπιμέλειαν, προνοησαμένου, διὰ or ἐπὶ + genitive of a functionary, vel sim., in the following inscriptions: *I.Eph.* 232/233; 236; *I.Kibyra* 11/12, 37, and 46. Cf. *SEG* XLII 1844 for W.'s study of other formulas (αἰτησαμένου; εἰσαγγέλαντος; ἀνέθηκεν) on coins and in inscriptions.

2113. Vocabulary. Pontifex and its Greek translations. F.Van Haepelen, *AC* 73 (2004) 149-163, examines the Greek translations of the Latin term pontifex (maximus) in literature (150-159) and inscriptions (159/160; texts ranging from the late 2nd cent. B.C. to the 3rd cent. A.D. are adduced on 160 notes 93-97). Pontifex maximus is rendered by ἀρχιερεὺς μέγιστος, sometimes by ἀρχιερεὺς; an exception is ἱερεὺς μέγιστος in *IGR* IV 683 (Sebasté; reign of Tiberius). Pontifex (which can refer to a priest from Rome, a colonia or a municipium) is always transliterated (ποντίφες) except in the *Res Gestae Divi Augustae* (6.9: ἱερεὺς; *IGR* III 159; *SEG* XLVIII 1507*). V.H. also discusses Greek perceptions of this priesthood apparent from literary sources, which underline the pontifex' primacy and prestige as a high priest as well as his responsibility for teaching the sacra (he is often compared to the ἱεροφάντης).

2114. Vocabulary. Βωμός in Asia Minor, Roman Imperial period. J.J.Coulton, *AS* 55 (2005) 127-157, examines the use and meaning of βωμός in inscriptions of the Imperial period from Asia Minor. He concludes that it designated (a part of) a statue base, a pedestal for a sarcophagus, ash chest or column (cf. our lemma no. 1693), or further structures other than altars, but that 'in many cases (but not all) it carried some of the symbolic value of an altar'. On 146-153, he presents lists of the attestations of the term βωμός, divided into the following categories: rectangular votive altars; round votive altars; rectangular funerary altars; round funerary altars; rectangular bomoi with akroteria as votive altars; rectangular bomoi with akroteria as funerary altars; rectangular bomoi with akroteria as statue bases; statue bases called βωμός; statue bases called βωμός; statue bases called βάσις; statue bases called βάθρον; statue bases called βῆμα; ostothekeai on, or probably on, bomoi called βωμός; large funerary platforms called, or probably called, βωμός; words related to βωμός, implying, or perhaps implying, a large funerary platform; column pedestals called βωμός, βωμοσπειρον. C. provides photographs of the following inscriptions: *I.BurdurMus* 26; *I.Iznik* 1232, 1503, 1581; *I.Laodikeia am Lykos* 114; *I.Ty-*

ana 32; J.Kubinska, *Poikila Epigraphika. Études d'archéologie classique* 9 (1997) 14 no. 4; Milner, *Survey* 6, 121.

2115. Vocabulary. Γένος (τῶν) Σεβαστῶν. On the occasion of the publication of a Latin dedication from Rome to Gens Augusta, F.Mainardis, *Aliena Saxa* -- (cf. our lemma no. 2015) 87-90, adduces some Greek parallels: οἶκος or γένος (τῶν) Σεβαστῶν (*IG* II² 3538; *VI* 2234; *SEG* XXXI 520). Cf. M.Corbier, *An.Ép.* (2005) [2008] no. 268, with further references.

2116. Vocabulary. Τέκνων ὄνησις. R.Parker, *ZPE* 152 (2005) 152-154, discusses the wish for healthy children in prayers and oaths, and, accordingly, the opposite wish in curses in its wider epigraphic and literary contexts (with references to *I.Kios* 79; *ICret.* III IV 5, 7, 8; *I.Delos* 1529; *TAM* V.2.1371). He also offers a new reading for the 4th century Eretrian law against tyranny and oligarchy (*SEG* LI 1105). See our lemma no. 978.

2117. Vocabulary. Υἱὸς τῆς πόλεως. A.Laronde, in F.Poli, G.Vottéro (edd.), *De Cyrène à Catherine. Trois mille ans de Libyennes. Études grecques et latines offertes à Catherine Dobias Lalou* (Nancy 2005) 149-159, collects the attestations, known to him, of the expression υἱὸς τῆς πόλεως in the Greek speaking part of the empire. He argues that elite-members were adopted by the city as a reward for important services rendered to the city, not because they were in need of such a procedure. The Latin equivalent is alumnus patriae. See now also F.Canali De Rossi, *Filius Publicus. Huioi tēs poleos e titoli affini in iscrizioni greche di età imperiale. Studi sul vocabolario dell'evergesia* 1 (Rome 2007); cf. G.Squillace, *Bryn Mawr Classical Review* 2008.04.37.

2118. War in the Hellenistic world. On the basis of epigraphic, literary, numismatic, papyrological, and archaeological evidence, A.Chaniotis, *War in the Hellenistic World* (Malden/Oxford 2005), analyzes the 'various ways in which war shaped Hellenistic society, mentality, and culture, and also the ways in which war corresponded to contemporary social conditions and reflected the cultural peculiarities of this era' (XXI). As part of his analysis, C. discusses a selection of inscriptions and presents a collection of additional epigraphic sources in the section 'Further Reading' at the end of each chapter. The following inscriptions (or parts of them) are discussed in greater detail (most of them given in translation) under the following thematic aspects (the volume includes an index of epigraphic sources): 1) **The ubiquity of war:** *IG* IV².1.687. 2) **Citizens, generals and benefactors:** *IG* II² 657, 834, 844; *SEG* XXVII 1540; XXVIII 60, 891; XXXVI 397; XLVII 891; XLVIII 1104; LIV 1020; *I.Cret.* III.iv.9; *I.Erythrai* 503. 3) **War and young men:** *IG* II² 956/957, 1006; *SEG* XXVI 98; XLIII 381; *I.Cret.* I. ix.1; *LSAM* 81; *Staatsverträge* 523. 4) **War and the ideology of Hellenistic monarchy:** *SEG* XXXVII 1020; XLVII 1745; L 1195; *OGIS* 54; *RC* 30, 52; *Staatsverträge* 481. 5) **Professionals of war:** *IG* II² 666; XII.5.1061; *SEG* XXVI 1306; XXVIII 1429;

contrary, graffiti on small objects or sherds are abundant, also in this early period (e.g. M.K. Langdon, *A Sanctuary of Zeus on Mount Hymettos* [Princeton 1976]; *Agora XXI*; *SEG LIII* 957 [Kommos on Crete]). Rather than explaining this contrast in terms of 'public' versus 'private', de P. suggests that the early monumental dedications, following on a stage in which oral publicity and commemoration prevailed, served the purpose of 'reconnaissance sociale' among the elite, with the inscriptions often underlining 'un lien avec le monde extérieur' (the cauldrons, for instance, mostly bear two texts in different hands: one recording the contest at which the object was won as a prize, the other commemorating its dedication in a sanctuary in another place); the graffiti, written also by members of lower social strata, may have aimed at 'reconnaissance publique mais limitée à l'immédiateté du geste d'inscription face aux participants au culte, dans un contexte de compétition sans commémoration' (all quotations on 24).

2124. Youth. Youth and politics. J.H.M.Strubbe, *Mnemosyne* 58 (2005) 88-111 (cf. also C.Laes, J.Strubbe, *Jeugd in het Romeinse rijk: jonge jaren, wilde haren?* [Leuven 2008] 148-157), studies the functions held by young people (παῖδες; ἔφηβοι; νέοι) in the Greek cities in the Roman empire. He concludes that 'youths were appointed in the first place because they were expected to contribute large sums of money' (110; cf. L.-S. 150) and did not hold 'responsible governmental offices' but nominal functions; moreover, the appointment of young adults as magistrates was an exceptional, marginal phenomenon and as a result the theory of an 'absence of adolescence' based on the assumption that youths actually did participate in municipal politics (cf. *SEG XLI* 1882) should be reconsidered.

S. suggests comparing functions like the γυμnasiarchία, ἀγωνοθεσία and δεκαπρωτεία with munera patrimonii, which according to Ulpian (*Dig.* 50.4.8) could be held by minors under the age of 25. He discusses the following inscriptions in some detail: *IG IV*².1.653 (Epidaurus; a 4 year old boy Κορνήλιος Ποῦλχερ, gymnasiarch and agoranomos during festivals); *I.Stratonikeia* 667 (11 year old gymnasiarch); *I.Lasos* 276/277 (9 to 11 year old ἐφήβαρχοι); *IGR III* 800/801 (Sillyon; dossier concerning Μηνοδόρα and her son Μεγακλῆς; contra R.van Bremen [cf. *SEG XLIV* 1144], S. argues that Menodora herself gave the money on behalf of her son, who held the demiourgia and gymnasiarchy; she was not Megakles' guardian and Megakles may not have been under age, when he held these functions); *I.Bubon* 14 (M. Αὐρήλιος Μάγας; ὑποφύλαξ and ἀρχιφύλαξ of the Lycian league, before he died 18 years old) [C.Kokkinia (ed.), *Bubon. The Inscriptions and Archaeological Remains* (Athens 2008) 54-57 nos. 24/25]; *TAM II* 765 (Arnei; δεκάπρωτος from the age of 18); *CIG* 2727/2728 (Aphrodisias; ἀργυροταμεία held πρὸ ἡλικίας); *TAM V.2.960* (Thyateira; a παῖς as ἀγωνοθέτης); *I.Stratonikeia* 1024 and *SEG XLII* 580 A (Kalindoia; gymnasiarchs ἐν παιδί; παῖς may indicate an ephebe here); *I.Didyma* 84, 253, 343, and 372 (αἱ ἐν παισὶ λειτουργίαι; S. prefers a translation 'liturgies for παῖδες' to the interpretation of ἐν παισὶ as equivalent of ἐν παιδί; S. refers to a παῖδων χορηγός and a λειτουργός παῖδων in Didyma; he opts for a loose interpretation of παῖς: 'young person' [but one wonders whether in inscriptions the word is ever used for youngsters older than 18, Pleket]); *TAM V.2.1203* (Apollonis; an ephebe as gymnasiarch, assisted by a ὑπογυμνασί-αρχος); *TAM II* 382 (Xanthos; a βουλευτής παντάρχων commemorated by his συνέφηβοι; S. suggests interpreting παντάρχων as 'princeps (of the council)' and argues that the deceased

need not necessarily have been an ephebe himself: 'συνέφηβοι may mean former ephebes' [italics are mine; but would one in that case not expect οἱ συνεφηβεύσαντες?; see also our lemma no. 1483 app.cr. ad L.L. 9-15, Pleket]; as to the age of ephebes S. refers to S.Hin, *AncSoc* 37 (2007) 141-166: 'average age of ephebes was 16 ... or even higher' (104); cf. also L.-S. 101-109. [S.'s criticism of Kleywegt/Pleket seems unnecessary. They argued that registration as ephebe could take place at a younger age than in classical Athens and that there was no uniform age at the start; 14 may have been exceptionally early but was possible; the basic problem is how to explain the lowering of the age-limit, whether it is 14 or 16/17. As to the composition and function of the ephebeia, Hin, S. and L.-S. argue that sons of both the elite and the urban middle class were members. In addition to the preparation of sons of the elite for their later political career the ephebeia also offered to the middle-class boys a training as common citizens who should know their place in an otherwise strict socio-political hierarchy. This is acceptable. In fact Hin and L.-S. do not refute Pleket's theory about the function of the ephebeia, as they seem to think, they just add a new element to it, Pleket]; *LBW* 1601 (Aphrodisias; gymnasiarch ἀπὸ πρώτης ἡλικίας; 'the office was really performed at a young age' (106); more in general S. argues that expressions like ἀπὸ (ἐκ) παιδὸς ἡλικίας, ἀπὸ (τῆς) πρώτης ἡλικίας do not refer to the age of childhood but to 'youths'. [S.'s suggestion to interpret most functions held by youngsters as munera patrimonii may have made sense for a Roman lawyer but in Greek cities of the Roman empire the distinction between λειτουργία and ἀρχαί became increasingly irrelevant; for a Greek the gymnasiarchy was both a magistracy and a liturgy, both a munus patrimonii and a munus personale and an honor at that. The fundamental question remains why youngsters were appointed in functions altogether, whether nominally or 'really'. S. offers a bundle of explanations (108): 1) increasing shortage of wealthy candidates and/or a desire to increase the prestige of the family - but surely the fathers who are supposed often to have financed the functions held by their sons could have held (or reiterated) the functions themselves, thereby increasing the family's reputation; 2) family strategy, i.e., the absence of an adult family-member/candidate; 3) furnishing a stepping stone to young sons wanting to start a political career - as to the latter S. does not seem to realize that it is more or less identical with Kleywegt's remarks about preparation for participation in public life; remarks criticized by S. in his article ab initio (88). On 110 S. adds another explanation, mentioned in this lemma initio - but once more: fathers could easily have contributed the money themselves and in fact often did so, Pleket].

C.Laes, *Epigraphica* 66 (2004) 145-184, presents the evidence for young children, under 15 year of age, holding offices, including priesthoods (senatorial; equestrian; local). L. takes a mid-way position, 'admitting the occurrence of the phenomenon for young adults (although not favoured in the legal and public discourse) but claiming a liminal age of 14/15 for office holding which was generally respected though sometimes broken' (183). Cf. also C.Laes, *Kinderen bij de Romeinen. Zes eeuwen dagelijks leven* (Leuven 2006) 149-164.

ADDENDA ET CORRIGENDA

2125. Corrections to SEG XLV, XLIX, LI, LIII and LIV.

SEG XLV 1143: this grave stele believed to be from Paros ('made of Parian marble') was previously published as coming from Attica: see SEG XLI 210 (with the indication 'Pentelic marble').

SEG XLIX 1988: see already SEG XLV 1906 for most of these inscriptions.

SEG LI Concordance: on p. 906, remove SEG XXXI 920, 924 = SEG LI 1202-1373, and insert SEG XXXII 920, 924 = SEG LI 1202-1373.

SEG LII 654: this is the same text as SEG XLVII 1006.

SEG LII 1252: = SEG LI 1522.

SEG LI 1850: this is the same text as SEG XLVIII 1419 (now in *Milet* VI.3.1278).

SEG LIII 325/326: H.Solin points out (per ep.) that these two fragments are part of the same inscription.

SEG LIII 567 ter: in L. 4 read no. 567 quater instead of no. 567 ter.

SEG LIII 567 quater: in fine read no. 567 ter instead of no. 567 bis.

SEG LIII 591: this is the same text as SEG XLIX 677.

SEG LIII 1819: in the second book title read Ituraeans instead of Itureans (cf. our lemma no. 1716).

SEG LIII 2096: this is the same text as SEG XXX 608.

SEG LIII 2132: we postpone the second part of this lemma, announced for SEG LIV and LV (cf. LIV 1920), to a later volume.

SEG LIV Abbreviations, p. xx: add:

Ancient Greek Colonies = D.Grammenos, E.K.Petropoulos (edd.) *Ancient Greek Colonies in the Black Sea* (Oxford 2005)

SEG LIV Abbreviations, p. xxx: add:

Prossenie = E.Culasso Gastaldi, *Le prossenie ateniesi del IV secolo a.C. Gli onorati asiatici* (Alessandria 2004)

SEG LIV 29: Kosmetatou's article had already been reported in SEG LIII 2163.

SEG LIV 309: in fine read W.Slater, *art.cit.* (cf. our lemma no. 1817) 156 instead of W.Slater, *art.cit.*, 156.

SEG LIV 376: all the references to Peek, *GV*, cited by Chanotis, *EBGR* (2004) [2007] 290 no. 156, are already in Kritzas' article.

SEG LIV 417: the last sentence should be read as 'For pantomimes see our lemma no. 1864'.

SEG LIV 427: read $\Gamma=\Lambda$, Θ = aspirate; 'Included was also gold dust (possibly Περισκόδ χρυσός?)' instead of 'Included is also Περισκόδ χρυσός, possibly even gold dust'; $\eta\alpha$ ἀρτύνα τὸν θυρομάτων instead of οἱ θυρομαχοὶ as magistrates; Παλινστροφῶν instead of Παλινστροφῶν; καθέν instead of κάθεν; Ἐριθαίος instead of Ἐριθαίος; τῷ μένε instead of τῷ μένε; Νηρίς instead of Νηρίς; Λαγαρία instead of Λαγάρια; $\Phi(\epsilon)\iota\upsilon\delta\varsigma$ instead of $\Phi(\epsilon)\iota\upsilon\delta\varsigma$. Note that Polykleitos the Younger was the sculptor of the chryselephantine statue; the architect was Eupolemos.

SEG LIV 436: read Λαγαρία instead of Λαγάρια; note that we wrongly attributed to Charneux the view of Kritzas that Λαγάρια is related to the Lakonian epithet of the Dioskouroi, Λαγέρσαν/Λαγέρσα (dual).

SEG LIV 511: Instead of Tanagra, read Thespiiai.

SEG LIV 574: read Condottieri instead of Condotieri; read Quarantatresimo instead of Quatrattresimo.

SEG LIV 607: this inscription is SEG XLIX 723.

SEG LIV 614: this inscription is SEG XLIX 776; see also G.Karamitrou-Mentesidi, *AEMΘ* 14 (2000) [2002] 616.

SEG LIV 640: in fine read *I.Thrac.Aeg.* 185 instead of not in *I.Thrac.Aeg.*

SEG LIV 723: read G.Pugliese Carratelli instead of F.Pugliese Carratelli.

SEG LIV 955 (4): M.H.Crawford (per ep.) kindly provided full information on this inscription found in 1961 in Potentia (area of: Serra di Vaglio); sandstone block now in the Museo Provinciale di Potenza; dated 400-350 B.C. by M.Lejeune. The alphabet is Greek. 'Although the morphology and syntax are Greek, not only is the name Oscan, but the dating formula is also in form not Greek and presumably therefore Oscan'. Bibliography: M.T.Manni Piraino, *PP* 23 (1968) 451-457; M.Lejeune, *REL* 45 (1967) 210/211 (dr.); id., *REL* 63 (1985) [1987] 50-55 (ph.); G.Greco, *Serra di Vaglio. La 'Casa dei pitthoi'* (Modena 1991) 46-50 (ph.).

SEG LIV 977: read Venusia, not Venusium

SEG LIV 1043-1046, 1052/1053, 1067/1068: for the abbreviation *ala*2004 see no. 1018.

SEG LIV 1049: this text is SEG LIII 1195.

SEG LIV 1145 app.cr.: read SEG XL 1678 instead of XL 1278.

SEG LIV 1273: in the app.cr. ad LL. 2 and 5 read κ = $\kappa\epsilon$.

SEG LIV 1304: P.Pilhofer draws our attention to the fact that he has read and published L. 1 already in his book *Die frühen Christen und ihre Welt* (Tübingen 2002) 210 with note 42 (ph.); another photograph and the text of L. 1 is to be found on pp. 75/76 at http://www.antike-exkursion.de/orontes/orontes_teil2.pdf.

SEG LIV 1334: in LL. 10 and 11 the sign \oslash should be read instead of ...

SEG LIV 1390: Read 'Cf. SEG LIII 1641' instead of 'Cf. SEG LII 1641'.

SEG LIV 1538: H.Solin points out (per ep.) that metrical reasons prevent from identifying Ὀτακίλλα with Otacilia. (cf. *Arctos* 41 [2007] 100).

SEG LIV 1595 bis: read nos. 1806-1809 instead of nos. 1806-1819.

SEG LIV 1677: read no. 1638 sub (6) instead of 1638 sub (7).

SEG LIV 1712: read (cf. our lemma no. 1849) instead of (cf. our lemma VGym01).

SEG LIV 1905: read *IG* I² 1905 instead of *IG* I¹ 1905 (Dipylon oinochoe); same correction in the Concordance on p. 865.

SEG LIV Index I.A p. 720: read Ἀρίστυλλος instead of Ἀριστύλλος and delete the indication '(accent)'.

SEG LIV Index I.A p. 722: read Βωλᾶς instead of Βωλας.

SEG LIV Index IV.A p. 761: read Νηρίς instead of Νηρις

SEG LIV Index IV.B p. 765: read Εὐρυσθίδαι instead of Ἐρυσθίδαι

SEG LIV Index IV.B p. 765: read Παλινστροφῶν instead of Παλινστροφῶν

SEG LIV Index V p. 768: read (ἡ)Fεθλον instead of (ἡ)Fεθλον

SEG LIV Index VII p. 796: delete ἀναλατήρ

SEG LIV Index VII p. 808: read εὐξοιδεῖον instead of εὐξοίδειον

SEG LIV Index VII p. 828: s.v. τριακάς, add reference to lemma no. 427.

SEG LIV Index VIII p. 843: s.v. 'epiphany' delete 'cf. s.v. miracle'.

I.A. NAMES OF MEN AND WOMEN

- A[...vos] 2111?
 A[...]τηνος 511
 ΑΒ.σσο[-] 1199.13
 Αβαιόκριτος 565
 Αβας 1449
 Αβδαλα(ς)? 1763
 Αβδάλης 1764(4)
 Αβδαλμίθαβος 1764(4)
 Αβδαρετας 1750?, 1764(4)
 Αβδίσαρος 1764(4)
 Αβδοιμ 1687(6-8)
 Αβδοσιμέος 1764(4)
 Αβδους 1593(3)
 Αβειτιανός: Αὐρήλ. Α. 1379
 Αβεῖτος 1379
 Αβιδάκαρος 1764(4)
 Αβιδσαλμα 1638
 Αβραάμ 1859
 Αγαθάγγελος 2020
 Αγάθαρχος 1015?, 1590(2)?
 Αγαθέας 1049(3); 1073.1?
 Αγαθήμερος 1653
 Αγαθίας 503
 Αγαθόβουλος 1883(3)
 Αγαθοκλέα 605 app.cr.
 Αγαθοκλείδας 605.2
 Αγαθοκλής 137?; 553, 605 app.cr.; 1630
 Αγαθος 503
 Αγαθώ 561
 Αγάθων 561, 605 app.cr.; 650(22); 810, 843, 915 B col.III.11; 1487.1
 Αγαθώνυμος 1020
 Αγαμέμων 1570 app.cr.
 Αγαπητός 636(1A); 1550?
 Αγάπιος 1550?
 Αγασικλής 675, 678 ter, 843
 Αγαστός 1405 app.cr.
 Αγγελος: Π. 'Ιούνιος' Άνγ. 1340
 Αγέλαος 565
 Αγέμαχος 565, 1152(17); 1536, 1630
 Αγεμώ 531?
 Αγέτας 565
 Αγήμων 49
 Αγήσανδρος 902, 905(1)
 Αγήσαρχος 1018
 Αγησι[-] 140?
 Αγήσιλλα 747
 Αγησίνικος 905(3)
 Αγησίπολις 361
 Αγήσιππος 1762
 Αγία 1402
 Αγλαοκλείδης 137?
 Αγλαοκλῆς 137?
 Αγλούμβροτος 1113 B.6, C.3
 Αγλουρρόδη 909
 Αγλώκριτος 1746, 1762
 Αγοράναξ 810, 880(7); 1535, 1630, 1746, 1762
 Αγριος 565, 1132(4); 1770(6)
 Αγρίππας 1713(4)
 Αγορικός 2021
 Αγχιάλη 2042 (Ανχ.)
 Αγχιάλος 2042
 Άγων 1804?
 Αδαρετας? 1750
 Αδείμαντος 1452.78
 Αδραστος 1105, 1131.6; 1409 app.cr.
 Αζίζος 1761(5)
 Αθανίας 553
 Αθανις 1018?
 Αθανόδοτος 810, 1152(22); 1536, 1630, 1746 bis
 Αθαρος 1764
 Αθηνα[-] 583
 Αθηναγόρης 773
 Αθηναδάς 2020
 Αθήναιος 359, 745.40; 861, 1262 A.9; 1269, 1371 B app.cr.; 1781-1805 (intr.); 1799; Οὐλπιος Α. 1371 B
 Αθηνῆς 743
 Αθήνιος 861
 Αθήνικπος 867

- Ἀθηνίς 743
 Ἀθηνίαν 2020
 Ἀθηνόγενής 628(2); 1694.4
 Ἀθηνόδωρος 861, 1262 B app.cr.
 Ἀθηνοκλῆς 1145 A.24
 Ἀθώνυμος 1020
 Αἴας 2021
 Αἰθήριος 1616?
 Αἰθων 656, 883(3)
 Αἰκιάδας 565
 Αἰλία; cf. s.v. Γῆ, Δόμνιλλα, Ὀλυμπιάς
 Αἰλῖος 729; M. Αἰλ. Αὐρήλ. -- 1827.3; cf.
 s.v. Ἀριστείδης, Ἀσκληπιόδοτος, Ζωῖλος,
 Κότυς, Νικηφόρος, Νικομηδιανός, Νάνιος,
 Φλαβιανός
 Αἰμιλία; cf. s.v. Πραξινείκη
 Αἰμιλιανός 1612?
 Αἰμίλιος 1740; cf. s.v. Ζώσιμος, Λέπιδος
 Αἰνέας 1152(9/10); 1535(20)
 Αἰνεΐας 703(2); 1104.4
 Αἰνησίδαμος 1630, 1746 bis
 Αἰνήτωρ 810, 1152(19); 1746 bis
 Αἴνος 1233
 Ἀριστόβουλος 745.47
 Ἀριστοκλῆς 879(7)
 Αἰσχίνης 810, 843
 Αἰσχυρίων 801.1
 Αἰσχυρίωνδας 553
 Αἰσχυλῖς 1265
 Αἰσχύλος 565, 1127
 Αἶχμων 1502.2, 6
 Ἀκα[-] 801.9
 Ἀκάκιος 1217, 1564, 1915 D
 Ἀκάμας 221.6
 Ἀκέστωρ 745.30
 Ἀκκιος; cf. s.v. Ὀπῆατος
 Ἀκορνός 883(5)
 Ἀκούλιος; cf. s.v. Ἀπουλλινάριος
 Ἀκούτος 745.50
 Ἀκριτος 1472.6/7; 1473.6
 Ἀκταῖος 2042
 Ἀκυΐλας; Λυκίν. Α. Σαβείνους 1321
 Ἀκύλας; M. Οὐλπ. Τερτυλλιανός Α. 1371
 Β; 2105
 Ἀκυλεῖνος 249
 Ἀλ[-] 882(34)
 Ἀλαφάλας 1764(4)
 Ἀλαφεος 1734
 Ἀλεξάμενός 565
 Ἀλεξάνδρα 1649 bis
 Ἀλέξανδρος 565, 743, 765, 856, 860/861,
 915 A col.II.6; 1057, 1139, 1262
 A.2/3; 1270, 1384 A app.cr.; 1411?;
 1419 B app.cr.; 1481, 1554, 1567?,
 1569?, 1594(3), 1636/1637, 1672?,
 1698 D.1; 1709, 1816.1; 1875,
 1882(1); 1935 app.cr.; 2020/2021; Γ.
 Κάσσ. Α. 1655; Γ.ν. Τερέντ.
 Λουκειλιανός Α. 689.3/4; M. Αὐρήλ.
 Α. 1384 B; M. Αὐρήλ. Ἀττικὸς Α.
 1411 app.cr.; T. Αὐρήλ. Α. 1105
 Ἀλεξᾶς 2020
 Ἀλέξιππος 565
 Ἀλεσσινός 1627(2)?
 Ἀλίνη 1770(12)
 Ἄλιος 2042
 Ἀλκέτας 607, 883(5)
 Ἀλκίμαχος 113, 958
 Ἄλκιμος 837, 1445, 1502.7; Στ. Αἰ.
 Νεικομηδιανός (Α.) 1376 A app.cr.,
 B.14
 Ἀλκιόνη 607
 Ἀλκισθένης 1535(30)?
 Ἀλκίτας 607
 Ἀλουλόθη 1764(4)
 Ἀλφάλας 1764(4)
 Ἄλφιος 1764(4)
 Ἀμάθησος 1764(4)
 Ἀματία; Λουκ. Α. Προσδοκία 1285
 Ἀμάτοκος 737 app.cr.
 Ἀμβίας 1399
 Ἀμβουστου (gen.) 2040
 Ἀμεινοκλῆς 362
 Ἀμέριμνος 1052
 Ἀμμία 1290

- Ἀμμιανός 915 B col.II.2
 Ἀμμιός 915 B col.II.3; 1305.6
 Ἄμμιον 1306
 Ἀμμιώ 673
 Ἀμμόνιος 1594(13)
 Ἀμμόνιος 565, 650(2)
 AMN[---]ΠΡΟΣ? 1024
 Ἀμπλιανή 2040
 Ἀμρίλι(ος) 1764(4)
 Ἀμυ. 882(26)
 Ἀμύνανδρος 565, 745.8
 Ἀμυνέας 565
 Ἀμύντας 692, 1145 A.33; 1536, 1701
 Ἄμφικλος 2052
 Ἀναγνώστης 1956?
 Ἀνακλῆς 2020
 Ἀναξαγόρας; Αὐρήλ. Α. Σατορνείλος
 1255
 Ἀναξίβουλος 1536
 Ἀναξικράτης 1480
 Ἀναξίλας 1132(7)
 Ἀναξίπολις 151
 Ἀνάξιππος 745.15
 Ἀνάσσων 1780
 Ἀναστάσιος 636(1D); 1929
 Ἀνγουλᾶς 841.9
 Ἀνδρέας 1286, 1593(5)
 Ἀνδρίας 1526
 Ἀνδροκλῆς 100
 Ἀνδρόμαχος 131, 928 B.31
 Ἀνδρόνεικος 1536
 Ἀνδρόνικος 262.1; 645, 1412, 1427.8;
 1536, 1900(67)
 Ἀνδροσθένης 1403
 Ἄνδρων 1054, 1145 A.13, 20; 1882(6)
 Ἄνθειος 942
 Ἀνθεστήριος 857 app.cr.
 Ἀνθράκτιον 1199.12
 Ἀνίνιος 681 app.cr.
 Ἄννα 380
 Ἀνναῖος 1749 app.cr.
 Ἀννεος 1749 app.cr.
 Ἀνηρος 1749 app.cr.
 Ἀννιανός 1741?
 Ἀννιας 1749?
 Ἄννιον? 1566
 Ἀννιος 1749 app.cr.
 Ἀντ[-] 189, 221.6
 Ἀντᾶς 1515
 Ἀντέρως; Αὐρήλ. Α. 580
 Ἀντιάδης 1267
 Ἀντιγένειος 553
 Ἀντιγένης 565
 Ἀντιγόνα 703(2)
 Ἀντιγόνη 1787?
 Ἀντίγονος 607, 608.9/10; 1126, 1152(14)
 Ἀντιγράφιος 1141
 Ἀντιδωρος 1481
 Ἀντιλέων 1565
 Ἀντίλοχος 1535(12)?
 Ἀντίμαχος 642(2); 810, 1630, 1786?;
 1882(11)
 Ἀντιοχίς 1292
 Ἀντιόχος 537, 574.69; 1144 A-D; 1600,
 2111; (M.?) Αὐρήλ. Α. Κομοδιανός
 1383 B
 Ἀντίπατρος 642(1); 810, 1270, 1535, 1762
 Ἀντιφάνης 318 app.cr.?
 Ἀντιφιλόχη 1039 bis(3)
 Ἀντίφιλος 619
 Ἀντόρεος? (gen.?) 1790
 Ἀντωνεῖνος 1570; Αὐρήλ. Α. 877
 Ἀντωνίνος; Σέξτος Ἰούλ. Μάϊορ Α.
 Πυθόδοτος 1328; Φλ. Ἀντωνεῖνος
 1511
 Ἀντανία; Αὐρήλ. Α. 1878
 Ἀντώνιος 1298; cf. s.v. Ζήνων, Ἰέρων,
 Μάρκελλος
 Ἀνχιάλη cf. s.v. Ἀχιάλη
 Ἄξιος 1746
 Ἀουίτος 1835
 Ἀπατούριος 810
 Ἀπε[-] 1786
 Ἀπελάτης 1607
 Ἀπελλᾶς 915 A col.IV.4; (Ἰούλιος) Α.
 1280 I 5, II 6, 13

- Ἀπελλῆς 704
 Ἄπιος 1448.11; Ποπύλ. Α. 678
 Αποίδιος; cf. s.v. Κρίσπος
 Ἀπολ. 849(4, 8, 17)
 Ἀπολ[---] 221.4
 Ἀπολινάριος 729; cf. s.v. Ἀπουλινάριος
 Ἀπο[λλ--] 574.60; 1289
 Ἀπολλᾶς 221.5; 843, 860, 1152(40)
 Ἀπολλο[-] 1152(41)
 Ἀπολλόδοτος 745.10, 26, 42; 1502.1/2
 Ἀπολλόδαρος 82, 221.7; 565, 608.8;
 745.48; 810, 817, 818(1), 933.2; 1746
 Ἀπολλοφάνης 49, 565, 1659/1660; cf. s.v.
 Ἀπολλοφάνης
 Ἀπόλλων 1399
 Ἀπολλωνειδης; cf. s.v. Ἀπολλωνίδης
 Ἀπολλωνίδα 1039 bis (2); 1132(15);
 1882(12)?
 Ἀπολλωνίδης 262.10; 264; 602 app.cr.;
 650(47); 745.57; 806(3); 1531, 1816.1;
 2020; Αὐρήλ. Α-εἰδης 1878 app.cr.;
 Αὐρήλ. Α. Αἴλ. Οὐάλης 758.9/10; cf.
 s.v. Ἀπολωνίδης
 Ἀπολλώνιος 363, 574.66; 745.23, 36, 41,
 47, 55; 781, 797, 843, 851, 860, 867,
 875 app.cr.; 1145 A.11, 21/22, 25/26;
 1147, 1284, 1292, 1300, 1305.9; 1306,
 1325 A/B; 1349, 1412, 1467.1; 1469.2;
 1490.5; 1492.11; 1660, 1878, 2020,
 2053
 Ἀπολλωνίς 817
 Ἀπολλῶς 1872; Τι. Κλ. Α. 1396/1397
 Ἀπολλοφάνης 1325 B
 Ἀπολωνίδης 1698
 Ἀπουλινάριος; Μ. Ἀκού(λ). Κοίλ. Α.
 2043(3)?
 Ἀπούστιος; cf. s.v. Γάιος, Μάρκος, Πούπλιος
 Ἄπας 1419 B
 Ἄπιος 1863
 Ἄπιον 1294
 Ἀρακωθίς 645
 Ἀρακωθίς 645 app.cr.
 Ἀρατοφάνης 1325 B; 1152(22)
 Ἀρβίνας 1500
 Ἀργαῖος; cf. s.v. Ἀργεος
 Ἀργεντάρι(ο)ς 1515
 Ἀργεός (= Ἀργαῖος) 1399
 Ἀργότας 826
 Ἀργούτος 2021
 Ἀρδαβούριος 1598(17)
 Ἀρεῖσος? 1757
 Ἀρεόβινδος 1605
 Ἀρέτων 810
 Ἄρης 875 app.cr.
 Ἀριαράθης 856
 Ἀρίβα(δ)ζος 1401
 Ἀριδείκης 909 bis
 Ἀρίξενος 773
 Ἀρίσθη 1144 A?
 Ἀριστος 1757 app.cr.
 Ἀριστ[---] 153, 235.3
 Ἀρισταγόρας 1331
 Ἀρισταγόρη 929.3
 Ἀρισταῖος 1762?
 Ἀρίστακος 1630, 1701
 Ἀριστᾶναξ 1535(13)
 Ἀρίστανδρος 1325 B; 1326
 Ἀρίσταρχος 926.5
 Ἀριστέας 653, 1113 D.25; 1131.3; 1145
 A.1, 29
 Ἀριστείδας 1535, 1630, 1638, 1746 bis,
 1762
 Ἀριστείδης 1113 D.19; 1131.1; Αἴλιος Α.
 1279
 Ἀριστήν 409
 Ἀρίστιππος 1452.77
 Ἀριστίων 78, 493?, 810, 1015?, 1132(5);
 1630
 Ἀριστόβουλος 931.27/28, 39
 Ἀριστόγειτος 1746 bis?
 Ἀριστογένης 1746 bis?
 Ἀριστοδάμα 2052
 Ἀριστόδαμος 1072, 1762
 Ἀριστόδημος 1113 A.9, 12; 1484
 Ἀριστοδικίδης 1319
 Ἀριστόθεος 415, 2052

- Ἀριστοκλείδας 1122
 Ἀριστοκλῆς 78, 606, 857, 1113 C.9?;
 1630, 1638, 1746 bis
 Ἀριστοκράτης 810, 1145 A.41
 Ἀριστόμανδρος 732
 Ἀριστόμαχος 1630
 Ἀριστομένης 1536, 1762
 Ἀριστομήδα 617
 Ἀριστοναύτης 2042
 Ἀριστόνικος 291, 1110
 Ἀριστόπολις 1630
 Ἀριστοτεῖχος 2020
 Ἀριστοτέλης 142, 1594(3)
 Ἀριστοφάνης 969, 1535(16)
 Ἀρίστων 282, 493?; 565, 590, 658, 743,
 851, 860, 883(4, 6); 933.4; 1021, 1144
 C; 1536, 1884?; 1900(1)?; 2052
 Ἀριστωνίδα 1536
 Ἀρκεσίλαος 1304.4
 Ἀρκίνης 1809
 Ἀρμ[---] 1129.1
 Ἄρμενος 209
 Ἀρμόδιος 1129 app.cr.
 Ἀρμοσίλας 1152(3)
 Ἄρπαλος 565, 1780
 Ἀρποκρατίων 1060
 Ἀρριανός 1045
 Ἄρρισις 1113 B.4, 16/17
 Ἀρρόντιος; cf. s.v. Πρόκλος
 Ἀρσάκης 856
 Ἀρσάμης 1780
 Ἀρσασίς 1490.4, 9; Αὐρήλ. Α. 1489.4
 Ἀρσινόη 1484, 1502.6; Κλ. Α. 1396
 Ἀρτάμων 1025
 Ἀρτᾶς 322 app.cr.; 1594(6)
 Ἀρτάστις 322
 Ἀρτεμῆς 1262 B.14; 1304.11; 1309
 Ἀρτεμίδωρος 418, 425, 722, 745.43;
 801.3/4; 807(8); 843, 1113 D.2; 1262
 A.7/8, B.3/4, 8, 10; 1430; Αὐρήλ. Α.
 Εἰάσω 1431.2
 Ἀρτεμῶ 1254
 Ἀρτέμων 1113 D.19; 1305.9; 1325 B
 Ἀρτίμας 1746 bis
 Ἀρχαιοκόρα 1137
 Ἀρχέβιος 1330
 Ἀρχέδαμος 2
 Ἀρχελα. 883(10)
 Ἀρχελαίς 1709
 Ἀρχέλαος 605.3
 Ἀρχέλαος 177?; 952.1
 Ἀρχέμβροτος 810
 Ἀρχεναύτης 2042
 Ἀρχέπολις 1468.2, 5
 Ἀρχεπτόλεμος 851
 Ἀρχέστρατος 642(2); 883(1)
 Ἀρχήναξ 810
 Ἀρχίας 252
 Ἀρχίδαμος 1152(18); 1536, 1630
 Ἀρχικλῆς 1113 D.25
 Ἀρχιλαΐδας 880(1); 1536
 Ἀρχίνωμος 905, 905(2)
 Ἀρχίπη 1988, 2064
 Ἀρχιππος 28, 409, 565
 Ἀρχοκράτης 905
 Ἀρχωνίδης 1833
 Ἀσιανός 1394
 Ἀσιατικός; Οὐαλέριος Α. 249?
 Ἀσκαπιάδας 1018?
 Ἀσκαπος 1018?
 Ἀσκληπείας 1918?
 Ἀσκληπία 1399
 Ἀσκληπιάδης 574.67; 729, 761 app.cr.;
 801.6/7; 1267 bis, 1329.12, 15, 18, 23,
 28; 1348, 1662?; Αὐρήλ. Α. 761
 app.cr.; Μ. Αὐρήλ. Α. 1977
 Ἀσκληπιο[---] 1436
 Ἀσκληπιόδοτος 1345.9, 11; 1346, 1436
 app.cr.7; Αἴλ. Ἀσσκλ. ὁ καὶ Δροσίνιος
 1386 B; Π. Αἴλ. Α. 1380 B
 Ἀσκληπιόδαρος 200, 365
 Ἀσκληπιός 1399, 1436 app.cr.?
 Ἀσκλης 1338
 Ἀσπασία 1039 bis (1)
 Ἀσπάσιος 2020
 Ἀσπετος 163?

Ἀστικός: Α. Φούλβ. Α. 729
 Ἄστος 1132(3); 1405 app.cr.
 Ἀστράνιος 1439
 Ἀστροαχ[?] 911
 Ἀστρος 1763
 Ἀστυ[?] 187?
 Ἀστυδικίδας 911
 Ἀστυκράτης 911
 Ἀστυκρατίδας 911
 Ἀστύμαχος 911
 Ἀστύμονος 911
 Ἀστύνομος 911
 Ἀστύορος 911
 Ἀστυτίμα 911
 Ἀστυπόδαρος 565
 Ἀτατ(α)ίς 1399
 Ἀτειδία; cf. s.v. Σεκούδα
 Ἀτίμητος 1141
 Ἀτ[?] 849(2)
 Ἀτταλιανός 1186
 Ἀτταλος 810, 1262 A.10, B.14; 1275
 app.cr.; 1406, 1435; Τ. Κλ. Ἀ.
 Πατερκλιανός 1376 B.6
 Ἀτταπίνης? 1419 B
 Ἀττικανός; Π. Ἐρέν. Νίγερ Α. 1382 Α
 Ἀττικός 1359, 1411; Αὐρήλ. Α. 1359;
 Ἐρένιος Α. 1382 Α app.cr.; Μ.
 Αὐρήλ. Α. Ἀλέξανδρος 1411 app.cr.
 Αὐγούστα 1928
 Αὐλλία 899; cf. s.v. Πάλλα
 Αὐλος 766.11; 1288 app.cr.; 2020; Αὐ.
 Αἰμίλ. Ζώσιμος 1274; Αὐ. Γράν.
 Βάσος 1258; Αὐ. Κλ. Καίκινα
 Πανσανίας 1327; Αὐ. Κλ. Χάραξ
 2105; Αὐλ.(?) Ράνιος Ὀπίτατος 1374
 Β app.cr.
 Αὐλουβεισταβάκης 777 bis
 Αὐλουβειστας 777 bis
 Αὐλούζεις 745.57
 Αὐλουζέλιμος 777 bis
 Αὐλουζένιος 777 bis
 Αὐλουσ[?] 777 bis
 Αὐζάνων 1199.11

Αὐξη[?] 1152(34-36)
 Αὐξησι[?] 1152(35, 37/38)
 Αὐρήλ. 761 app.cr.; cf. s.v. Ἀσκληπιάδης
 Αὐρηλία 768.2; cf. s.v. Ἀντανία, Ἀρσασίς,
 Αφφία, Θεοδώρα, Λαομεδοντιανή,
 Πολιτική, Πριου, Πυθωνίς, Ρουφίνα,
 Τατα, Τρύφαινα
 Αὐρήλιος 756 app.cr.; 1235, 1384 Α app.cr.;
 1482 app.cr.; Μ. Αἰλ. Αὐρήλ. -- 1827.3;
 cf. s.v. Ἀβειτιανός, Ἀλέξανδρος,
 Ἀναξαγόρας, Ἀντέρας, Ἀντίοχος,
 Ἀντωνείνος, Ἀπολλωνίδης, Ἀρτεμίδωρος,
 Ἀσκληπιάδης, Ἀττικός, Αὐφίδιος,
 Βασσιλίδης, Βάσος, Βεγετιανός, Βίαν,
 Γάιος, Δαμάς, Δεκτανός, Δημήτριος,
 Διονύσιος, Διονουσοφάνης, Εὐγένιος,
 Εὐστόχιος, Θεαγένης, Ἰωσήφ, Κάλιστος,
 Κέλερ, Κούγας, Κρονίων, Λαιτώριος, Μάγας,
 Μάζιμος, Μαρκιανός, Μαύσωλος,
 Νεβουχῆλος, Νέων, Νικομάς, Πάμφιλος,
 Πατροκλῆς, Παύλιαν, Ρηβουκένθης,
 Ῥουφείνος, Ῥοῦφος, Στρατονεικτανός,
 Σεράτων, Σώστρατος, Τιμόθεος, Τιμοκράτης,
 Τορκουάτος, Τρύφων, Φιλουμένος, Φρόντων,
 Χρήστος
 Αὐτοκράτης 955
 Αὐφίδιος: Αὐρήλ. Αὐφ. 1337
 Ἀφαιστο[?] 1021; cf. s.v. Ἡφαιστο-
 Ἀφρίνος 1399
 Ἀφρόδειμος 915 Α col.IV.7
 Ἀφροδισία 915 Β col.III.1
 Ἀφροδίσιος 511, 915 Α col.I.8; 1536
 Ἀφφία: Αὐρηλ. Α. 1413.6?; 1474.9
 Ἀφφιον 1286
 Ἀχιλλιος 716
 Ἀχόλιος 1181
 Ἀψευδής 1264 bis F.2
 Ἄνης 1764(4)
 Βα[?] 882(34)
 Βαβου(ς) 1360
 Βάγγας 1764(4)
 Βαθυκτέανος 1624

Βάθυλλος 860
 Βαίβιος 729
 Βάκης 777 bis
 Βάκχιος 605.5, 27; 910 bis; 1153 bis,
 1251, 1325 Β; 1582
 Βάκων 967
 Βαλέριος 801.8; Μινούκ. Β. 1318
 Βαλέριος; cf. s.v. Βάσος
 Βάλλων 344?
 Βαργατς 1638
 Βαργουννῆς 1764(4)
 Βαριλλίνος 2040
 Βαρκαλβας 1542?
 Βαρμαλαχας 1698 D.2
 Βαρσανοφύιος 1606?
 Βασίλ. 882(1-4)
 Βασσιλίδης 882 app.cr.; cf. s.v. Βασσιλίδης
 Βασιλίς 1345.8
 Βάσιλος 1399
 Βάσσα 1310
 Βασσιλίδης: Αὐρήλ. Β. 1692
 Βάσος 681.13; 729, 763.4; 1286, 1308;
 Αὐλος Γράνιος Β. 1258; Αὐρήλ. Β.
 822; Βαλέρ. Β. 681 app.cr.; Π. Οὐίρδ.
 Β. 767
 Βάτταλος 1263
 Βάτων 875
 Βέβρυς 1315, 1404, 2101
 Βεγετιανός: Αὐρήλ. Β. 1383 Β
 Βειήθης 729; cf. s.v. Βίθους
 Βεισταβακης 777 bis
 Βελισάριος 1931
 Βέλλα 1399
 Βέλλων 1399
 Βερενίκα; cf. s.v. Φερενίκα
 Βερενικανός 1689?, 1690
 Βερλακωτας 1872
 Βερλας 1872 app.cr.
 Βέτταλος 1263
 Βεττινιανός 1053 Α.9/10, Β.13
 Βήρυλλος 1262 Β.5
 Βιάνωρ 1447.2; 1448.9
 Βίας 1276

Βιγιλέντιος 2040
 Βίθους 681.1, 11; cf. s.v. Βειήθης
 Βίκτωρ 2021; Α. Ἐγνάτιος Β. Λολλιανός
 1378 Β.7; 1388 Β (Οὐίκτωρ)
 Βιλιήνος: Α. Β. 1452.75
 Βίττος 565
 Βίαν 745.58; 1039 bis (4)?; Μ. Αὐρήλ. Β.
 1281
 Βλέπων 1018
 Βόηθος 1132(16); 1270, 1740, 2020
 Βολόμνιος; cf. s.v. Μάκερ, Οὐάλης
 Βόρυς 810
 Βοτα[?] 1152(42/43)
 Βότρως 953
 Βοτυλος 1018
 Βουθήρας 565
 Βουθήρας 1132(16)
 Βουλακράτης 1124
 Βούπαλος 577
 Βασίδα 1489.4
 Βρεζζεινο (dat.) 2040
 Βρικων 1399
 Βρόχας 551
 Βρύττιος 1049(7)
 Βυκίνας 609
 Βυτίλαος 681.5
 Βωγ.α.ου (gen.) 1882(13)
 Βωρυσθέλι(ος)? 1230, 1232
 Βώτακος 1008(1)
 Γαϊάνη 1359
 Γάιος 745.44; 899; 1049(3); 1262 Α.5;
 1359 app.cr.; 1452.75; 2020; Γ. Ἀπούστ.
 730; Γ. Ἀρρόντ. Πρόκλος 745.52; Γ.
 Βεῖβ. Μάκερ 745.11; Γ. Ἰούλ.
 Ἐλλην 1303; Γ. Ἰούλ. Ἐπικράτης
 2053; Γ. Ἰούλ. Ζωῖλος 2053; Γ. Ἰούλ.
 Σάτυρος 839, 2053; Γ. Κάσας.
 Ἀλέξανδρος 1655; Γ. Κλ. Πόλχερ or
 Πούλχερ 1863; Γ. Λούκ. 690; Γ.
 Μεσκραδηνός? 1963; Γ. Οὐαλέρ.
 Σουλπίκιος 1497; Γ. Πόντιος
 Ποντιανός Πουφίκιος Μάζιμος 1384

- Β; Γ. Ποστούμ. Παράμονος 679; Γ.
Πρόκλος 822; Γ. Σαβούκιος
Σεκοῦνδος Παῦλος Μόδεστος 1386
Β
Γάλλιος 318
Γαμική 915 A col.I.17, B col.I.1
Γάσος 1764(4)
Γαυρίων 132
Γεννάδι(ο)ς 1224, 1698
Γεόργιος 1945?
Γερμανός 1395, 1568, 1703?
Γέρων 1703
Γέτας 777 bis
Γεώργιος 908, 1618, 1914(3); cf. s.v.
Γεώργιος
Γεωργός 759.13
Γῆ; Αἰλ. Γῆ 1511
Γῆς 1390(1) app.cr.
Γλαύκη 915 A col.I.10, col.II.16, col.IV.8
Γλαυκία 1882 (7/8)
Γλαῦκος 745.16; 759.15 I; 1284
Γλαφύρα 1667
Γλυκ[---] 336
Γλυκέρα 1598(18)
Γλύκων 1354, 1445
Γναῖος 2020; Γν. Μινίκ. Φανστεῖνος
763.3; Γ. Τερέντ. Λουκεϊλιανός
Ἀλέξανδρος 689.3/4
Γνίκων 425.1?
Γνωσέας 704
Γνωσίας 704
Γνώσις 704
Γοργίας 1697, 1882(4/5)?
Γοργόνιος 1602
Γόργος 2020
Γράνιος 296; Αἰλ. Γ. Βάσσοις 1258
Γρηγόριος 718
Γύγης 720
Δαγα[---] 1018
Δαζμιοι 1049(3)
Δαήμων 1535(29)?
Δαίδαλος 2020
Δαϊμένης 1270
Δαμαίνετος 1762
Δαμαίστρατος 409
Δαμαρετίδας 433
Δαμάς 849(3); 1056, 1421; Μ. Αὐρήλ. Δ.
1056 app.cr.; Μ. Αὐρήλ. Δημόστρατος
Δ. 1056 app.cr.
Δαματρία 650(22)
Δαμάτριος 658
Δαμο[---] 1535(1)
Δαμοκλῆς 833
Δαμοκράτης 367, 409, 1478, 1630, 1638,
1746 bis
Δαμόμαχος 655(6)
Δαμόνικος 1746, 1762
Δαμόξενος 565, 582 app.cr.
Δάμος 860
Δαμοσθένης 409
Δαμοτέλης 565
Δαμόφιλος 1746 bis
Δαμοφῶν 860
Δανιήλ 1929
Δάοχος 565
Δεῖαλκος 810
Δειν-; cf. s.v. Διν-
Δεινώπας 810
Δεῖφιλος 745.39
Δεκτανός; Αὐρήλ. Δ. 787 bis
Δέκμος; Δ. Ἰούν. Πρεῖσκος 2043(2); Δ.
Νού. Πρεῖσκος 2043(2)?; Σέντ. Δ.
1670
Δενδοῦζελμις 742
Δεντουζελμις 742
Δεξάμενος 2020
Δέξιος; cf. s.v. Ἡρκοῦλητιανός
Δέξιππος 883(4)
Δεο[---] 882(10)
Δέρκις 849 app.cr.
Δηίας 1018
Δηϊδάμεια 1574
Δηϊόταρος 1817
Δηκουσάνα? 1095
Δηκουσάνος? 1095

- Δηλιόδωρος 983
Δήλιος 773
Δημ. 849(6)
Δημ[---] 915 A col.V.1
Δημάδης 165
Δημανθίς 1485
Δημᾶς 2020
Δημέας 165, 574.69; 1792
Δημητρία 1853
Δημήτριος 47, 263, 291, 565, 636(1D);
745.2, 5; 810, 833, 843, 860, 960,
1060, 1145 A.23, 27; 1324 B; 1329.6,
9, 15, 18, 28; 1337, 1341, 1352.1, 7;
1354, 1466 II; 1818, 1873, 1882(2);
Μ. Αὐρήλ. 1060?, 1977
Δημητροῦς 1552
Δημο[---] 223?, 1461
Δημοκλῆς 1659
Δημοκράτης 1267 bis
Δημόστρατος; Μ. Αὐρήλ. Δ. Δαμάς 1056
app.cr.; 1977
Δημοτέλης 2052
Δημόφιλος 201; 599, 1466 III
Δημόχαρις 222
Δημώ 1793
Διά 1784
Διαγόρας 975.2
Διάζελμις 1770(3)
Διάκριτος 938
Δίας 843
Διδυμαῖος 1475 app.cr.
Διδυμακλῆς 1475 app.cr.
Διδυμάνδρος 1475 app.cr.
Διδυμάνθης 1475 app.cr.
Διδυμαρχος 926.4; 1475 app.cr.
Διδυμᾶς 1475 app.cr.
Δίδυμος 1820
Διζαζήλμις 742
Δίζας 681.4
Δικαίαρχος 565
Δικαιογένης 606
Δικαῖος 71
Δικυλος 849(10)
Διμίτια 1718
Δινόμαχος 553
Διογένης 276, 745.22, 24; 855.3; 1477
app.cr.; 1493, 1515
Διόγνητος 1143
Διόδοτος 880(3); 1536, 1630, 1746 bis
Διοδωρ. 849(11)
Διόδωρος 745.32; 1113 A.15; 1145 A.44;
1448.10; 1961.2; Δ. Πάσπαρος 1988
Διοκλείας 1152(23)
Διοκλῆς 262.7; 523, 1487.5; 1324 A;
1330, 1630, 1698 D.3
Διόμανδρος 732 app.cr.
Διομήδης 1869
Διονιούσιος 553
Διονίσιος 1694.5
Διουνσία 416
Διονύσιος 262.12; 292, 307, 331, 363,
366, 773, 574.61, 71; 608.5; 650(22);
673, 745.14, 16, 29, 31/32, 41, 52, 56;
810, 818(1); 830, 851, 915 B
col.IV.2/3; 1010?; 1018; 1039 bis (3)?;
1103, 1113 C.31; 1132(8/9); 1145 A.9;
1251 app.cr.; 1316, 1324 B; 1329.21;
1330, 1338, 1417; 1583(10); 1590(2);
1762, 1827.3?; 1871, 1883(7)?; Δ.
Κορνήλιος Λ[---]ιος Δ. 1482.2; Μ.
Αὐρήλ. Δ. 1493
Διονυσόδωρος 565, 574.68
Διονυσόμανδρος 732 app.cr.
Διονυσοφάνης 745.31; Αὐρήλ. Δ. 1496
Διοπεῖθης 53?, 279, 1653
Δίος 843, 849(14); 115(8); 1552, 1630,
1698 D.4
Διόσκορος 915 A col.IV.6
Διοσκοουρίδας 843, 860, 926.4
Διοσκοουρίδης 151, 745.9, 11-14, 34, 40,
53; 1886(1)?; 2020, 2052
Διοφ[---] 1199.9
Διοφάνης 1350
Δισακος 830
Δίσκος 1746
Δίφιλος 70

- Δῖον 743: Κλ. Κάσσ. Δ. 2043(1)?; Α.
Κάσσ. Δ. 2043(1)?
Διάνασσα 732 app.cr.
Διάπας 643
Δολήους (gen.) 768.1
Δόλης 745.51/52
Δομιν[---] 1067
Δόμνα 692 app.cr.; 1361
Δομνιανός 2040
Δόμνιλλα: Φουτ. Αἰλ. Δ. 1506.1
Δομοῦς 2040
Δορκάριος 736.6
Δουμέτιος 630 A/B
Δουσάρι(ο)ς 1764(4)
Δουσιπερις 815
Δρακοντίδας 915 A col.III.15; 1536
Δράκων 1145 A.34
Δρεβέλας 600
Δροσίνη 915 A col.III.4, col.V.7
Δροσίνο: Αἰλ. Ἀσκληπιόδοτος ὁ καὶ Δ.
1386 B
Δρόστινος 915 B col.III.17
Δρόσσοις 650(2)
Δρώλος 681.4, 10
Δρώλου 681.4
Δύντο 742
Δυντοξηλμῖς 742
Δυντος 742
Δυσνίκητος 235
Δυντούζελμῖς 681.7
Δώρα 1698 (or personification?)
Δωρίμαχος 565
Δωρο. 882(7)
Δωρόθεος 1436, 1671?; 1701, 1794
Δῶρος 810, 1152(27); 1746; Ἰούλ. Δ.
1691
Ε[....]ς 915 B col.III.11
Ε[---]να 915 A col.I.14
Εβρυζέλμ[---] 773(3)
Εβρυζέλμῖς 773
Εγνάτιος; cf. Λαλλιανός
Εἶα (cf. ἴα) 1348, 1356
Εἰακῶβ? 1571; cf. s.v. Ἰακῶβ
Εἰάσων; cf. s.v. Ἰάσων
Εἰκασία; cf. s.v. Ἰκεσία
Εἰλαγῶς 1440 app.cr.
Εἰλαράς 1399
Εἰμεν 1399
Εἰρηναῖος 574.62; 1135, 1140
Εἰρήνη 1517?
Εἰρηνίας 1152(44)
Εἶρωνος 553
Εἰσχύμνος (= Σκύμνος) 1399
Εἰωάννης 1593(5)
Εἰκαταῖος 773, 864 app.cr.; 1145 A.33?;
1628
Εἰκαρτος 953
Ελ[....]νη 915 B col.III.11
Ελένη 915 A col.II. 10 (Ελαῖνη)
Ελλάνικος 1746
Ελλανοκράτης 1476 app.cr.
Ελλάνων 1785
Ελλάφιλος 1476 app.cr.
Ελλην: Γ. Ἰούλ. "Ε. 1303
Ελλιμένιος 2042
Ελλοκράτης 1476
Ελπίδια 716
Ελπιδιανός 915 B col.III.12
Ελπίνικος 1184?
Ελπίς 915 B col.I.5, col.IV.4; 1288.2
Εμβρομος 1474.9
Εμμενίδας 1021
Εμπεδίων 1023 app.cr.
Εμπορικός 2042
Εμπορίς 2042
Εμπορίων 2042
Εμπορος 2042
Ενας 1412
Εννίαν 652 A; 1097 bis; 2022, 2040
Εννόδιος 1614?
Ενορμος 1018, 1021?
Εξελέαν 803
Εορτάσιος 2039
Εορτή 773
Εόρτιος 773

- Εὐσ[---] 980 app.cr.
Επαγάθη 915 A col.III.14, 16, B col.I.16
Επάγαθος 1653?
Επαμείνων 198?
Επάρμοστος 565
Επαφράς 1144 B
Επαφρόδι(ε)ιτος 745.50; 915 A col.I.13
Επι[---] 915 B col.IV.13
Επιγένης 1477 app.cr.
Επιγόνη 942
Επίγονος 745.50; 810, 360, 1630, 1746
Επίδημος 810, 883(12)
Επικέρδης 699
Επικούρος 249
Επικράτης 628(4); 1015?; 1264 bis D.1;
1288.8, 16; 2053; Γ. Ἰούλ. "Ε. 2053
Επικρατίδας 1480
Επικτήσις 915 B col.II.1, 15
Επικτήτα 915 A col.IV.15, 17
Επικτήτος 1468 app.cr.
Επίλυκος 905(5)
Επιμεν[---] 176
Επιμένης 2020
Επινικίδας 359
Επιτέλης 565
Επιτόνχανος 2020
Επιφάνης 1883(5/6)?
Επιφάνιος 1756, 1900(8)
Επιχάρης 113, 1478 app.cr.
Επιχαρίδας 565
Επίχαρμος 1132(13)
Ερασιστρατος 99
Εργασίων 800
Εργοτέλης 546 bis.2
Ερεμαστής 1399
Ερέννιος; cf. s.v. Ἀττικός, Νίγερ, Νίγρος
Ερκουλιανός; cf. s.v. Ἡρακλειανός
Ερμαῖος 810, 1535(14)?
Ερμαπας 1491
Ερμής 861, 1083, 1140, 1151, 1430
Ερμία 574.65
Ερμίας 602, 1113 A.15, B.17, C.8; 1262
B.13
Ερμιάς 1113 B.2
Ερμιππος 1308
Ερμυγένης 1129.5; 1300, 1310, 1627(3)
Ερμόδωρος; Φλ. Ὀστώρ. "Ε. 1374 B.13
Ερμοκράτης 1113 A.14, D.1; 1305.2;
1486
Ερμόλαος 1262 A.9, B.9
Ερμόφαντος 361, 365/366, 1145 A.3
Ερμόναξ 732 app.cr.
Ερπίδας 1502 app.cr.
Ερπίδασσα 1502.12
Ερπίδαση 1502 app.cr.
Εσπερος 1407
Εστέφανος 1082(4)
Εστία 942
Εστιαῖος 810, 1324 A
Εταρις 650(39)
Εὐ[---] 882(15); 915 B col.II.18; 1199.10
Εὐα. 860
Εὐάγγελος? 1600
Εὐάγριος 592
Εὐαγρος 1427 app.cr.
Εὐαίνετος 163?, 164?
Εὐαμῆς 462
Εὐαμερώ 412
Εὐανδρίδας; cf. s.v. Εὐβανδρίδας
Εὐάνθειος 582.4
Εὐάρεστος 1154 bis?
Εὐάρης 650(23)
Εὐβαίων 146
Εὐβανδρίδας 466
Εὐβούλα 745.7
Εὐβουλίδας 1270
Εὐβουλίδης 565
Εὐβουλος 153, 1145 A.26
Εὐγεν. 882(8/9)
Εὐγένιος 882 app.cr.; 915 A col.II.8,
col.V.3, 9, B col.II.16; 1183 (cf. app.cr.);
1184, 1243; Ἰούλ. Εὐγ. 1512 bis
Εὐγυντος 553
Εὐδαμος 902, 1018?
Εὐδημος; Τι. Φλά. Εὐ. 1133
Εὐδικος 608.7

- Εὐδο[---] 1487.6
 Εὐδόκιμος 1487 app.cr.
 Εὐδόξιος 1594(1); 1906
 Εὐδοξος 1264 bis C.7, 13, E.7; 1487 app.cr.
 Εὐέλθων 1251 (cf. app.cr.); 1502.12?
 Εὐέλπιστος 1167?
 Εὐέρος 674 app.cr.
 Εὐήθ. 882(8/9)
 Εὐήθιος 882 app.cr.
 Εὐθάλιος 1913, 1915 A
 Εὐθέα 1020?
 Εὐθύδημος 156
 Εὐθύδικος 565
 Εὐθυμίδης 105
 Εὐθυμῆς 595
 Εὐιος 1630?
 Εὐίστιος 2042
 Εὐκαρπία 1796?
 Εὐκαρπος 511, 1796?
 Εὐκλ[---] 658(3)
 Εὐκλεία 557
 Εὐκλείδας 860
 Εὐκλείς 557
 Εὐκλειτος 1536, 1630
 Εὐκλῆς 574.66; 797, 1535(2, 15); cf. s.v.
 Εὐκλείς
 Εὐκο[---] 196?
 Εὐκρ[---] 196?
 Εὐκράτης 905, 905(1)
 Εὐκρατίδας 1472.2, 6; 1473.5
 Εὐκρήμων 773, 1264 bis B.2, 8, 10, E.2
 Εὐκρῆς 773
 Εὐλμίνης 2042
 Εὐλίμενος 2042
 Εὐλίνης? 1047
 Εὐμ[---] 915 A col.V.12
 Εὐμένης 642, 1325 B; 1326/1327; Κλ. Εὐ.
 1327
 Εὐμναστος 1021?
 Εὐμοῖρος 175
 Εὐμόλπιος 1610?
 Εὐξεινος 915 A col.II.5
 Εὐξενος 1300
- Εὐξίθεος 565
 Εὐδοος 2020
 Εὐπάτας 227
 Εὐπλοια 2042
 Εὐπλους 2042
 Εὐπορ[---] 164
 Εὐρ[---] 942
 Εὐρις 1025?
 Εὐρος 1025?, 1630
 Εὐρ(υ)[---] 1025?
 Εὐρύαλος 2042
 Εὐρύδαμος 565
 Εὐρυκλῆς 247
 Εὐρυφάων 565
 Εὐς[---] 980 app.cr.
 Εύσε. 882(10-14)
 Εὐσεβής 915 B col.III.3, 5
 Εὐσέβιος 882 app.cr.
 Εὐσταθία 915 B col.1.7
 Εὐστάθιος 1179
 Εὐστόχιος; Μ. Αὐρήλ. Εὐ. Κέλερ 729,
 761.12/13 I
 Εὐτ[---] 928 A.4, B.4
 Εὐτόλμιος; Φλ. Εὐ. Τατιανός 1106
 Εὐτρόπιος 1210
 Εὐτυχ[---] 438 app.cr.; 915 B col.IV.11/12;
 1094
 Εὐτυχεστάτος 580
 Εὐτύχης 1213.7?; 1216?; 1488.1; 2020; Κ.
 Καλπούρν. Εὐ. 1546
 Εὐτυχία 701, 915 A col.II.11, 15, col.III.7,
 col.IV.3, col.V.2, 5, B col.I.14,
 col.III.10, 18
 Εὐτυχιανή 1877
 Εὐτυχιανός 49, 915 A col.II.7, B col.III.9;
 1608?
 Εὐτύχιος 1213.7?; 1955
 Εὐτυχίς 636(1D); 1213.7?; 1216?; 1430
 Εὐτυχος 915 B col.II.4, 7, 10; 1136
 Εὐφάνισκος 902
 Εὐφηνος 56?; 1097(10)
 Εὐφορος 1878 app.cr.
 Εὐφραῖος 1880?

- Εὐφραντίδας 905(4)
 Εὐφράνωρ 642, 810, 1630, 1746
 Εὐφρόνιος 107
 Εὐφρων 1535(21)
 Εὐχαρ[---] 658
 Εὐχάρης 1478 app.cr.
 Εὐχάριστος 818(2)
 Εὐχείρ 565
 Εὐχο[---] 658
 Εὐχρος 672.2; 2021
 Εὐφρόσυνος 816 app.cr.
 Εὐπεδίων 1023
- φερενίκα 609
- Ζαεες 681 app.cr.
 Ζαες 681.11
 Ζαλμοδεγικός 777 bis
 Ζαννούρος 1764(4)
 Ζαχαρίας 1514, 1900(58)?
 Ζεδαλα 1763?
 Ζειπας 673, 674.3, 5
 Ζειπύρων 681.6, 9
 Ζεισαλβης 681.3, 8
 Ζευξιανός 1698 D.5
 Ζεῦξις 810
 Ζέφυρος 1630?
 Ζῆθος 1698
 Ζήλας 1419 B app.cr.
 Ζῆνις 574.70
 Ζηνο[---] 882(16)
 Ζηνόδορος 1961.3/4
 Ζηνόδοτος 415, 1797
 Ζηνόδορος 1852?; cf. s.v. Ζηνόδορος
 Ζήνων 878, 1152(28); 1535(22); 1665?;
 1676?; 1684, 2053; Λ. Άντ. Ζ. Μέγας
 1426; Λ. Άντ. Ζ. Μέγας Αριστεῦς
 1109
 Ζίπας 681.2
 Ζυάραγδος 1231?; cf. s.v. Σμάραγδος
 Ζοή 1097(11)
 Ζοπύρα 1049(3)
 Ζώβιος 608.4, 5, 10
- Ζωῖλος 745.40; 1145 A.5; 1363; 1594(13);
 Αἴλ. Ζωεῖλος 1508; Γ. Ἰούλ. Ζ. 2053
 Ζωπίων? 1039 bis (5)
 Ζοπύρα 915 B col.I.2; 1134; cf. s.v. Ζοπύρα
 Ζόπυρος 933.3; 1152(29); 1798
 Ζωσίμη 915 A col.V.11, B col.I.8, col.II.6
 Ζωσίμιος 915 A col.V.10
 Ζώσιμος 768.2; 915 A col.I.5, 9, col.II.1,
 14, B col.II.13, col.III.8; 1475, 1877,
 1988; Αἰμίλιος Ζ. 1274
 Ζώτιον 1874
 Ζωτίων 1039 bis (5)?
- Ἡγάθεος 1390(2)
 Ἡγέλεως 145?
 Ἡγέλοχος 145?
 Ἡγήνασσα 858
 Ἡγησι[---] 140?
 Ἡγησίας 1330
 Ἡγησίμαχος 745.25
 Ἡγήσιππος 699, 745.22
 Ἡεῖος 2020
 Ἡλει[---] 801.7
 Ἡλειόδωρος 1065
 Ἡλιάναξ 732 app.cr.
 Ἡλίας 1696
 Ἡλιόδωρα 1698 D.6
 Ἡλιόδωρος 249, 673, 1660; cf. s.v.
 Ἡλειόδωρος
 Ἡλιος 1399
 Ἡρα[---] 658
 Ἡρα[---]σης 732
 Ἡραῖος 1087 bis
 Ἡραῖς; Φλα. Ἡραεῖς 1133
 Ἡραίων 810, 1073.2?
 Ἡρακλείδας 1024?; 1824 app.cr.; 2020; cf.
 s.v. Ἡρακλίδας
 Ἡρακλείδης 608.3; 745.36, 39, 47-49, 54;
 810, 818 app.cr.; 1049(2); 1267 bis,
 1495.8; 1824 app.cr.
 Ἡράκλειος 843, 860
 Ἡρακλείτας 1824
 Ἡρακλείτης 1824 app.cr.

- Ἡράκλειτος 352, 574.70; 880(10);
 1132(10); 1274
 Ἡρακλέων 810, 1536
 Ἡρακλίδας 851
 Ἡράνασσα 732 app.cr.
 Ἡράξεινος 773
 Ἡρᾶς 818 app.cr.; 1352.6; 1649 bis
 Ἡρίας 857 app.cr.
 Ἡρकुληϊανός: Α. Δέξ. Ἡ. 1843?
 Ἡρόδοτος 353, 743, 860
 Ἡρόφι[-] 801.4
 Ἡρόφαντος 1883(5)?
 Ἡρόφιλος 1542, 2020
 Ἡροφῶν 745.24
 Ἡρώδης/Ἡρωίδης 564, 745.51; 764, 1274,
 1428, 1988
 Ἡρωίδας 910 bis
 Ἡρώναξ 732 app.cr.
 Ἡσύχιος 1268, 1744
 Ἡσχυριώνδας 553
 Ἡφ[-] 807(12)
 Ἡφαιστο[-]; cf. s.v. Ἀφαιστο[-]
 Ἡφίστιος 851, 860
 Ἡφαιστῖαν 1039 bis (4)?; 1293-1296
 Ἡφαιστόδωρος 810, 851
 Θαδεύς 1399
 Θαλαλαῖος 1900(31)?
 Θαλάσσιος 2042
 Θαλασσίς 2042
 Θαλασσίων 2042
 Θάλαττα 2042
 Θάλεια 1270
 Θαλῆς 1097(20)
 Θαλία 1052
 Θαλίαρχος 730
 Θαμύρας 2020
 Θαραγγίλιος 1145 A.14
 Θαρσίων 574.71
 Θανβάριον 1122 bis
 Θε[-] 1356
 Θεαγένης 580; Αὐρήλ. Θ. 580
 Θεαιδίτης 880(9); 1630
 Θέανδρος 1123
 Θειογείτων 1012
 Θειογήτων 1012
 Θέκλα 1928
 Θεμάλλας 1764(4)
 Θεμισ[-] 2044
 Θεμιστοκλῆς 1145 A.5
 Θεμιστόλα 650(44)
 Θεμισων 291
 Θεο[-] 228, 915 B col.IV.10
 Θεόβουλος 1442/1443?
 Θεογένης 810, 843, 1477 app.cr.
 Θεόγνητος 867
 Θεόγνωστος 1035?
 Θεοδόσιος 1552?, 1554?, 1556?, 1636,
 1703
 Θεοδότη 915 A col.IV.2
 Θεόδοτος 383, 418, 425, 565, 584 II.11;
 1352.4; 1661, 1698, 1713(8); 1900(64)
 Θεοδούλη 915 B col.II.8
 Θεόδουλος 373, 915 A col.I.11, B col.I.15
 Θεωδώρα 1698 D.7; Αὐρήλ. Θ. 768.2; cf.
 s.v. Θεωδώρα
 Θεόδωρος 584 app.cr.; 1032?, 1054, 1093,
 1355, 1617?, 1620, 1799, 1871,
 1914(1); Τιβε. Φλά. Θ. 1136
 Θεόζωτος 553
 Θεόκριτος 574.66
 Θεόξενος 745.6-8, 45
 Θεοπέιθης 262
 Θεόπομπος 958, 2052
 Θεόποπος 745.13
 Θεοτελίδης 952
 Θεόττας 1071 app.cr.
 Θεόττις 1071
 Θεοφάνης 2053
 Θεόφαντος 160
 Θεόφιλος 745.13; 810, 835, 1325 A;
 1352.14; 1694.6; 1709, 1900(68)?
 Θεοφορίς 1935
 Θεόφραστος 163?
 Θεοχάρης 1478 app.cr.
 Θέρμος 1293
 Θερμουθάριον 1851
 Θεσ[-] 1026
 Θεσμόκριτος 880(4)
 Θεσσαλός 1026?
 Θεστ[-] 1026?
 Θέστων 1023?
 Θέστωρ 1630
 Θευγένης 655(8)
 Θεύγητος 843
 Θευδ[-] 882(18)
 Θευδᾶς 882 app.cr.; 1535(7)
 Θευδάτος 882 app.cr.
 Θευδοσία 1807(1)?
 Θεύδοτος 1784
 Θευδω[-] 1152(30)
 Θευδωρίδης 860
 Θεύδωρος 1113 B.8
 Θευπίθης 860
 Θέοπομπος 362
 Θεύττις 1071 app.cr.
 Θεω[-] 882(20)
 Θεωδώρα 1856
 Θέων 1122 bis
 Θεωνᾶς 387
 Θηβάγγελος 565
 Θη[-]ου (gen.) 1145 A.34
 Θημουρέϊσας? 1764(4)
 Θιάβωγος 846
 Θίβραχος 321
 Θομαννα 1822
 Θουκυδίδης 98
 Θούραξ 604, 605.3
 Θρα. 849(12)
 Θράσιος 1054
 Θρασύβουλος 177?; Π. Κλ. Θ. 1285
 Θράσων 177?, 745.53
 Θρεπτός 1698
 Θυαῖας 855.4
 Θυεας 1402 app.cr.
 Θυένης 1402
 Θυῆς 1402 app.cr.
 Θυμο[-] 346 app.cr.
 Θύρσος 2038
 Θωμᾶς 1082(4); 1593(5)
 Ἰα 1349; cf. s.v. Εἶα
 Ἰαγός 1440 app.cr.
 Ἰαγούρος 1648
 Ἰάκοβος 1099
 Ἰακώβ 1744; cf. s.v. Εἰακώβ
 Ἰάννης 1696
 Ἰαριβωλ 1646?
 Ἰασ. 849(7)
 Ἰασικράτης 1152(11)
 Ἰάσων 1145 A.28; 1475, 1664?; Αὐρήλ.
 Ἀρτεμίδωρος Ἰ. (Εἰάσων) 1431.3
 Ἰατροκλῆς 1145 A.10, 16
 Ἰαφιθ 1752
 Ἰδαῖος 1535(23)
 Ἰε[-] 1490.9
 Ἰερσολῆς 1103, 1145 A.3, 7
 Ἰεροτέλης 1132(1, cf. 2, 12)
 Ἰέρων 613, 745.29, 38; 929.1, 3/4, 6;
 933.3; 1145 A.7; 1152(15); 1369,
 1381, 1535(3); 1536, 1746 bis, 1762;
 Μ. Αντωνίος (Μέμμιος?) Ἰ. 1387 B
 Ἰθῆικα? 1638
 Ἰκεσία: Ὀφιθῖα Ἰ. 743 (Εἰκαισία)
 Ἰκέσιος 1392, 1701; cf. s.v. Οἰκέσιος
 Ἰκτις 966
 Ἰλαγός 1440 app.cr.
 Ἰλάρα 915 B col.II.5
 Ἰλιάς 598
 Ἰμαν 1399
 Ἰμᾶς 1630
 Ἰμβρασις 1113 B.16
 Ἰνγένης 2040
 Ἰόνιος 1728?
 Ἰοσήφ 1914(2)
 Ἰου[-] 1014
 Ἰουβέντιος: Μ. Οὐλπ. Ἰ. Σεκουδεῖνος
 Ῥούφος 1388 B
 Ἰούδας 1738
 Ἰουλιανή 1251 ter
 Ἰουλιανός: Π. Οὐίρδ. Ἰ. 758.2/3;
 766.9/10; Π. Οὐίρδ. Ἰ. νέος 759.1/2;

- Τιβ. Κλαύδ. Σακέρδωας 'Ι. 752.6-8
 'Ιούλιος; cf. s.v. Απελλάς, Δῶρος, 'Ελλην.
 'Επικράτης, Εὐγένιος, Ζαΐλος, Καλλισθένης,
 Κλαστικός, Λούπερκος, Μάϊορ,
 Μενέστρατος, Μύνδιος, Νεικηφόρος,
 Νικάνωρ, Περσεύς, Πρέϊσκος, Πρόκλος,
 Σάτυρος
 'Ιούλλος? 1713(2)
 'Ιούνιος; cf. s.v. 'Αγγελος, Πρέϊσκος,
 Φασουστίνος
 'Ιουστίνος 733(1)
 'Ιούστος 495, 1709
 'Ιππαρχος 679 bis
 'Ιππίας 2020
 'Ιπποκλέας 565
 'Ιπποκράτης 92, 1638, 1746 bis
 'Ιππόλοχος 360, 565
 'Ιππόνοος 605.2, 4/5
 'Ιππόστρατος 1132(11)?
 Ιραμβουστου (gen.) 2040
 'Ιρανίαν 553
 'Ισαγόρας 565
 'Ισίδωρος 723.1
 'Ισχύμνος (= Σκύμνος) 1399
 'Ισμενίας 546 bis.3
 'Ισηνίας 565
 'Ισόδικος 810
 'Ισοκράτης 559
 'Ιστιάσις 731, 860
 'Ιστίαρχος 2042
 'Ισχολαΐδης 656
 'Ισχόλαος 656 app.cr.
 'Ισχόλας 656 app.cr.
 'Ισχολειδής 656 app.cr.
 'Ιταλία 915 A col.I.15
 'Ιταλικός; Τι. Κλ. Καλλιπτανός 'Ι. 1371
 B
 Ιτρος? 1399
 'Ιφης 843
 'Ιωάννης 735, 736.3; 775.3; 1609, 1619,
 1892, 1911, 1947, 1961.3; cf. s.v.
 Εϊωάννης, 'Ιάννης, 'Ιωάννης
 'Ιωάννης 1952
 'Ιώβ 1748(2)
 'Ιωσή; Αὐρήλ. 'Ι. 505
 'Ιωσήφ; cf. s.v. 'Ιωσήφ
 Κα? 1502.10
 Καδοας 1300
 Καΐκειος 910 bis
 Καικίνα 1327; Αὔλος Κλαύδιος Κ.
 Πανσανίας 1327
 Καϊλιανός; Τιβ. Κλ. Σαϊθίδας Κ. 512.9
 Καισωνείνος 2040
 Καλανδαρία 2040
 Καλανδίων 1902
 Καλή 1875
 Καλημέρη 915 A col.II.17
 Καλιέτα 560
 Καλλανεύς 1264 bis B.6, 13, C.8, E.10
 Καλλέας 1361
 Καλλεΐδας 565
 Καλλιάρχης 1467.2; 1492.12
 Καλλίας 149, 177, 565, 910 bis
 Καλλικλῆς 1459
 Καλλικράτης 513, 905(4); 1150?, 1630,
 1746 bis, 1762, 1883(1)
 Καλλικρατίδας 810, 1535(16); 1536,
 1630
 Καλλίμαχος 574.74
 Καλλιμέδων 314
 Καλλιμήδης 897, 1265
 Καλλιζέινος 902
 Καλλίζενος 165?
 Κάλλιον 747
 Καλλιότερος 835
 Καλλιπτανός; Τι. Κλ. Κ. 'Ιταλικός 1371
 B
 Κάλλιππος 910 bis, 1466 II; 2020
 Καλλίς 112
 Καλλισθένης 810, 818(2); 843; 'Ιούλ. Κ.
 862
 Καλλίστη 1304.7
 Καλλιστόν 835
 Κάλλιστος; Α. Κ. 1357.4
 Καλλιστράτη 929.2

- Καλλίστρατος 1488.2
 Καλλιστώ 835
 Καλλιφάνης 910 bis
 Καλλιῶ 1630
 Κάλλων 1746 bis
 Καλπουρνία; cf. s.v. Χρησίμη
 Καλπούρνιος; cf. s.v. Εὐτύχης, Μάχερ
 Καλπούρνης 801.4
 Καμασαρή 826
 Καμπανός; Τιβ. Κλ. Φροντεΐνος Μάκερ Κ.
 512.8 (or ethnic?)
 Καλπούρνιος; cf. s.v. Εὐτύχης
 Κανδιέα 2040
 Κανδιδία 2040
 Κανδυλίδας 680
 Κάνος 1019
 Κάπων 551
 Καρμίνιος; cf. s.v. Πολυδεύκης, Κλαυδιανός
 Καρνεοδότος 1883(6)?
 Κάρνης 730
 Καπυρᾶς? 1399
 Κάρπος 1347
 Καρυά 593
 Καρύα 593 app.cr.
 Καρύστιος 745.46
 Κασιανός 634
 Κασσία 1098 bis, 1655 app.cr.
 Κασσιόδωρος 1601
 Κάσσιος 1655 app.cr.; cf. s.v. Ἀλέξανδρος,
 Δίαν
 Καῦμα 2021
 Καῦστρόλοχος 574.72
 Καφησσία 553
 Καφισ-; cf. s.v. Κηφισ-
 Καφισότιμος 553
 Κέλερ; Μ. Αὐρήλ. Εὐστόχιος Κ. 729,
 761.12/13
 Κεννα 1502 app.cr.
 Κεννατουδίας? 1502.8
 Κέρδων 773(1)
 Κερκίνος 883(1, 7)
 Κερπατης 1399
 Κήμων 915 A col.I.16
 Κηποι[--]? 1199.14
 Κηφισ-; cf. s.v. Καφισ-
 Κηφισόδοτος 294
 Κηφισόδορος 1452
 Κίμβρος 1698 D.8
 Κίνβρος 1698 D.8
 Κινέας 291
 Κίττος 1153 bis
 Κλ[--] 915 B col.IV.9
 Κλάρος; Πέϊος Κ. 820
 Κλαστικός 1303 ('Ιούλ. Κ. app.cr.)
 Κλαυδ[--] 1184
 Κλαυδία; cf. s.v. Αρσινόη, Λολλία, Λουκεΐλια,
 Μουσάριον, Στρατονείκη
 Κλαυδιανή 915 B col.I.18
 Κλαυδιανός; Μ. Καρμίν. Πολυδεύκης Κ.
 1409; Μ. Οὔλπ. Καρμίν. Κ. 1408
 Κλαύδιος 752.6; 799, 1761(2)?; cf. s.v.
 Απολλῶς, Ἄταλος, Βερενικιανός, Δίαν,
 Εὐμένης, Θρασύβουλος, Καϊκίνα,
 Καλλιπτιανός, Μάχερ, Μένων, Πανσανίας,
 Πομπόνιος, Σαγάρη(ος), Σακέρδωας, Τιβέριος,
 Φωσφόρος, Χάραξ
 Κλεαγόρας 905(2)
 Κλεαινέτα 560
 Κλεαίνετος 560
 Κλέανδρος 1293, 1295-1297, 1477
 Κλέαρχος 607, 1152(6); 1638
 Κλεέμπορος 650(23)
 Κλειδίχη 1325
 Κλεινίας 97
 Κλεινόμαχος 1145 A.19
 Κλειπίδης 96/97
 Κλεισθένης 72
 Κλεισιμβροτίδας 1152(4)
 Κλειτόμαχος 1638
 Κλειτοφῶν 1124
 Κλεο- 658
 Κλεόμβροτος 1477
 Κλεομένης 1029 bis, 1801
 Κλεονίκη 703(3)
 Κλεοννώ 1020
 Κλεοσθένης 1127

- Κλεοσίς? 1049(3)
 Κλεοφών 975.1
 Κλεύμαχος 929.2
 Κλενγία 650(36)
 Κλεώ 1049(3)
 Κλεω[---] 807(7)
 Κλέων 810, 1746, 1883(10)
 Κλεώνυμος 1630
 Κλήνετος 560
 Κληνόστρατος 1746 bis
 Κληνώ 1049(3)
 Κληνέτα 560
 Κλήνετος 560
 Κλιτ. 976
 Κλιτιανός 1694.9
 Κλύδων 511
 Κλωδία; cf. s.v. 'Ρομάνιλλα
 Κλώδιος; cf. s.v. Πόλχος, Ποῦλχος
 Κνιδειδης 1029 bis
 Κνώσιος 704
 Κο[---] 1588
 Κοξειδελης 674.5/6
 Κοξεικενης 674 app.cr.
 Κοξειλας 674.2
 Κοίλιος 1366; cf. s.v. Απουλινάριος
 Κόιντος 942, 1553?; 2020; Κ. Καλπούρν.
 Εὐτύχης 1546; Κ. Σέργ. Παῦλος
 1526?; Κ. Τινή, Σεουήρος
 Πετρωιανός 1376 B.10; cf. s.v.
 Κονίντος
 Κόκκος 1399
 Κολαλήμης 1474.2, 9
 Κομητάς 2040
 Κομιτάς 2040
 Κομίτισσα 2040
 Κομμοδιανός: (Μ.?) Αὐρήλ. Ἀντίοχος Κ.
 1383 B
 Κόπρις 1477
 Κοπρυλλία 1927?
 Κόρινθος 1266
 Κορνήλιος; cf. s.v. Διονύσιος, Οὐεττηνιανός,
 Ποῦλχερ
 Κορτυλλία 1927?
- Κορυλλία 1927?
 Κοσειδης 674 app.cr.
 Κότης 1435
 Κοτοτίων 857 app.cr.
 Κότυς 729, 856; Αἰλ. Κ. 729
 Κοτυτίων 857, 859
 Κούγας: Αὐρήλ. Κ. 1474.1
 Κούντιος 681.14; Κ. Ἀκκ. Ὀπτᾶτος 1835
 Κουλας? 1399
 Κράδης 1049(3)
 Κράσης 681.2
 Κρατεραῖος 599
 Κράτης 291, 574.73; 1274
 Κρατίδας 810, 1630, 1701
 Κράτων 515, 860, 1746
 Κρεθάνιος 1049(1)
 Κρέων 1535(24/25); 1630, 1746
 Κρήσκης 49, 646
 Κρίθων 509.11
 Κρίναιθος 657
 Κρισπία 1084?, 1743?
 Κρισπινανή 1084?
 Κρισπίνιλλα 1084?
 Κρισπίνιος 2040
 Κρισπίνος 1084?
 Κρίσπος: Λ. Ἀποιδ. Κ. 745.45
 Κρίσων 628(1/2)
 Κρίτων 910 ter
 Κρονίαν: Αὐρήλ. Κ. 724
 Κτησίας 650(25)
 Κτησίβιος 915 A col.I.3. 7
 Κτησικράτης 140?
 Κτήσις 1862?
 Κυδρίων 565
 Κυλαρώ 1080 app.cr.
 Κυμάτιον 2042
 Κυνίσκος 2051(1)
 Κυπώ 1080 app.cr.
 Κυρ. 868(1)
 Κυριακή 1523
 Κυριακός 1761(3); 1900(40); 1961.5
 Κύριλλα 1698
 Κύριλλος 1698 D.9; 2040

- Κύριλος 1698 D.9
 Κύριος 2040
 Κυρίαν 2040
 Κύρος 856
 Κωνίς 1872
 Κωνσταντίνος 1613, 1946
 Κωνσπᾶς 2021
 Κωσταντίος 1858
 Κωτυτίων 860

- Λ[---]ιος: Λ. Κορνήλ. Λ[---]ιος Διονύσιος
 1482.2
 Λ[---]ιος 2111?
 Λα 1502 app.cr.
 Λα[---]? 1199.8
 Λαβήρια 1097(12)?
 Λαβερτιανός 1210
 Λάδικος 565
 Λαιαν? 1037 A.8
 Λαῖς 1433
 Λαίστας 565
 Λαιτωριανός: Αὐρήλ. Λ. 1419 A
 Λακράτης 321
 Λάκριτος 938 app.cr.
 Λάκων 247
 Λαμπάδιος 915 B col.II.9
 Λαοδική 641
 Λαομεδοντιανή: Αὐρήλ. Λ. Μισαῖς
 1432.3
 Λαομέδων 1432 app.cr.
 Λάτταμος 565
 Λαυρικός 2040
 Λαφάνης 1802
 Λεάνδρος 1535(11)?
 Λέβης 980.31
 Λέμβιον 2042
 Λέμβος 2042
 Λεοντάς 2021
 Λεόντιος 981, 1598(18); 1748(3);
 1900(65)
 Λεόντιχος 28
 Λεοντομένης 745.27
 Λεόντου (gen.?) 1069 (or horse name?)

- Λέπα 1069 (or horse name?)
 Λέπιδος: Μ. (Αἰμίλ.) Λέπεδος 1452.2
 Λευεῖ 1849
 Λεύκιος 1049(1); 1439, 1452.76; Λ.
 Βιλλιήνος 1452.75; Λ. Ουολκάκ.
 Τύλλος 1452.2; Λ. Ῥώσκ. [-] 1452.3;
 Λ. Φαβρίκ. Λικινός 1452.76
 Λεύκων 1862
 Λεωδάμας 1583(10)
 Λεώδικος 810
 Λεωμέδων 810
 Λέων 565, 810, 905(1); 1113 B.6, C.31?;
 1145 A.27, 35, 42; 1883(7); 2052
 Λεωνίδας 926.4; 928 A.4, B.4
 Λεωνίδης 621, 657, 671.2; 700.4/5, 10;
 1502.5, 10/11
 Λεωσθένης 745.20
 Λεωσθενίδης 857
 Λίβανος 2111?
 Λίβων 1039 bis (4)?
 Λιβωνιανός 2040
 Λίγυς 881
 Λικίνιος; cf. s.v. Ῥουφείνος
 Λικινία 1287
 Λικίνιος; cf. s.v. Ακυῖλας
 Λικινός: Λ. Φαβρίκος Λ. 1452.76
 Λιμέναρχος 2042
 Λιμένδας 2042
 Λιμένη 2042
 Λιμένιος 2042
 Λιμενοῦχος 2042
 Λίμην 2042
 Λιμήνιος 2042
 Λιμναῖος; cf. s.v. Λιμνῆς
 Λιμνῆς (= Λιμναῖος) 1399
 Λογγίνος; cf. s.v. Λονγίνος
 Λόγγος cf. s.v. Λόνγος
 Λοκρίων 745.44
 Λολλία: Κλαυδ. Λ. 1307
 Λολλιανός: Λ. Εγνάτ. Βίκτωρ Λ. 1378
 B.6; 1388 B; 2105
 Λονγίνος 1524/1525, 1698
 Λόνγος 847(2); 1346; Οὐτήν. Λ. 2059

- Λοπικίνα 2040
 Λουκάς 1926
 Λουκελία: Κλαυδ. Α. 689.5
 Λουκελιανός: Γν. Τερέντ. Α. Αλέξανδρος 689.3/4
 Λουκία: Α. Αματ. Προσδοκία 1285
 Λούκιος 49, 1352.12; Α. Αντ. Ζήνων
 Μέγας 1426; Α. Αντ. Ζήνων Μέγας
 Αριστέυς 1109; Α. Αντ. Μάρκελλος 511; Α. Αποιδ. Κρίσπος 745.45; Α.
 Δέξ. Ἡρκουληϊανός 1843; Α.
 Ἐγνάτ. Βίκτωρ Λαλλιανός 1378 Β.6;
 1388 Β; Α. Ἐγνάτ. Οὐ. Λολλιανός
 2105; Α. Ἰούλ. Λούπερκος 1370 Β; Α.
 Κάσσα. 2043(1); Α. Κορνήλ. Α[-]ιος
 Διονύσιος 1482.1; Α. Κορνήλ.
 Οὐεττηνιανός 1053 Α app.cr.; Α.
 Ουάλέρ. Τούρβων 1623; Α.(?) Ράνιος
 Ὀπῆτος 1374 Β.7; Α. Σέργ. Σκεπιών
 Ὀρφίτος 2043(4); Α. Φούλβ.
 Αστικός 729; Α. Φούφ. Σεκόνδος (or
 Σεκούνδος?) 1866
 Λούπερκος: Α. Ἰούλ. Α. 1370 Β
 Λούπος: Μ. Ρουτίλ. Α. 1814?
 Λούπος: Τίτος Φλάβ. Ουάρ. Α. 729
 Λουσία 1399
 Λοχαγός 565
 Λόχος 897
 Λυδιάδας 409
 Λυδός 1883(7)?
 Λυκέας 565
 Λυκο[-] 196?
 Λύκος 565, 731
 Λύκων 858, 883(8)
 Λύκακος 565
 Λυσαγόρας 808 app.cr.
 Λυσαγόρης 808 app.cr.
 Λύσανδρος 1145 Α.42; 1677?
 Λυσανίας 619, 745.19; 1803
 Λυσαογρης 808 (sic)
 Λυσίας 599, 618
 Λυσικλῆς 619
 Λυσικράτης 513
 Λυσίμαχος 745.18
 Λύσιππος 175?
 Λυσώ 649
 Λύσων 513
 Λωκίων 319?
 Μα[-] 1586
 Μάρκος 743
 Μαγαδέλη 1764(4)
 Μάγας: Μ. Αὐρήλ. Μ. 2124
 Μάγειρος 1056 app.cr.
 Μάγνα 692 app.cr.
 Μαγνοῦς 2040
 Μαειουρίνος 1598(17)
 Μάης 867
 Μάϊορ: Σέξτος Ἰούλ. Μ. Ἀντωνίνος
 Πυθόδωρος 1328
 Μαίφαρνος 856
 Μάϊωρ 801.8
 Μακκα. 882(19)
 Μακαρίνος 926.4
 Μακάριος 882 app.cr.
 Μακεδόνιος 1923
 Μάκερ: Γ. Βεῖβ. Μ. 745.11; Τιβ. Κλαύδ.
 Φροντεῖνος Μ. Καμπανός 512.8; cf.
 s.v. Μάχερ
 Μακκος 1049(3)
 Μακροβία 1594(12)?
 Μάκρος 681.6
 Μαλάκων 851
 Μαλχος 1735?
 Μανδνις? 1399
 Μανδρόστρατος 732 app.cr.
 Μανδρῶναξ 732 app.cr.
 Μάνης 1210
 Μανης 1698 D.10
 Μάξιμος: Μ. Αὐρήλ. 745.54; 1636, 1877;
 Γ. Πόντ. Ποντιανός Πουφίκιος Μ.
 1384 Β
 Μαρας 1932
 Μαραώτης 1040
 Μαργαλίη 1764(4)
 Μαργάνης 1764(4)

- Μαρεῖνος 1731
 Μαρεώτης 1040 app.cr.
 Μάρθα 1932
 Μαρθίς 1698 D.11
 Μαρία 1524, 1605, 1849
 Μαρριανός 1698
 Μαρῖνος 1698 D.12
 Μαρῖσκος 938
 Μάρκ. 847(5)
 Μαρκέλλα 1582, 1877
 Μάρκελλος 640, 1582, 1598(17), 1713(1);
 Α. Αντών. Μ. 511
 Μαρκιανός 1341, 1698; Αὐρήλ. Μ. 1378
 Α app.cr., Β.11
 Μάρκος 1382 Β; 1402; Μ. Αἴλ. Αὐρήλ. [-]
] 1827.3; Μ. Αἰμίλιος Λέπεδος
 1452.2; Μ. Ακού(λ). Κοῖλ.
 Απουλλινάριος 2043(3); Μ. Αντών.
 (Μέμμιος?) Τέρων 1387 Β; Μ.
 Απούστ. 730; Μ. Αὐρήλ. Αλέξανδρος
 1384 Β; Μ. Αὐρήλ. Ασκληπιάδης
 1977; Μ. Αὐρήλ. Αττικὸς Αλέξανδρος
 1411 app.cr.; Μ. Αὐρήλ. Βίων 1281; Μ.
 Αὐρήλ. Δαμᾶς 1056 app.cr.; Μ. Αὐρήλ.
 Δημόστρατος Δαμᾶς 1056 app.cr.;
 1977; Μ. Αὐρήλ. Δημήτριος 1060?;
 1977; Μ. Αὐρήλ. Διονύσιος 1493; Μ.
 Αὐρήλ. Εὐστόχιος Κέλερ 729,
 761.12/13; Μ. Αὐρήλ. Μάγας 2124;
 (Μ.) Αὐρήλ. Τειμοκράτης 1373 Α
 app.cr., Β.12; Μ. Αὐρήλ. Τορκουάτος
 1499; Μ. Αὐρήλ. Φρόντων 729; Μ.
 Βολύν. Μάκερ 745.17; Μ. Βολύν.
 Ουάλης 745.35; Μ. Ἰούν.
 Φαουστεινός 1367; Μ. Καρμίν.
 Πολυδεύκης Κλαυδιανός 1409; Μ.
 Ουάλλ. 730; Μ. Οὔλπ. Ἰουβέντιος
 Σεκουδεῖνος Ροῦφος 1388 Β; Μ.
 Οὔλπ. Καρμίν. Κλαυδιανός 1408; Μ.
 Οὔλπ. Τερτυλλιανός Ἀκύλας 1371
 Β; 2105; Μ. Πα[-] 1965; Μ. Πόντ.
 Σαβεινιανός Μενεκράτης 1370 Β; Μ.
 Ρουτίλ. Λούπος 1814?; Μ. Τίτ. 1723
 Α; cf. s.v. Μάρκος
 Μαρτῖνος 1915 Β/С
 Μαρσύας 1536, 1630, 1746 bis, 1762,
 1883(2)
 Μαρτύριος 1598(17)
 Μάρων 773, 851, 1435
 Ματατας 1399
 Ματέας 1535(8)
 Μᾶτρις 843
 Ματρίχα 747
 Ματρώι 747
 Ματρώνα 1686
 Ματυλᾶς 1018
 Μαυρικιανός 2040
 Μαύσωλος: (Αὐρήλ.) Μ. 1483.1, 7
 Μαχάτας 1263
 Μάχερ (cf. Μάκερ): Κλ. Καλπούρν. Μ. 511
 Μαχίας 851
 Μεγακλῆς 92; 2124
 Μεγαλοκλῆς 616
 Μέγας 1611; Α. Αντών. Ζήνων Μέγας
 1426
 Μέγαν 810
 Μέδων 867
 Μειδής 773
 Μελάνθιος 1144 Β
 Μελάνιπος 1284
 Μέλας 1145 Α.23
 Μελέαγρος 1331
 Μελῖς 337
 Μέλισσος 628(4)
 Μελίτινη 1141, 1144 D, 1296/1297
 Μελίττ. 882(23)
 Μελίττων 882 app.cr.
 Μελτίνη 1262 Β.5; 1290
 Μέμμιος: Μ. Αντών. (Μ.?) Τέρων 1387 Β
 Μέμμιων 574.68; 1447.2; 1448.8
 Μένανδρος 1324 Β; 1348, 1390(2);
 1598(18)
 Μενέδαμος 1479
 Μενέδημος 565

Μενεκλῆς 1325 B; 1484, 1486, 1762, 2052
 Μενεκράτεια 1816.2
 Μενεκράτεις 605 app.cr.
 Μενεκράτης 745.53; 1145 A.17; 1292, 1306; M. Πόντ. Σαβεινιανός M. 1370 B
 Μενέλαος 628(2)
 Μενεσθεύς 1145 A.15; 1330, 1381
 Μενέστρατος; Κά[ιος] 'Ιούλ. M. 7] 861 app.cr.
 Μενέχαρμος 739
 Μένιππος 905(1); 1247, 1267 bis, 1412, 1466 Π
 Μενίσκος 679 bis; 1275
 Μεννέας 687
 Μενοίτιος 860, 928 B.20
 Μέντωρ 1662, 1683?
 Μένων 1701; Τιβ. Κλαύδ. M. 719
 Μερκώριος 1049(6)
 Μερώσθα 1764(4)
 Μεσκραδηνός? 1963
 Μεσσάλας; Σείλιος M. 1385 B
 Μεταξία 1594(7)
 Μηδισάρα 1780
 Μηδισέρσα 1780
 Μηκουεύς 745.6
 Μηλίχαι? 1213.4
 Μηνίς 801.2
 Μηνόδοτος 1294; cf. s.v. Μηνόδοτος
 Μηνόδωρα 1308, 2124
 Μηνόδωρος 1145 A.30?; 1324 A/B; 1874
 Μηνόδωτος 1873
 Μηνόφανης 1324 B
 Μηνόφαντος 1324 B
 Μηνόφιλος 640, 745.12; 1293 app.cr.; 2020
 Μητρ. 849(9)
 Μητράς 1262 B.12
 Μητριχος 1316
 Μητρόδοτος 745.21
 Μητρόδωρος 1145 A.30; 1300, 1493
 Μητροφάνης 743, 745.18; 1305.2, 5
 Μητρώναξ 732 app.cr.

Μίδας 1536, 1746 bis
 Μίθρης 1300
 Μίκκος 1771(2)
 Μικρίας 860
 Μικτωσίνο? 1698
 Μίκυθος 1746
 Μίκων 2020
 Μιλτιάδης 810
 Μιλχος 1735?
 Μίλων 628(3)
 Μινικιανός 49
 Μινίκιος; cf. s.v. Φαυστεινός
 Μιννίων 1630
 Μινούκιος; M. Βαλέρ. 1318
 Μισαίδα?; Αὐρήλ. Λαομεδοντιανή M. 1432 app.cr.
 Μισαίς; Αὐρήλ. Λαομεδοντιανή M. 1432.4
 Μιχαήλ 1605
 Μναςάρετος 561
 Μναςίμαχος 851
 Μνάσις 650(31)
 Μναςιφών 650(24)
 Μνησικλῆς 851, 860
 Μνησίμαχος 87
 Μνήσιος 810
 Μνήσις 318
 Μοαγέτης 1440 app.cr.
 Μόδεστος; Γ. Σαβούκ. Σεκοῦνδος Παῦλος M. 1386 B
 Μοιρόδωρος 807(5)
 Μοιροκλῆς 156
 Μόλης 1495.7; 1498
 Μολοσσός 565, 883(3, 8)
 Μομμων 1399
 Μομμων 1399
 Μομνίδας 650(37)
 Μόνιμος 1698 D.24; 1738
 Μονοπονίς 1195, 1197
 Μόρεσος 1764(4)
 Μοσ[-] 574.63
 Μοσχα[-] 1289
 Μοσχάριον 1289 app.cr.

Μοσχᾶς 1289 app.cr.
 Μόσχιον 412, 1306
 Μοσχίων 565, 1131.1; 1274, 1816.1
 Μόσχος 1327, 1420, 1535(26)?; 1746
 Μοσχῶ 915 B col.III.4
 Μουβάνος 1761(3)
 Μουββάνος 1764(4)
 Μουκιανός 766.2
 Μουκουναγος 856
 Μουκουνᾶς 856
 Μουν[-] 1199.16
 Μουνάτιος 1199 app.cr.
 Μουνδίκιος 1199 app.cr.
 Μουρήνας 1294
 Μούσα 1136
 Μούσαν 915 B col.IV.5
 Μουσάρι(ο)ν 1143; Φλ. Κλ. Μουσάριον 1138
 Μουσογένεια 915 A col.V.4
 Μύαγρος 1427 app.cr.
 Μύισκος 1862?
 Μύκων 2020
 Μύμαξ 1583(2)?
 Μυρομένη 835
 Μύρσιλ[ος?] 1464
 Μῦς 1145 A.28
 Μυωνίδης 1145 A.9, 44
 Μωσῆς 1005.1?, 8, 23
 Ν[-----]ρος 574.65
 Ναῖς 642
 Νάνακις 929.4
 Νάνις 1536
 Ναούμ 1744
 Νάρκισσος 2021
 Ναυβωλίδας 2042
 Ναυκλαρίδας 2042
 Ναύκληρος 2042
 Ναυκράτης 332, 1452.79
 Ναυσικά 2042
 Ναυσικλῆς 2042
 Ναύσιππος 1536
 Ναυσίστρατος 2042

Ναύτης 2042
 Νε[-] 915 B col.IV.14
 Νέαρχος 1448.10
 Νεβουχζήλος; Αὐρήλ. N. 2106
 Νεθάνις 1771(2)
 Νεικάνωρ 1490.2
 Νεικηφόρος 580, 2021; Π. Αἴλ. 'Ιούλ. Νεικ. 1964?
 Νεικία 692
 Νεικίας 745.38
 Νεικομηδιανός; Στάτ. Αἴλ. N. ('Αλκιμος) 1376 A app.cr., B.13
 Νεικόστρατος 641; 902, 1598(31)
 Νείκων 1305.6; 1875
 Νεμέριος 2040
 Νεμωνιανός 2040
 Νεο. 849(4)
 Νεογανυσα? 1508
 Νεομήνιος 810
 Νεοπτόλεμος 565
 Νεόφυτος 1142
 Νέρυλλος 2040
 Νευμήνιος 851
 Νέων; Αὐρήλ. N. 1446
 Νηδ. 977
 Νηλεύς 1199.15
 Νήψις; Οὐιβ. N. 1262 A.5
 Νίγερ; Π. 'Ερέν. N. 'Αττικιανός 1382 A
 Νίγρος; 'Ερέν. N. 1382 A app.cr.
 Νικ[-]; cf. s.v. Νεικ-
 Νικ[-] 882(20)
 Νικα[-] 658
 Νίκαγίς 1536?
 Νικαγίς 1536?
 Νικάδας 601
 Νικάνδρος 565, 2020
 Νικάνωρ; 'Ιούλ. N. 248/248 bis; cf. s.v.
 Νεικάνωρ
 Νικασαγόρας 810, 1152(20); 1536, 1630
 Νικασίων 1536, 1630, 1638
 Νικασώ 1049(3)
 Νικέας 2111
 Νικηφόρος; cf. s.v. Νεικηφόρος

Νικίας 238-240, 265 app.cr.; 810, 1152(31); 1536, 1746 bis, 1762, 2020
 Νίκιππος 485/486
 Νικοκλῆς 319, 432
 Νικοκράτης 177?; 409, 1949(3)
 Νικόλαος 1132(6); 1405
 Νικόλας 642(1)
 Νικομάς; Αὐρήλ. Νεικ. 1512.6
 Νικόμαχος 928 A.3, B.3
 Νικομήδης 1152(32); 1364 app.cr.
 Νικομηδιανός; cf. c.v. Νεικομηδιανός
 Νικόμαχος 703(3)
 Νικοστράτη 703(1)
 Νικόστρατος 189, 195, 565, 723.2; cf. s.v. Νεικόστρατος
 Νικοφῶν 1482.3
 Νικοφῶν 1482 app.cr.
 Νίκων 425?; 582.5; 810, 1132(12)?; 1594(1); cf. s.v. Νεῖκων
 Νοαβαρίλιος 1018
 Νόημα 335
 Νομήνιος 743
 Νομανιανή 1368
 Νόννα 692 app.cr.
 Νόννος 1636
 Νοομίλη 1764(4)
 Νόσσοι 1350
 Νοσσός 883(7)
 Νοῦτιος; cf. s.v. Πρεῖστος
 Νουμέριος 2040
 Νομήνιος 810, 953, 1364 bis?; 2038
 Νυμφαῖος 864 app.cr.
 Νυμφόδωρος 1049(2)
 Νώνιος; Αἰλ. Ν. 1506. 6
 Ξανθίας 1178
 Ξάνθος 860, 1565?
 Ξενάντιχος 553
 Ξενάρετος 1762
 Ξεναρία 475
 Ξενάρτιχος 553
 Ξένιος 1021
 Ξενόδημος 133?

Ξενοκράτης 1882(3)
 Ξενοκρατία 475?
 Ξενοκρίτος 745.2, 5
 Ξενοστρατος 1638
 Ξενότιμος 133?; 1746
 Ξενοφάνης 810, 1152(12); 1630
 Ξενοφάντος 1152(2); 1630, 1638
 Ξενοφῶν 1535/1536, 1630
 Ξένων 556, 745.47; 1021
 Ξύνις 1021 app.cr.
 Οαδᾶ? 1502.3
 Οαδας 1502 app.cr.
 Οαλα? 1502.3
 Οαλος 1502 app.cr.
 Όβέδδας 1764(4)
 Όβόδας 1764(4)
 Οβραουγερῖς 1872 app.cr.
 Οβριμος 1872 app.cr.
 Οικέσιος 574.75
 Οικιάδας 565
 Οινιάδης 1329.7, 10, 15, 18, 22/23, 28
 Όκελος 1764(4)
 Όκλάτιος; cf. s.v. Σεουήρος
 Όλεφος 1764(4)
 Όλυμπιάς; Αἰλ. Ό. 1064
 Όλυμπίς 1594(3)
 Όλύμπιος 2020
 Όλυμπος 1630, 2020
 Όμηρος 956, 2048
 Όνάσανδρος 1701
 Όνάσιμος 1535(27); 1746
 Όναςος 860
 Όνησᾶς 2020
 Όνησιμίων 1344
 Όνήσιμος 68, 1064, 2020; cf. s.v. Όνάσιμος
 Ονθαρος 1764
 Όνιᾶλλις 1474.1
 Όνόμαστος 905
 Όξύπτερος 2021
 Όξυχόλιος 915 A col.I.6, col.IV.16, B col.III.2, col.IV.6
 Όπλων 1435, 1486

Όπραμόας 1467.1; 1492.11
 Όπάτος; Κ. "Αγκ. Ό. 1835; Λ.(?) Ράν. Ό. 1374 B.8
 Όρέντης 1391
 Όρέστης 1435, 1459
 Όρμάλας 409
 Όρόντης 856, 874 app.cr.
 Όρφεύς 511
 Όρφιδία; cf. s.v. Όκεία
 Όρφίτος; Α. Σέργ. Σκεπτιών Ό. 2043(4)
 Όρχεόφιλος 807(16)
 Όσαγέτας/ης 1440
 Όσαις 1440 app.cr.
 Όστιλιος 1353
 Όστόριος; cf. s.v. Όρμόδαρος
 Όυαβαλλάθος 1647.6
 Όυαλουένιος; cf. s.v. Πρίσκος
 Όυαλέρ. 873
 Όυαλερία 873 app.cr.
 Όυαλέριος 873 app.cr.; 1646?; cf. s.v. Βαλέριος; Ασιατικός, Σουλπίκιος, Τούρβων, Φίριος
 Όυάλης; Μάρκος Βολόμν. Όύλ. 745.35
 Όυάλλιος; cf. s.v. Μάρκος
 Όυάλων 1448.11
 Όυάριος; cf. s.v. Λούπκος
 Όυβοδοῦς 1764(4)
 Ουβραμνός 1872 app.cr.
 Ουβρανγερός 1872 app.cr.
 Ουβρανγουα 1872 app.cr.
 Ουβραουγερῖς 1872 app.cr.
 Ουβρασῖς 1872 app.cr.
 Ουδωρίς 1780
 Ουείηνος 2059
 Ουείταλος; Πλοτίδ. Ού. 692
 Ουένους 1402 app.cr.
 Ουενοῦστος 1402 app.cr.
 Ουεττηνιανός; Α. Κορνήλ. Ού. 1053 A app.cr.
 Ουίβια; cf. s.v. Νήπις
 Ουήνιος; cf. s.v. Λόνγος
 Ουίκτωρ; Α. Έγνάτ. Ού. Λολλιανός 2105; cf. s.v. Βίκτωρ

Ουίρδιος 758.2; 759.1; cf. s.v. Βάσος, Όυλιανός
 Όυλιιάδης 1145 A.16
 Όύλιος 1435
 Όύλουσέννα 1379
 Όύλπεια; cf. s.v. Παραμόνα
 Όύλπιος; cf. s.v. Άθήναιος, Ακύλας, Όυβέντιος, Κλαυδιανός, Τερτυλιανός
 Όύολκάκιος; cf. s.v. Τύλλος
 Όύολουσέννα 1379
 Όυράνιος 1839 (forgery?)
 Όυράνος 1742
 Όφέλανδρος 593
 Όφελλιανός 2040
 Όχαζανός 884 A
 Π[---] 1741
 Πα 1502 app.cr.
 Παδαφος 830
 Παιδιάς 565
 Παίθος 1399
 Παιρισάδης 848
 Πάκκις 764
 Παλας 674 app.cr.
 Παλλάδιος 1930
 Παλμᾶς 1698
 Παμῖνις 1826
 Παμμένης 1435
 Παμφαῖδας 565
 Πάμφιλος; cf. s.v. Πάνφιλος
 Παμώνθης 1846
 Πανάβλημις 1440 app.cr.
 Παναγόας 1440
 Παναθατις 1440 app.cr.
 Παναμούζης 1440 app.cr.
 Πάνθειρ 605.3
 Πανθηρώ 605 app.cr.
 Πανκράτιος 1900(66)
 Παννύχιος 915 B col.I.6
 Παντάρης 1478 app.cr.
 Παντοκρατίδης 1466 Π
 Πανφάς 1862?
 Πάνφιλος; Αὐρήλ. Π. 1469.1

- Παπαρίων 1262 A.7, B.7, 10/11
 Παπας 1307
 Παπίρειος 1814
 Παπιανή 1286
 Παπίας 1360, 1424
 Παπώνης 1846
 Πάπος 846
 Παπύλος 745.24
 Παράλλιος 2042
 Πάραλος 2042
 Παραμόνα 690
 Παράμονος 636(1E); Γ. Ποστούμ. Π. 679
 Παρδάλιον 915 B col.1.4
 Παρηγόριος 1089?; 1734, 1742
 Παρθένιος 1826
 Παρθενούς 1454
 Παρθενώ 1267, 1454
 Πάρις 584 Π.13; 1508
 Παρμενίδης 606
 Παρμενίδης 1496
 Παρμενίσκος 601, 929.1, 6; 933.3; 1275
 app. cr.
 Παρμενίαν 745.27, 58/59
 Παρνασός 695
 Πασεμης? 1502.4
 Πασέμης 1502 app. cr.
 Πάσημα 1502 app. cr.
 Πασήμις 1502 app. cr.
 Πασίας 1152(45/46)
 Πασίνεικος 2021
 Πασιφών 905(5)
 Πασιχάρης 600, 810
 Πασίαν 1746
 Πάσπαρος: Διόδωρος Π. 1988
 Πατεις 835
 Πατεντάις 1812.4/5; 1813.4/5
 Πατερκλιανός: Τι. Κλ. Ἀττάλος Π. 1376
 B.7
 Πατρεύς 835
 Πατρίκιος 1594(1)
 Πατροκλῆς 605 app. cr.; 1510; Ἀυρήλ. Π.
 1510
 Παυλ[---] 404?
- Παυλ(ε)ῖνος 1241
 Παῦλος 697, 1033?, 1288 app. cr.; 1553?,
 1607, 1764(4); Γ. Σαβούκ. Σεκοῦνδος
 Π. Μόδεστος 1386 B; Κ. Σέργ. 1526?
 Παυσανίας 618, 623, 1327, 1536, 1630,
 1638, 1701, 1746, 1746 bis, 1762;
 Ἀῦλος Κλ. Καικίνα Π. 1327; Τι. Κλ.
 Π. 1327
 Παχοῦμις 1809
 Πεθαλός 610
 Πείθανδρος 1125
 Πειθίας 1326
 Πειθόλαος 611
 Πείτος: Π. Κλάρος 820
 Πεισθέταιρος 162?
 Πεισιδημος 706
 Πελαγία 2042
 Πελάγιος 1607, 2042
 Πελάγις 2042
 Πέπλος 1154
 Πέργαμος 2020?
 Περδίκκας 603
 Περιθιάς? 1063
 Περίνθιος 1063?
 Πέρινθος 1063 app. cr.
 Περίτας 1412
 Περσεύς 1839 (forgery?); Τίτος Ἰούλ. Π.
 1328
 Πέταλος 1882(9/10)
 Πετροκόραξ 1066
 Πετρόνιος 1905
 Πέτρος 1636, 1764(4); 1900(47, 61/62)
 Πετρωνιανός: Κ. Τινή. Σεουήρος Π. 1376
 B.11
 Πευκόλαος 642
 Πηνελόπη 1575
 Πίγρης 1469.3
 Πίθυς 681 app. cr.
 Πίννιος: cf. s.v. ῥεστιτοῦτος
 Πινυτός 2021
 Πίος: cf. s.v. Πείος
 Πίστος 414, 810
 Πιττακός 1097(19)

- Πλατουίνος (= Πλατωνίς) 1399
 Πλάτων 1465, 2020
 Πλείσταρχος 1113 A.13; 1405
 Πληρεις? 1300
 Πλοτίδιος: cf. s.v. Οὔειταλος
 Πλούς 2042
 Πλουτίδιος 692 app. cr.
 Πλουτίων 1512.1
 Πλούτος 1883(4)?
 Πλυηρείς? 1300
 Πό[-] 874
 Πόβλιος: Π. Αἴλ. Ἰούλ. Νεικηφόρος 1964
 Πόβλος 874 app. cr.
 Πολ[-] 574.59; 980 app. cr.
 Πολεΐτης 1145 A.32
 Πολειτική: Ἀυρήλ. Π. 1299 app. cr.
 Πολεμαῖος 1247
 Πολέμων 1459
 Πολίτας 2052
 Πολλέας 565
 Πόλλυχος 565
 Πολούξενος 553
 Πολυ[-] 1092
 Πολύαινος 1251 app. cr.
 Πολυάρατος 435-437, 905, 1762
 Πολύγηρος 765
 Πολυδεύκης 2021; Μ. Καρμίν. Π.
 Κλανδιανός 1409
 Πολύδωρος 1057
 Πολύευκτος 210
 Πολύιδος 1330
 Πολύκαρπος 636(1E)
 Πολύκλειτος 1264 bis F.8
 Πολυκλῆς 1535(17)?; 1746
 Πολυνείκης 2021
 Πολύξενος 603, 1630
 Πολύφρων 565
 Πολύχαρμος 565, 1535(4)
 Πόλχερ: Γ. Κλ. Π. 1863?
 Πομπεία 1347
 Πομπώνιος: Τι. Κλ. Π. 1397
 Πονέσελμος 1474.3
- Ποντιανός: Π.(όντ.?) Φου(φίκ.) Ποντιανός
 1384 B app. cr.; Γ. Πόντ. Π. Πουφίκ.
 Μάξιμος 1384 B
 Ποντικός 801.7; Π.(όντ.?) Φου(φίκ.)
 Ποντιανός 1384 B app. cr.; Γ. Π.
 Ποντιανός Πουφίκ. Μάξιμος 1384 B;
 Μ. Π. Σαβεινιανός Μενεκράτης 1370
 B
 Ποπίλλιος: cf. s.v. Ἄπιος, Σεῦρος
 Ποπλᾶς 1515, 2040
 Ποπλῆος 898
 Πόπλιος 743, 898 app. cr.; 1366, 1382 B; Π.
 Αἴλ. Ἀσκληπιδότος 1380 B; Π.
 Ἐρέν. Νίγερ Ἀττικιανός 1382 A; Π.
 Ἰούν. Ἀνγελος 1340; Π. Κλαῦδ.
 Θρασύβουλος 1285; Π. Οὐίρδ.
 Βάσσος 767; Π. Οὐίρδ. Ἰουλιανός
 758.2/3; 766.9/10; Π. Οὐίρδ.
 Ἰουλιανός νέος 759.1/2; cf. s.v.
 Πόβλιος, Πούβλιος, Πούπλιος
 Ποσειδίππος 2051(1/2)
 Ποσειδω[-] 810
 Ποσειδῶνας 732 app. cr.
 Ποσειδώνιος 263, 739, 745.25/26; 851,
 1110, 1131.5; 1324 A
 Ποσῆς 574.75
 Ποσίδειος 810, 851
 Ποσίδεος 849 bis, 849 ter
 Ποστούμιος 679; cf. s.v. Παράμονος
 Ποσφόρος: cf. s.v. Ποσφόρος, Φωσφόρος
 Ποτάμων 207
 Ποτουστηρ. 773(3)
 Πούβλιος: Π. Ὑπάτ. 1713(5)?
 Πουθίωνος 553
 Πούλχερ: Γ. Κλ. Π. 1863?; Κορνήλ. Π.
 2124; cf. s.v. Πόλχερ
 Πουμπλᾶς 681.1 app. cr.
 Πουπλᾶς 2040
 Πούπλιος: Π. Ἀποῦστ. 730
 Πουσαῖος: Φλ. Π. 1916, 1917(B)
 Πουφίκιος: cf. s.v. Μάξιμος, Φουφίκιος
 Πούφιος 1866
 Πρα[-]ιος 915 B col.Π.17

- Πραΐσιος 636(1A, 3)
 Πραιτωριανός 2040
 Πραξιάδας 730
 Πραξιάνας 939
 Πραξίας 298, 502, 974
 Πραξιλλίς 553
 Πραξιεικτή: Αἰμιλ. Π. 1036
 Πραξινικά 1036 app.cr.
 Πραξινικός 1036 app.cr.
 Πράξωνος 553
 Πράσχος 574.74
 Πρατοφάνης 902, 1701
 Πράνλος 1288 app.cr.
 Πρέ(ε)μμα 387
 Πρεμιγένεια 641
 Πρεμιγής 1311
 Πρεσκιανός: Τ. Φλάβ. Π. 729
 Πρέισκος 681.10; Δ. 'Ιούν. Π. 2043(2); Δ. Νού. Π. 2043(2)?; 'Ιούλ. Π. 761.9/10
 Πρενκλητία 474?
 Πρειου: Αὐρήλ. Πρειου? 1510
 Πρίαμος 687
 Πριηπίς 1315
 Πρίλλος 773
 Πριμιγής; cf. s.v. Πρεμιγής
 Πρισκιανός; cf. s.v. Πρεσκιανός
 Πρίσκος 1393, 1698; Οὐαλουέν. Π. 1835; cf. s.v. Πρέισκος
 Πριανδρος 565
 Προθήη 1579
 Πρόθυμος 648(1)
 Προκίλιανός 2040
 Πρόκλα 1698
 Προκλείδας 409
 Προκλητιανός 2040
 Προκλής 312
 Πρόκλος: Γάιος Ἀρρόντ. Π. 745.52; Γάιος Π. 822; 'Ιούλ. Π.(?) 1373 B.10 (cf. 1383 B app.cr.)
 Προκόπη 1196
 Προκόπιος 1717?
 Προκουλειανός: 'Ρούφος Π. 1835?
 Προμαθίδας 781
 Προμαθίων 781
 Προμηθίων 781
 Πρόξενος 163?; 164?
 Προσδοκία: Λουκ. Ἀματ. Π. 1285
 Προυκέντιος? 1399
 Πρύτανις 860
 Πρώτα 1833?
 Πρώταρχος 2020
 Πρωτᾶς 1833?
 Πρωτέας 574.61
 Πρωτίων 810
 Πρωτογένης 565, 857
 Πρωτόμαχος 810
 Πρώτος 1039 bis (1)
 Πτολεμαῖος 1485, 1502 passim; 2020
 Πτολέμας 743
 Πτωικλῆς 565
 Πυθ[-] 802
 Πυθα[-] 849(15)
 Πυθαγόρας 905
 Πυθέα 1020?
 Πυθέας 1326
 Πυθεία 1020?
 Πύθεος 1326
 Πυθίας 553, 1762?
 Πυθόδωρος 905, 905(2); 1701; Σέξτος 'Ιούλ. Μάϊορ Ἀντωνίνος Π. 1328
 Πυθοκλῆς 860
 Πυθόκριτος 905(2)
 Πυθόνικος 133?
 Πυθόστρατος 1780
 Πύθων 565, 703(1)
 Πυθῶναξ 732 app.cr.
 Πυθωνίς: Αὐρήλ. Π. 1413.3
 Πυλάδης 851
 Πυλαιμένης 1354
 Πύλων 1264 bis D.1; 1804
 Πυρετίδης 133?
 Πύρρα[κος?] 1100
 Πυρ(ρ)ίας 177?; 1018?
 Πύρ(ρ)ος 418, 425, 1025, 1145 A.22
 Πῶλλα: Ἀνιλλ. Π. 899

- Παλλίων 613, 714, 1362, 1366; Αὐρήλ. Π. 759.12/13
 Παωσφόρος(= Φωσφ.) 49, 1309; cf. s.v. Φωσφόρος
 Ραββηλος 1647.6
 Ραβίβηλος 1764(4)
 Ραγάς 1440 app.cr.
 Ραΐδιος 1267 bis
 Ραΐκος 658
 Ράνιος; cf. s.v. 'Οπτᾶτος
 Ρας? 1018, 1022
 Ραυ(-)? 1687(6)
 Ρεβοκάτα 2040
 Ρεπεντέινος 1713(9)
 Ρεσσιτοῦτος: Πίν. Ρ 1546 app.cr.
 Ρεφεκιτωρ? 1069
 Ρεφεκιτορος? 1069
 Ρηβουκένθης: Αὐρήλ. Ρ. 758.8
 Ρηβούλας 170
 Ρητῶριος 1751
 Ρίνων 980 app.cr. (Ρήνων)
 Ρόδος 1535(9)?
 Ρόδων 1304.12; 1536
 Ρόνβος 411?
 Ρούστιος; cf. s.v. 'Ρουφείνος
 Ρουτίλιος; cf. s.v. Λούπος
 'Ρουφείνος: Αὐρήλ. Ρ. 1878; Λικίν. Ρ. 2105; Ρούστ. Ρ. 1622?
 'Ρουφίνα: Αὐρήλ. Ρ. 1365 bis
 'Ρουφίνος; cf. s.v. 'Ρουφείνος
 'Ρουφίαν 1352.14
 'Ρούφος 691, 1470.1; 2020; Ρ. Προκουλειανός 1835?; Αὐρήλ. Ρ. 729; Μ. Οὐλπ. 'Ιουβέντ. Σεκουδεΐνος Ρ. 1388 B
 'Ρύπειρος 1776
 'Ρωδία 1855
 'Ρωμάνιλλα 2040; Κλωδ. Ρ. 1013 bis
 'Ρωμανός 1929
 'Ρώσκιος: Α. Ρ. [-] 1452.3
 Σαβαΐς 730
 Σάβας 1686(2); 1696
 Σαββαταΐ 2039
 Σαββαταῖος 2039
 Σαββάτιος 1694, 1708
 Σαββατίων 2039
 Σαβ(ε)νιανός: Μ. Πόντ. Σ. Μενεκράτης 1370 B
 Σαβ(ε)ίνος: Λικίν. Ἀκυΐλας Σ. 1321
 Σαβούκιος; cf. s.v. Σεκοῦνδος
 Σαβύρτιος 628(1)
 Σαγαρία 1399
 Σαγάριος 1399; Κλ. Σαγάρι(ο)ς 1462
 Σαδάλλας 1764(4)
 Σαθίδας: Τιβ. Κλ. Σ. Καλιανός 512.9
 Σακέρδως 1582; Τιβ. Κλαύδ. Σ. 'Ιουλιανός 752.6-8
 Σαλαώνιος? 1694.6
 Σαλμάλλας 1764(4)
 Σαλμος 777 bis
 Σαλπίνγιος 2038
 Σαμαδουραι? 1213.2
 Σαμβαταῖος 2039
 Σαμβατία 915 A col.I.4
 Σαμβατίων 2039
 Σαμίραββος 1764(4)
 Σάμος 620, 1449
 Σάμισι 1838
 Σάνης 1083
 Σαπι[-]? 1925
 Σαπῶ (= Σαπῶ) 48
 Σαπῶ; cf. s.v. Σαπῶ, Σαφῶ, Σαφῶ, Φσαφῶ
 Σαραπίων 1746 bis, 1789
 Σαρπήδιων 1490.4
 Σάτοκος 737 app.cr.
 Σατορνείλος: Αὐρήλ. Ἀναξαγόρας Σ. 1255
 Σατορνείνος 700.3/4
 Σατυρίων 801.5/6
 Σάτυρος 509.3; 1152(31); Γ. 'Ιούλ. Σ. 839, 2053
 Σαφῶ (= Σαπῶ) 48
 Σαφῶ (= Σαπῶ) 110
 Σε. 773(2)

- Σεάλλας 1764(4)
 Σεβαζιανός 757, 766 app.cr.
 Σεβαστιανός 766 app.cr.
 Σείλιος; cf. s.v. Μεσσάλας
 Σεκόνδος: Α. Φούφ. Σ. 1866 (or Σεκούνδος?)
 Σεκούνδα: Ατειδ. Σ. 700.6/7
 Σεκουνδ(ε)ίνο; Μ. Ούλπ. Ίουβέντ. Σ.
 Ρουφός 1388 Β
 Σεκουνδίων 1394
 Σεκούνδος: Γ. Σαβούκ. Σ. Παύλος
 Μόδεστος 1386 Β; cf. s.v. Σεκόνδος
 Σέλευκος 1515, 2053
 Σενεκίων 1380 Α
 Σενουτε 1857
 Σέντιος; cf. s.v. Δέκιμος
 Σενψεναμοῦνις 1846 app.cr.?
 Σέξτος: Σ. Ίούλ. Μάτιορ Αντανίνος
 Πυθόδωρος 1328
 Σεουήρος 1398.8; Κ. Τινή. Σ.
 Πετρανιανός 1376 Β.10; Τι. Όκλάτ.
 Σ. 1381; Φάν(ν). Σ. 1835; cf. s.v.
 Σευήρος
 Σέους 681.9
 Σεραπίων 745.28
 Σέρβυλλα 2040
 Σέργιος 733(2); 1033?, 1522, 1524/1525,
 1900(69); 1932; cf. s.v. Όρφιτος, Παύλος
 Σέργις 1962
 Σεργίων 2040
 Σεργώ 2040
 Σεργωνᾶς 2040
 Σευήρος; Ποπίλλ. Σ. 678
 Σεύθης 170, 773, 776(1); 856
 Σῆμ 1752
 Σῆμων 2020
 Σθενέλας 1746
 Σθένελος 1490.2
 Σθένιος 1049(1)
 Σθένις 2104
 Σιλανῶς 1018
 Σιλβανός 2111?
 Σίλων 307?
 Σιμίας 574.67
 Σιμίων 905(3)
 Σῆμος? 1020
 Σιμυλῖνος 880(2); 1746
 Σιμύλος 1123
 Σιμά? 1020
 Σίμων 296, 307?; 1709
 Σινωπίων 810
 Σισινν[---] 882(16)
 Σισίννιος 882 app.cr.
 Σίσυφος 2021
 Σιτάλκας 745.23
 Σκακας 740
 Σκειπίων: Α. Σέργ. Σ. Όρφιτος 2043
 Σκίρτος 2021
 Σκορπίων 565
 Σκύθας 851
 Σκύλαξ 1086, 2020
 Σκύμνος 810, 1484; cf. Εισκύμνος, Ίσχύμνος
 Σμάραγδος 1231?; 2021; cf. s.v. Ζμάραγδος
 Σόλεμος 1648
 Σόλων 1347, 2020
 Σούδις 681.5
 Σουλπίκιος: Γ. Ουαλέρ. Σ. 1497
 Σουρατράλις 764
 Σόφων 513
 Σπ. 849(16)
 Σπα. 849(13)
 Σπάρτοκος 849 app.cr.
 Σποκης 773
 Σπωσιανός 49
 Σρας? 1022
 Στασίθεμις 1502.10
 Στασίτιμος 1529
 Στασίχορος 851
 Στάτιος: Στ. Αἴλ. Νεικομηδιανός
 (Άλκιμος) 1376 Α app.cr., Β.13
 Στέφανος 745.43; 810, 915 Α col.III.13;
 1004; 1299, 1761(4/5); 1949, 2111?; cf.
 s.v. Έστέφανος
 Στήριος? 1180
 Σησαγόρας 102
 Στόμιος 565
 Στράτα 1289 app.cr.

- Στρατα[νικ--] 1289
 Στρατανίκη 1289 app.cr.
 Στράτηγος 111 app.cr.?
 Στράτιος 1049(1); 1327
 Στρατοκλής 1805
 Στρατονείκη: Κλαυδ. Σ. 685 II
 Στρατονεικανός: Αύρηλ. Σ. 1878
 Στρατονίδης 1491
 Στρατονίκη 1289 app.cr.; 1462
 Στρατόνικος 1289 app.cr.
 Στράτων 1433, 1483.2, 7; 1535; Αύρηλ. Σ.
 1483.1
 Στρόβειλος 2021
 Συάγρι[---] 882(21)
 Συάγριος 743, 882 app.cr.; 1427 app.cr.
 Συαγρος 565
 Σύθρος 610
 Συσώ? 1022
 Συλιν? 1020
 Συλῖνος? 1020
 Συμεώνιος 1900(63)
 Συμηώνιος 1695
 Σύμμαχος 880(8); 1122
 Συμωνης 1647.7
 Συνδαῖος 1270
 Σύνετος 1710?
 Σύνις 1021 app.cr.
 Συντύχη 1490.14
 Σύνων 1021
 Συριανός 323
 Συρίης 2020
 Συρίσκος 1358
 Σφυράς? 1022
 Σω[---] 1363
 Σώδαμος 1152(7); 1630
 Σωζόμενος 1741?
 Σωκράτης 602, 606, 810, 1152(5); 1157,
 1160/1161, 1421, 1465, 1630
 Σώκριτος 860
 Σων 864 app.cr.
 Σωναύτης 2042
 Σώπατρος 621, 745.33, 49; 1117,
 1152(32/33)
 Σώπολις 860
 Σώσανδρος 245.37?; 628(3)
 Σωσθένης 1355
 Σωσίας 649, 2020
 Σωσίβιος 830, 1735?
 Σωσικλής 1746 bis
 Σωσικράτης 514, 905
 Σωσίλας 1746 bis
 Σώσιμος 479?
 Σωσίνεως 2042
 Σώσις 244
 Σωστράτης 1535(18)
 Σώστρατος 210, 926.4; 929.7; 1535(18);
 2020; Αύρηλ. Σ. 768.1
 Σώστρων 262.1
 Σωτάδας 743
 Σωτᾶς 1476, 1746
 Σώτειρα 915 Α col.II.4, 9, 13, col.V.8, Β
 col.IV.7/8
 Σωτέλης 1590(1/2)
 Σωτηρίδας 1746
 Σωτήριχος 745.30; 1145 Α.19
 Σώτιμος 479-481
 Σώφιλος 650(2); 1422
 Σωφρόνιος 915 Α col.V.6
 Σώφρων 915 Β col.I.3; 1535(10)
 Σωχάρης 1746
 Τα 1502 app.cr.
 ΤΑΘΝΜΑ? 1024
 Τάκιτος 1582
 Ταρ. 773(2)
 Τάρας 773
 Ταρσας 763.4; 773
 Τατα 1459; Αύρηλ. Τ. 1512.3
 Ταταίη 1022?
 Τατία 1309
 Τατιανός 1877; Φλ. Ευτόλμιος Τ. 1106
 Τατίας 1022?
 Ταχράτις 1838
 Τείσαρχος 1010?
 Τεισεάς 565
 Τεισίμαχος 1010?

Τείσυλος 902
 Τείχη 915 A col.IV.1
 Τελαμών 846
 Τερέντιος; cf. s.v. Αλέξανδρος, Λουκελιανός
 Τερσένα 1039 bis (6)
 Τερτυλλιανός; Μ. Ούλπ. Τ. Ακύλας 1371 B
 Τεύκρος 2020
 Τευτάμης 686
 Τευταμίδης 686
 Τεύταμος 686
 Τευταος 686
 Τευτίαπλος 686
 Τεύτιος 686
 Τηρης 740, 773
 Της 1390(1)
 Τιβέριος 2040; Τι. Κλ. Απολλῶς 1396/1397; Τι. Κλ. Ατταλος Πατερκλιανός 1376 B.5; Τι. Κλ. Καλλιπικανός Ιταλικός 1371 B; Τιβ. Κλ. Μένων 719; Τι. Κλ. Πανσανίας 1327; Τι. Κλ. Πομπώνιος 1397; Τιβ. Κλ. Σαθίδας Καυλιανός 512.9; Τιβ. Κλ. Σακέρδως Ίουλιανός 752.6-8; Τιβ. Κλ. Φροντείνος Μάκερ Καμπανός 512.7; Τι. Όκλάτ. Σεουήρος 1381; Τι. Φλά. Εύδημος 1133; Τιβ. Φλά. Θεόδωρος 1136
 Τίθα 1362, 1366
 Τιμαγόρας 1536
 Τιμαιος 565, 1495.8
 Τιμακλειδας 1479
 Τιμάνθας 1073.7
 Τιμαρχος 294, 1468.3; 1746, 1862
 Τιμασαγόρας 1536, 1630
 Τιμάσανδρος 883(2)
 Τιμέας 546 bis.3; 574.75; 1419 B app.cr.
 Τιμόδικος 1630
 Τιμόθεος 415, 1439, 1536, 1630, 1746 bis; Αύρηλ. Τειμ. 1512.1
 Τιμοκλής 1132(14); 1746

Τιμοκράτης 385, 565, 905, 905(2); 1535(19)?; (Μ.) Αύρηλ. Τειμ. 1373 A app.cr., B.12
 Τιμοκράτης 503
 Τιμόλοχος 565
 Τιμούροδος 909, 1536, 1630, 1638, 1746 bis
 Τιμοχάρης 905(2)
 Τίμων 1270, 1532
 Τινήτιος; cf. s.v. Σεουήρος
 Τίτθα 747
 Τιτιανός; Τ. Φλ. Τ. 1830
 Τίτιος; Μ. Τ. 1723 A
 Τίτος; Τ. Αύρηλ. Αλέξανδρος 1105; Τ. Ίούλ. Περσεύς 1328; Τ. Φλαβ. Ουάρ. Λούππος 729; Τ. Φλάβ. Πρεισκιανός 729, 760; Τ. Φλ. Τιτιανός 1830
 Τληπόλεμος 1502.5, 8/9
 Τονους 1113 A.10/11
 Τούρβων; Α. Ουαλέρ. Τ. 1623
 Τρίμωρος 1056?
 Τρίτος 658
 Τρίχας 565
 Τροκόνδας 1495.7; 1498
 Τρος? 1399
 Τροφήμη 1075
 Τρόφιμος 1288.7, 16; 1398.1; 1955
 Τρύφαντα; Α. Τ. 1357.1
 Τρύφων 750 A; 878, 2020; Αύρηλ. Τ.? 1413.5
 Τρυφώσα 1137
 Τύλλος; Α. Ουολκάκ. Τ. 1452.3
 Τυραννίς 1287, 1304.9; 1346
 Τύραννος 1304.6, 8
 Τύχη 915 B col.II.12
 Τύχιος 1399
 Τύχων 1781?
 Ύακινθος 1552, 2021
 Ύβρεας 2053
 Ύγεία 915 A col.I.2, B col.III.7
 Ύλλος 2020
 Ύπάτιος; Π. Ύ. 1713(5)

Υπερέχιος 2020
 Υσσωλλος 1113 B.4

Φ[-] 1159
 Φ.ΛΙΡ[-] 574.64
 Φαβρίκιος; cf. s.v. Λικινός
 Φάδος 2040
 Φαδῶ 2040
 Φασέθων 1551
 Φαείνος 565
 Φαίαξ 99
 Φαίδρος 1131.3
 Φαινοκλής 851
 Φαίνος 1251
 Φαλανυσίας 565
 Φάνης 574.69; 1113 B.2
 Φανίας 1145 A.35
 Φάν(ν)ιος; cf. s.v. Σεουήρος
 Φάννης 878
 Φανος[-] 810
 Φανόπολις 745.20
 Φανόστρατος 177?
 Φαρμανας? 1018
 Φαρνάκης 856, 2020
 Φασέλη 1764(4)
 Φάσις 745.51, 53
 Φαυστεινός; Γν. Μινίκ. Φ. 763.3
 Φαυστινός 1924; Μ. Ίουν. Φ. 1367
 Φέθιος 882(23/24)
 Φειδιππος 1862?
 Φειδοστρατος 425
 Φείλιος 1698
 Φέτων? 1551
 Φηδίδας 1012
 Φηλιξ 2020
 Φιδίας 637, 743
 Φιλ[-] 490, 1199.17
 Φίλα 1294
 Φιλαίνα 1871
 Φιλαίνιος 1152(13); 1701
 Φίλαινος 1630
 Φιλάμμων 1816.2
 Φιλέας 189, 1018

Φιλέδαμος 1152(16)
 Φιλείας 1018
 Φιλέταιρος 1452.77
 Φιλήμων 810
 Φίλιος 262.6; 1084 bis?, 1535(5); 1698
 Φίλιππος 743, 801.5; 1262 A.10; 1264 bis B.4, 12, E.3, 6; 1594(3)?; 1900(70)
 Φιλίστη 574.73
 Φιλιστιών 1015
 Φιλλέας 565
 Φίλλυς 1367
 Φιλόδαμος 482-484, 810
 Φιλόθεος 1900(68)?
 Φιλόκαλος 1304.13
 Φιλοκλής 418, 967
 Φιλοκράτης 358, 475, 503, 559, 607, 608.9; 790.11; 883(12); 1468.2; 1630
 Φιλόλοχος 1669?
 Φιλόμηλος 553
 Φιλομήτωρ 750 A
 Φιλονάυτης 2042
 Φιλόνεως 2042
 Φιλοξ. 882(11-14)
 Φιλόξενος 565, 745.15, 19, 28; 882 app.cr.; 915 B col.I.17; 1587?
 Φιλοπονίς 1195 app.cr.
 Φιλόστρατος 1847.4
 Φιλουμένη 915 A col.II.12
 Φιλουμενός; Αύρηλ. Φ. 1419 A
 Φιλόας 650(37)
 Φιλωτέρα 1813.3?
 Φίλων 47, 200, 565, 587, 805, 1489.1; 1657?
 Φιλωνίδας 487, 503
 Φιλώνδας 1152(1)
 Φιλωτέρα 1812.3
 Φίρμος; Ουαλέρ. Φ. 1827.18?
 Φλαβία cf. s.v. Ήραεις, Μουσάριον
 Φλαβιανός; Φλ. Αἴλ. Φ. 1104.18
 Φλάβιος cf. s.v. Αντωνίνος, Ερμόδορος, Εύδημος, Ευτάλιμος, Θεόδωρος, Λούππος, Πουσαίος, Πρεισκιανός, Φλαβιανός
 Φλαμμεάτης 2021



Φλάουιος; cf. s.v. Τιτιανός
 Φοινικίδης 595
 Φοργαβάκης 878
 Φορτιανός 884 B
 Φούλβιος; cf. s.v. Αστικός
 Φουτία: Φ. Αιλία Δόμνιλλα 1506.1
 Φουφίκιος (cf. Πουφίκιος); cf. s.v. Ποντιανός
 Φούφιος; cf. s.v. Σεκόνδος
 Φροντεῖνος: Τιβ. Κλ. Φ. Μάκερ
 Καμπανός 512.8
 Φρόντων: Μ. Αὐρήλ. Φ. 729
 Φρύγυλλος 2020
 Φρύνις 1018
 Φρύνιχος 606
 Φσαφό (= Σαπφώ) 48
 Φύαλος 1764(4)
 Φύσκος 565
 Φύτων 565
 Φωκίων 319?
 Φωσφόρος 739; Κλ. Φ. 1036; cf. s.v.
 Πασφόρος
 Φωτία 1506 app.cr.

Χαβρίας 851
 Χαβύσσιος 1199 app.cr.
 Χαϊρέας 1131.7
 Χαϊρέδμημος 80, 1267 bis
 Χαϊρίας 177?
 Χαίρων 321
 Χαλχιάδης 980 app.cr.
 Χαμαιλῖς 1019
 Χαμαῖος 87, 1019
 Χαμῖς 1019
 Χαρά 915 B col.III.6
 Χάραξ: Αὐ. Κλ. Χ. 2105
 Χάρης 200, 1762
 Χαρίδαμος 515
 Χαρινάυτης 2042
 Χαρίζενος 582 app.cr.; 773
 Χαρίσανδρος 87
 Χαρμυκλῆς 1746
 Χάρμος 151
 Χαροβάς 745.12/13

Χαρόπιος 101
 Χάρων 1018
 Χάσετος 1757
 Χειόνη 915 A col.I.12
 Χειρικράτης 546 bis.4
 Χιον(ν)ίδαο 553
 Χοιρίνα 747
 Χοιρίνας 1463 bis app.cr.
 Χοιρίνη 1463 bis app.cr.
 Χοιρίνος 1463 bis
 Χορείας 860
 Χόρηγος 111 app.cr.
 Χόφραζμος 878
 Χρησίμη: Καλπουρν. Χ. 1496
 Χρήσιμος 818(2); 1130, 1762
 Χρήστος 1345.5, 8; 1352.10; 1365 bis,
 1369, 1381; Αὐρήλ. Χ. 759.14/15
 Χριστόφορος 908
 Χρῖσανθος 801 app.cr.
 Χρυσάφις 1698
 Χρυσάωρ 810
 Χρύσιππος 1142A/B; 1535(6)
 Χρυσίς 1030
 Χρυσόγονος 1145 A.17, 29
 Χωτάριον 1142

Ψάμμης 843
 Ψάφων 1535(28)
 Ψύλλας 1771(2)
 Ψύλλος 1771(2)
 Ψυχαρίων 874 app.cr.
 Ψυχή 1097(15)
 Ώκυάλος 2042
 Ωρίκη 1304.10 app.cr.
 Ωρίχη 1304.10
 Ωρος 883(6)

[--]αῖος 863
 [--]άρης 875, 1478
 [--]ανις 669
 [--]αρίων 717, 874
 [--]αρκαλβας? 1542

[--]αρος 1056
 [--]αρχος 1145 A.13
 [--]ατοκος 737(1)
 [--]βακς 911
 [--]βιος 658
 [--]βων 1122 bis
 [--]γένης 1477
 [--]γονις 669
 [--]δαλα(ς)? 1763
 [--]δης 278
 [--]δης 915 B col.I.10
 [--]δος 578
 [--]δυμα[--] 1475
 [--]δωρος 857
 [--]εινους (gen.) 1145 A.31
 [--]είσιππος 574.76
 [--]έλιος 915 A col.V.13
 [--]έλο (gen.) 111
 [--]ενης 574.60; 1290
 [--]ένων 1147
 [--]εος 582.6
 [--]ετέα 915 A col.III.5
 [--]ημος 166.23?
 [--]ητος 915 A col.II.2
 [--]θεις 2044
 [--]ίδας 1023
 [--]ικλεύς 1018
 [--]ιμο[--] 1021
 [--]ιωνδας 1023
 [--]ιώτας 574.63
 [--]κράτου (gen.) 1150
 [--]λανπος 807(9)
 [--]λαος 416?
 [--]λος 177
 ..λυμῖερος 915 B col.IV.1
 [--]λχάδης 980.1
 [--]ν? 1073.6
 [--]να 692, 915 A col.III.8
 [--]νός 915 B col.III.16; 1683?
 [--]ξενος 582.5
 [--]οδος 1023
 [--]όδωρος 857
 [--]ος 574.64, 77; 1145 A.2
 [--]ου (gen.) 1145 A.28
 [--]ουρνος 801.2
 [--]ους (gen.) 1145 A.24
 [--]ουσανθος 801.9
 [--]οχος 1026
 [--]πιερης 815
 [--]πους 915 A col.III.9
 [--]ππος 182
 [--]ραικος 658(1)
 [--]ρος 574.65
 [--]σθινο (gen.) 84
 [--]στος 883(9)
 [--]στρος 1763
 [--]στοκλῆς 607
 [--]τας 644
 [--]της 574.64; 874
 [--]τόνικος 153
 [--]των 574.58
 [--]υαγρος 1427.12
 [--]ύλας 1018
 [--]υχος 574.59
 [--]υως 745.34
 [--]φιος 801.6
 [--]φῶν 174?
 [--]ων 160
 [--]ώνιος 875

MYTHOLOGICAL NAMES AND PERSONIFICATIONS

Ἀγαμέμνων 1571?
 Ἀγορά; cf. s.v. Ἀγορά
 Ἀγρεύς 1598(4)
 Ἀγρός 1598(23)
 Ἀγορά (= Ἀγορά) 1597(4); 1598(13)

Ἄδωνις 1598(17)?
 Αἶας 107
 Αἰωχία (= Εὐωχία) 1597(4); 1598(12)
 Ἀκτέη 1598(4)
 Ἀκτέων 1598(17)

- Άλφειός 1598(32); 1599(3)
 Άμεριμνία 1598(16)
 Αν[-] 107
 Ανανέωσις 1598(7); 2049(1)
 Ανατροφή 2049(3)
 Άνθεια 2046
 Απόλαυσις 1598(15); 1604?, 2049(1)
 Άπονία 2046
 Άρέθουσα 1598(32); 1599(3)
 Άριάδνη 2007?
 Άρμιονία 2046
 Άστυάναξ 107
 Άχιλλεύς 862.23; 1391

 Βάκχαι 1546
 Βίος 1598(11)

 Γαλέος 1598(4)?
 Γαλήνη 2047
 Γῆ 1597(6); 1598(10, 24, 29)
 Γηθοσύνη 1597(3)?
 Γλυκέρη 1698

 Δαίφρονος 107?
 Δαίφοβος 107?
 Δεκάς 1698 A.5
 Δέσιος 1698 A.1
 Δηϊάνειρα 1546?
 Δηιδάμεια 1574
 Δήμος 1102
 Δημοφών 107
 Δημοχάρης 745.40
 Διαελεύθερα 1698 B.1
 Διαθήκη 1698 B.2
 Διάσια 1598(21)?
 Διατριβή 1698 B.3
 Δικαιοσύνη 2049(2)
 Διομήδης 1546
 Δυναμένη 1598(4)?
 Δύναμις 1598(27); 2049(1)
 Δώρα 1698 (or name of woman?)

- Έβδομάς 1698 A.1
 Έβδομικός 1698 A.1
 Έγκέλαδος 339
 Εικάς 1698 A.3, 6
 Είρήνη 2047
 Έκάβη 107?
 Έκτωρ 108
 Έλένα 712
 Έλένη 107
 Έντευξις 1698 B.4
 Έπάλκης 745.55
 Επικόσησις 1598(34)
 Επιτυχάνων 745.54
 Έσπέρα 1698 A.10
 Εύανδρία 2049(1)
 Εύανδρος 1581
 Εύδαμιονία 2046
 Εύκαρπία 1597(4); 1598(13)
 Εύκλειά 2046
 Εύνομία 2046
 Εύρώτας 1598(4); 1599(1)
 Εύτεκνία 2049(2)
 Εύτυχία 701
 Εύωχία; cf. s.v. Αἰωχία

 Ήδύλογος 2046
 Ήδύοινος 2047
 Ήχώ 1598(28)

 Θάλασσα 1760
 Θαλεία 1088?, 2047
 Θεανώ 107?
 Θεογονία 2049(3)
 Θεονόη 1546
 Θέτις 1391
 Θεωρία 2047
 Θίσβη 1598(32); 1599(3)
 Θυμηδία 2047

 Ήνθη 2047
 Ήκάς 1698 A.3
 Ήλιάς 2048

- Ήμερος 2046
 Ήποδαμία 1762 bis
 Ήπόλυτος 57, 1598(17)

 Κασταλία 2049
 Κάστωρ 1460 app.cr.
 Κατάνδρα 107
 Καύκων 498
 Κένταυρος 862.23
 Κιλικία 1598(33)
 Κλέανδρος 1460 app.cr.
 Κλεοπάτρα 2046
 Κλυμένη 2046
 Κορωνίς 1446
 Κραιπάλη 2047
 Κτίσις 1594(10); 1597(5); 1598(3, 25); 2049(1)
 Κυμοδόκη 1598(4)
 Κύπρος 1891 B
 Κομφδία 1598(18); 2047

 Λάδων 1598(20); 1599(2)
 Λακεδεμονία 1598(4); 1599(1)
 Λευκίπη 1546 app.cr.?
 Λύκος 498
 Λῶος 1698 A.2

 Μαινιάς 2047
 Μακαρία 2046
 Μεγαλονυχία 1598(17); 1599, 2049(1)
 Μέθαπος 498
 Μεθύση 2047
 Μελέαγρος 1598(17)?
 Μενέλας 712
 Μενέλεως 107
 Μήνυσις 1698 B.5
 Μνημοσύνη 1597(4); 1598(12)
 Μύρτιλος 1762 bis

 Νάρκισ(σ)ος 1598(17, 28)
 Νεοπτόλεμος 107
 Νόσος 1698 B.6
 Νύμφη 1594(3); 1597(3)

- Όδύσσεια 2048
 Όδυσεύς 107?, 1546
 Οινόμαος 1762 bis
 Οἶνος 1598(23)
 Όπώρα 1598(23); 2047
 Όφρυονος 107?

 Παιδεία; cf. s.v. Πεδία
 Παιδιά 2046/2047
 Παλέμων 1598(4)
 Παλλάς 2049
 Πανδαισία 2046
 Πάνεμος 1698 A.4
 Παννυχίς 2046
 Πάτροκλος 107/108
 Παφία 2046
 Πάφος 1891 A
 Πεδία 1698 B.7 (= Παιδεία)
 Πειθώ 2046
 Πέλωψ 1762 bis
 Πέμτη Ήμέρα 1698 A.9
 Περίτιος 1698 A.3/4
 Πηνελόπη 1575
 Πιάνη 2049(3)
 Πλοῦτος 1598(26)?; 1604
 Πόθος 2046
 Πολυδεύκης 1460
 Πολύμνετα 1088?
 Πολυξένη 107
 Προέλευσις 1698 B.8
 Προθήη 1579
 Πύλιος 393
 Πύραμος 1598(32/33); 1599(3/4)
 Σθέλελος (= Σθένης) 107
 Σιληνός 2047
 Σωτηρία 1598(14); 2049(1)

 Τάρας 393
 Τεθύς 2047
 Τεσερεσδεκάτη 1698 A.2
 Τετάρτη Ήμέρα 1698 A.8
 Τηρησίας 1598(17)
 Τίγρις 1598(33); 1599(4)

I.C. LATIN NAMES

- Τραγωδία 2047
 Τριπτόλεμος 50?
 Τροπή: έαρινή 1598(24); 1739 C; θερινή 1598(24); 1739 D; μεθοπορινή 1739 A; χ(ε)μερινή 1597(4); 1598(24); 1739 B
 Τρυφή 1598(11, 19, 26?)
 Ύγεια 2046
 Φαέθων 1702 (νέος Φ. Ήλικόνιος)
 Φέρουσα 1598(4)
 Φιλάργγρος 745.56
 Φιλία 1698 (9)

I.B. NAMES OF SHIPS AND ANIMALS

- Ships**
 Δημήτηρ 526
 Διόνυσος καὶ Ὀσίρις 525
Horses
 Καλιφορά 103
 Κορεός? 1069
 Κροτόννης 1069?
 Λαυρεᾶτος 1099 ter.5, 7/8
 Λεικειτιώσους 1069
 Λεξιόσους? 1069
 Λεόγτου (gen.?) 1069 (or charioteer?)
 Λέπα 1069 (or charioteer?)
 Λουκορ 1069
 Λουκούλ[?] 1069
 Λουσορ 1069
 Ναρβοννης 1069?
 Πρυνθός 1069
 Ρε.αρασιους 1069
 Φιλοσοφία 2049(2)
 Φόρκυς 1598(4)
 Χάρις 2047
 Χειμών 1597(4)
 Χείρων 862.22/23
 Χρήσις 1598(26)
 Χρόνοι 2049(1)
 Ψαλίσ 1598(20); 1599(2)
 Ωκεανός 1760
 Ρυθυλος? 1069
 Ρωμαννή(ν)σις 1069?
 Ρωμοννης? 1069
 Στιβαρεα 1069
Mines
 Ἀπολλωνιακόν 285
 Ἀσκληπιακόν 272
 Δημητριακόν 281
 Ἐρμαϊκόν 269
 Ἡφαιστιακόν 284
 Προσπαλτιακόν 274 bis
 Ποσειδωνιακόν 285
 Φιλημονιακόν 285
 [-]νιακόν 274

- Aelianus: Lamia A. 1248
 Ahenobarbus: Cn. Domit. A. 1110
 Albus: L. Anton. A. 2001(15)
 Alexander: Berenicianus A. 1248
 Ambustus 2040
 Ampla 2040
 Amplus 2040
 Anthestius 665
 Antistius cf. s.v. Rusticus
 Antoninus: T. Aur. Fulvus Boion.
 Antoninus 2001(11)
 Antonius; cf. s.v. Albus
 Apellas 1280 I.5
 Apidius 745
 Apollinaris: P. Coel. A. 2043(3)
 Aponius cf. s.v. Italicus
 Appuleius: Sex. A. 2001(2)
 Apudius 745
 Arrius: Cn. A. Cornelius Proculus 1482
 app.cr.
 Asconius; cf. s.v. Italicus
 Atilia: A. Pomptilla 2066
 Aufidius; cf. s.v. Severianus
 Aulus: A. Flaccus 1767; A. Plator. Nepos 726; A. Vicir. Martialis 2001(9)
 Aurelius; cf. s.v. Antoninus
 Barbarus: C. Gabin. B. Pompeianus 2001(21)
 Berenicianus: B. Alexander 1248
 Bienus: B. Longus 2059
 Boionius; cf. s.v. Antoninus
 Brundisius 2040
 Caecilianus: G. Sabuc. Maior C. 1386 B
 app.cr.
 Caecilius; cf. s.v. Servilianus
 Caesoninus 2040
 Caius: C. Gabin. Barbarus Pompeianus 2001(21); C. Iul. Teres 729; C. Licin. Mucianus 2001(6); C. Licin. Pollio 726; C. Popil. Carus Pedo 2001(16); G. Sabuc. Maior Caecilianus 1386 B
 app.cr.; G. Sabuc. Perpetuus 1386 B
 app.cr.
 Calendarius 2040
 Calpurnius; cf. s.v. Longus
 Cammarius 1045
 Candidius 2040
 Carus: C. Popil. C. Pedo 2001(16)
 Cassius; cf. s.v. Dio, Philippus
 Cati; cf. s.v. Italicus
 Celer: L. Marc. Celer M. Calpurn. Longus 1458
 Celsus: P. Iuvent. C. Titus Aufid. Hoen. Severianus 726; Iuvent. C. 1248
 Cilo: L. Fab. C. 1385 B app.cr.
 Clarus: Q. Sicinn. C. 2001(19)
 Claudius; cf. s.v. Demetrius, Dio, Iuncus, Polemo
 Cnaeus: Cn. Arr. Cornel. Proculus 1482
 app.cr.; Cn. Minuc. Faustinus 726
 Coelius; cf. s.v. Apollinaris
 Cornelius; cf. s.v. Priscus, Proculus
 Decimus: D. Nov. Priscus 2043(2)
 Demetrius: M. Claudius D. 1371 B app.cr.
 Dexter: Sex. Subr. D. Cornel. Priscus 2040(10)
 Dio: L. Cl. Cass. D. 2043(1?)
 Dominus 2040
 Domitius; cf. s.v. Ahenobarbus
 Domnians 2040
 Domnus 2040
 Ennius 2040
 Epaphroditus 1052
 Fabatus: L. Rosc. F. 1452.3 app.cr.
 Fabius; cf. s.v. Cilo, Persicus
 Fadius 2040
 Faustinus: Cn. Minuc. F. 726
 Faustus 1815

- Flaccus: A. F. 1767
 Flavius; cf. s.v. Longinus
 Frontinus: Q. Valer. Lupercus Iul. F. 1370
 B app.cr.
 Fulvius; cf. s.v. Antoninus
- Gabinus; cf. s.v. Pompeianus
 Gallicanus: Squilla G. 1248
 Gnaeus: Cn. Domit. Ahenobarbus 1110
- Hadrianus: T. Statil. Maximus Severus H. 726
 Herennius; cf. s.v. Picens
 Hoenius; cf. s.v. Severianus
 Iarhibol 1646?
 Ingenius 2040?
 Italicus: Ti. Cat. Ascon. Sill. I. 2001(7);
 Aulus Plator. Nepos Apon. I.
 Manilianus Caius Licin. Pollio 726
 Iudas 1098 bis
 Iulius; cf. s.v. Frontinus, Teres
 Iuncus: Ti. Cl. I. 2001(13)
 Iuventius; cf. s.v. Celsus
- Lamia: L. Aelianus 1248
 Lauricius 2040
 Libonianus 2040
 Libuscidianus: Sex. Sotid. Strabo L. 2001(3)
 Licinius; cf. s.v. Pollio
 Licinus: C. L. Mucianus 2001(6)
 Longinus: T. Flav. L. Q. Marc. Turbo 796.4
 Longus: Bienus L. 2059; L. Marc. Celer M. Calpurn. L. 1458
 Lucius: L. Antist. Rusticus 2001(8); L. Anton. Albus 2001(15); L. Cass. Philippus 2066; L. Claud. Cass. Dio 2043(1)?; L. Fab. Cilo 1385 B app.cr.; L. Marc. Celer M. Calpurn. Longus 1458; L. Rosc. Fabatus 1452.3 app.cr.
 Lupercus: Q. Valer. L. Iul. Frontinus 1370 B app.cr.
- Lupicina 2040
 Magira 1056 app.cr.
 Magnus 2040
 Maior: G. Sabuc. M. Caecilianus 1386 B app.cr.
 Manilianus: Aulus Plator. Nepos Apon. Italicus M. Caius Licin. Pollio 726
 Marcus; cf. s.v. Celer, Turbo
 Marcus: M. Claud. Demetrius 1371 B app.cr.; M. Herenn. Picens 2001(1); M. Ulp. 2001(18); L. Marc. Celer M. Calpurn. Longus 1458
 Martialis: A. Vicir. M. 2001(9)
 Mauricianus 2040
 Maximus: T. Statil. M. Severus Hadrianus 726
 Minucius cf. s.v. Faustinus
 Mucianus: C. Licin. M. 2001(6)
 Mustius 665
- Naipier 815
 Navier 815
 Nemonianus 2040
 Nepos: Aulus Plator. N. Apon. Italicus Manilianus Caius Licin. Pollio 726
 Nerullus 2040
 Novius; cf. s.v. Priscus
 Numerius 2040
- Ofellianus 2040
- Paullus: P. Fab. Persicus 2001(4)
 Pedito: C. Popil. Carus P. 2001(16)
 Perinthias 1063 app.cr.
 Perpetuus: G. Sabuc. P. 1386 B app.cr.
 Persicus: P. Fab. P. 2001(4)
 Philippus: L. Cass. Ph. 2066
 Picens: M. Herenn. P. 2001(1)
 Platorius; cf. s.v. Nepos
 Polemo: Cl. P. 1458
 Pollio: Aulus Plator. Nepos Apon. Italicus Manilianus Caius Licin. P. 726

- Pompeianus: C. Gabin. Barbarus P. 2001(21)
 Pomptilla: Atilia P. 2066
 Pontianus: Pontius P. 1384 B app.cr.
 Pontius; cf. s.v. Pontianus
 Popilius; cf. s.v. Pedito
 Praetorianus 2040
 Priscus: Q. Cornel. P. 1482 app.cr.; 1483 app.cr.; D. Nov. P. 2043(2); Sex. Subr. Dexter Cornel. P. 2001(10)
 Procilianus 2040
 Procleianus 2040
 Procleius 2040
 Proculus: Cn. Arr. Cornel. P. 1482 app.cr.
 Publius: P. Coel. Apollinaris 2043(3); P. Iuvent. Celsus Titus Aufid. Hoen. Severianus 726; P. Sulpic. Quirin. 1723 app.cr.
- Quintus: Q. Caecil. Secundus Servilianus 2001(20); Q. Cornel. Priscus 1482 app.cr.; 1483 app.cr.; Q. Marc. Turbo 796.4; Q. Sicinn. Clarus 2001(19); Q. Tine. Sacerdos 1371 B app.cr.; Q. Valer. Lupercus Iul. Frontinus 1370 B app.cr.
 Quirinius, P. Sulpic. 1723 app.cr.
- Revocata 2040
 Roscius; cf. s.v. Fabatus
 Rusticus: L. Antist. R. 2001(8)
- Sabucius; cf. s.v. Maior, Perpetuus
 Sacerdos 2001(12); Q. Tine. S. 1371 B app.cr.
 Secundus: Q. Caecil. S. Servilianus 2001(20)
 Sergius 2040
 Servilianus: Q. Caecil. Secundus S. 2001(20)
 Servilla 2040
 Severus: T. Statil. Maximus S. Hadrianus 726
- Sextus: Sex. Appule. 2001(2); Sex. Sotid. Strabo Libuscidianus 2001(3); Sex. Subr. Dexter Cornel. Priscus 2001(10)
 Sicinnius; cf. s.v. Clarus
 Sillius; cf. s.v. Italicus
 Silvanus 665
 Sispis 815
 Sotidius; cf. s.v. Libuscidianus
 Squilla; cf. s.v. Gallicanus
 Statilius; cf. s.v. Maximus
 Strabo: Sex. Sotid. S. Libuscidianus 2001(3)
 Subrius; cf. s.v. Priscus
 Sulpicius; cf. s.v. Quirinius
- Talia 1052
 Teres: C. Iul. Teres 729
 Thalia 1052
 Thermus 1103
 Tiberius 2040; Ti. Cat. Ascon. Sill. Italicus 2001(7); Ti. Cl. Iuncus 2001(13)
 Tineius; cf. s.v. Sacerdos
 Titus: P. Iuvent. Celsus Titus Aufid. Hoen. Severianus 726; T. Au. Fulvus Boion. Antoninus 2001(11); T. Flav. Longinus Q. Marc. Turbo 796.4; T. Statil. Maximus Severus Hadrianus 726
 Turbo: T. Flav. Longinus Q. Marcus T. 796.4
- Vettius 665
- Ulpius 1371 B app.cr.; M. U. 2001(18)
 Ummidius 1458
- Valerius; cf. s.v. Lupercus
 Varillus 2040
 Vicirius; cf. s.v. Martialis
 Vienus 2059
 Vigilantius 2040
 Volumnius 745

PATRONYMIC ADJECTIVES

Ἀγαθούνειος 605.2	Κλυτίδης 959
Δικαίειος 611	Παναγάθειος 605.2/3
Θουράκειος 605 app.cr.	Πετθαλείος 605.3
Καίκειος 605.5	Πτολεμαίειος 604, 605.3/4
	Τιμοσθένειος 605.3

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles/texts)

Ada, satrap of Caria: Ἀδα 1251 bis app.cr.	Βερενίκης, θεῶν εὐεργετῶν, γεγεννημένη θυγάτηρ Βερενίκην, βασίλισσα 1816.37-40
Alexander the Great: 1272; βασιλεὺς Ἀλέξανδρος 2096(3)	Demetrios II, king of Macedonia: Δημήτριος 677
Antiochos I, king of the Seleukid kingdom: Ἀντίοχος 1113 A.3	Eumenes II, king of Pergamon: βασιλεὺς Εὐμένης 926.3, 5, 10, 14; 929.10
Antiochos II, king of the Seleukid kingdom: Ἀντίοχος 1113 A.4	Gergis, Lykian dynast: Γέργις 1500
Antiochos III, king of the Seleukid kingdom, his wife Laodike, and their son Antiochos: βασιλεὺς μέγας Ἀντίοχος καὶ βασίλισσα Λαοδίκη ἡ ἀδελφὴ αὐτοῦ καὶ Ἀντίοχος ὁ υἱός 1658?	Harpagos, father of Gergis: Ἄρπαγος 1500
Antiochos IV, king of Kommagene: βασιλεὺς Ἀντίοχος 1539	Hekatomnos, satrap of Caria: Ἑκατόμνως 1118
Antiochos the Younger, son of Antiochos III; see s.v. Antiochos III	Herodes the Great: βασιλεὺς Ἡρώδης 1727?
Arbinas, Lykian dynast: Ἀρβίνας 1500	Hieron II, king of Syracuse: cf. 1015 (Ἱερώνεος)
Arsinoe II Philadelphos, sister/wife of Ptolemy II Philadelphos: Ἀρσινόη Φιλάδελφος Ἰσις 2093; cf. s.v. Ptolemy II Philadelphos	Kleopatra I: see s.v. Ptolemy V
Artemisia, satrap of Caria: Ἀρτεμισία 1251 bis app.cr.	Kotys, king of the Odrysoi: βασιλεὺς Θρᾳκῶν Κότυς 730
Berenike II, wife of Ptolemy III; see s.v. Ptolemy III	Kotys III, king of the Bosporan Kingdom: βασιλεὺς Τιβέριος Ἰούλιος Κότυς, φιλοκαῖσαρ καὶ φιλορωμαῖος εὐσεβής 844
Berenike, daughter of Ptolemy III and Berenike II: ἡ ἐκ βασιλέως Πτολεμαίου καὶ βασιλίσσης	Laodike III, wife/sister of Antiochos III: cf. s.v. Antiochos III

Leukon I, ruler of Bosporos: Λεύκων, ἄρχων Βοσπόρου καὶ Θεοδοσίης καὶ Σινδῶν καὶ βασιλεύων Τορετέων, Δανδარიῶν, Ψησῶν 864	Ptolemy: βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα θεοὶ ἐπιφανεῖς καὶ Πτολεμαῖος ὁ υἱός 1840? with app.cr.
Maussollos, satrap of Caria: Μαύσσωλλος 1118	Ptolemy, son of Ptolemy and Kleopatra I: see s.v. Ptolemy V
Mithridates VI Eupator, king of Pontos: βασιλεὺς Μιθραδάτης Εὐπάτωρ 855.1-3; Μιθριδάτης 1503.9	Ptolemy VI Philometor, king of Egypt: βασιλεὺς Πτολεμαῖος 425.5; βασιλεὺς Πτολεμαῖος θεὸς Φιλομήτωρ 1847.7/8?; βασιλεὺς Πτολεμαῖος θεὸς Φιλομήτωρ βασιλέως Πτολεμαῖου καὶ βασιλίσσης Κλεοπάτρας θεῶν ἐπιφανῶν 1847.1-3?
Pairisades, ruler of Bosporos: Παιρισάδης ἄρχων Βοσπόρου καὶ Θεοδοσίης 848	Ptolemy VIII: βασιλεὺς Πτολεμαῖος 897
Philip II, king of Macedonia: ἐπὶ τῆς Φιλίππου βασιλείας τοῦ Ἀμύντου 678 bis	Ptolemy XIII, king of Egypt: Πτολεμαῖος 1329.13
Philip V, king of Macedonia: βασιλεὺς Φίλιππος 682	Rheskouporis I, king of the Bosporan Kingdom: βασιλεὺς Ῥησκοπούρις 862 app.cr. ad LL. 3/4
Ptolemy II Philadelphos, king of Egypt, and Arsinoe II: θεοὶ εὐεργεταὶ 2093(3); Πτολεμαῖος καὶ Ἀρσινόη θεοὶ ἀδελφοί 1816.1; cf. s.v. Ptolemy III Euergetes	Rhoimetalkes III, king of Thrace: βασιλεὺς Θρακῶν Ῥοιμητάλκης 730
Ptolemy III Euergetes, king of Egypt: βασιλεὺς Πτολεμαῖος τοῦ Πτολεμαίου καὶ Ἀρσινόης θεῶν ἀδελφῶν 1816.1 and passim	Sauromates II, king of the Bosporan Kingdom: βασιλεὺς Τιβέριος Ἰούλιος Σαυρομάτης, φιλοκαῖσαρ καὶ φιλορωμαῖος εὐσεβής 845/846; βασιλεὺς Σαυρομάτης 862.25; βασιλεὺς τοῦ σύμπαντος Βοσπόρου Σαυρομάτης 862 app.cr.; βασιλεὺς Τιβέριος Ἰούλιος Σαυρομάτης 862 app.cr.
Ptolemy III Euergetes and his wife Berenike II: βασιλεὺς Πτολεμαῖος Πτολεμαίου καὶ Ἀρσινόης θεῶν ἀδελφῶν, καὶ βασίλισσα Βερενίκη ἡ ἀδελφὴ αὐτοῦ καὶ γυνὴ, θεοὶ εὐεργεταὶ 1816.5/6 and passim	Seuthes III, king of Thrace: Σεύθης 776
Ptolemy V Epiphanes, king of Egypt, his wife Kleopatra I, and their son	

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark of the heading of Index II)

Julius Caesar: Γάϊος Ἰούλιος Καῖσαρ 1452.2, 62/63	Claudius: Αὐτοκράτωρ Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς 515
Tiberius: Τιβέριος Καῖσαρ 1483.13; Τιβέριος Καῖσαρ Σεβαστὸς 1526?	Nero: Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 1812.7-11; 1813.7-11
Caligula: Γάϊος Καῖσαρ Σεβαστὸς 1526?	

- Nerva: Αυτοκράτωρ θεός Καίσαρ Σεβαστός 1654; Θεός Νέρουας 756, 796.5; Divus Nerva 796.1
- Trajan: Αυτοκράτωρ Νέρουας Τραϊανός Καίσαρ Σεβαστός Γερμανικός Δακικός Παρθικός Άριστος 763.1/2; Αυτοκράτωρ Καίσαρ Νέρουας Τραϊανός Σεβαστός Γερμανικός Δακικός 1814?; Αυτοκράτωρ Καίσαρ Τραϊανός 1831?; Θεός Τραϊανός Παρθικός 756, 796.5; Τραϊανός 1647.13; Divus Traianus Parthicus 796.1
- Plotina, wife of Trajan: Πλωτεινή Σεβαστή 763.2; Πλωτεινή ή σεμνοτάτη μήτηρ 249.2, 8
- Hadrian: Άδριανός ο κύριος 1655, 1830; Αυτοκράτωρ Καίσαρ Άδριανός 1831?; Αυτοκράτωρ Καίσαρ θεού Νέρουα υιώνος, θεού Τραϊανού Παρθικού υός, Τραϊανός Άδριανός Σεβαστός 512; Αυτοκράτωρ Καίσαρ, θεού Τραϊανού Παρθικού υιός, θεού Νέρουα υιώνος, Άδριανός Σεβαστός 744.1-3; Αυτοκράτωρ Καίσαρ, θεού Τραϊανού Παρθικού υιός, θεού Νέρουα υιώνος, Τραϊανός Άδριανός Όλύμπιος Σεβαστός 756 app.cr.; 1495.1; Αυτοκράτωρ Καίσαρ, θεού Τραϊανού Παρθικού υιός, θεού Νέρουα υιώνος, Τραϊανός Άδριανός Σεβαστός 249.1/2; 756, 1415.1; 1416.1; Αυτοκράτωρ Καίσαρ Τραϊανός Άδριανός Σεβαστός 1518; Θεός Άδριανός 796.5; Divus Hadrianus 796.1
- Domitia Paulina, sister of Hadrian: Παυλίνα Σεβαστή 1471
- Antoninus Pius: Αυτοκράτωρ Καίσαρ θεού Άδριανού υιός, θεού Τραϊανού Παθικού υιώνος, θεού Νερούα έγγονός, Τίτος Αίλιος Άδριανός Άντωνείνος Σεβαστός Εύσεβής 796.5/6
- Antoninus Pius and M. Aurelius Caesar: Αυτοκράτωρ Καίσαρ Τίτος Αίλιος Άδριανός Άντωνείνος Σεβαστός Εύσεβής και Μάρκος Αύρηλιος Καίσαρ 1370 A; Imperator Caesar Divi Hadriani filius, Divi Traiani Parthici nepos, Divi Nervae pronepos, Titus Aelius Hadrianus Antininus Augustus Pius et Marcus Aurelius Verus Caesar 796.1-3
- Marcus Aurelius: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Άντωνίνος Σεβαστός 1448.2/3; cf. s.v. Antoninus Pius and M. Aurelius Caesar
- Marcus Aurelius and Lucius Verus: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Άντωνείνος και Αυτοκράτωρ Καίσαρ Λούκιος Αύρηλιος Ούηρος αδελφός αυτού, θεού Άντωνείνου υιού, θεού Άδριανού υιώνος, θεού Τραϊανού Παρθικού έγγόνου, θεού Νέρουα απογόνου, Σεβαστοί Αρμενιακοί Μηδικοί οι κύριοι 1647.2-6
- Lucius Verus: see s.v. Marcus Aurelius and Lucius Verus
- Septimius Severus: Αυτοκράτωρ Καίσαρ Λούκιος Σεπτίμιος Σεβήρος Πέρτιναξ Σεβαστός 998 ter, 1385 A; [-] Καίσαρ Λούκιος Σεπτίμιος --] 1425
- Septimius Severus, Caracalla, and Geta: Αυτοκράτωρ ... Καίσαρ Λούκιος Σεπτίμιος Σεουήρος Εύσεβής Πέρτιναξ Σεβαστός Αραβικός Αδιαβηνικός Παρθικός μέγιστος και Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Άντωνείνος Εύσεβής Σεβαστός και Πόπλιος Σεπτίμιος Γέτα Καίσαρ 1371 A
- Caracalla: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Σεουήρος Άντωνείνος 1540;

- Αυτοκράτωρ τὸ δεύτερον Καίσαρ Μάρκος Αύρηλιος Άντωνείνος Εύσεβής Σεβαστός Βρεταννικός μέγιστος 1373 A; Αυτοκράτωρ τὸ δ' Καίσαρ Μάρκος Αύρηλιος Άντωνείνος Εύσεβής Σεβαστός Παρθικός μέγιστος Βρεταννικός μέγιστος Γερμανικός μέγιστος 1383 A; cf. s.v. Septimius Severus, Caracalla, and Geta
- Fulvia Plautilla, wife of Caracalla: Φουλβία Πλαντίλλα Σεβαστή 1371 B app.cr.
- Severus Alexander: Αυτοκράτωρ Καίσαρ Μάρκος Αύρηλιος Σεουήρος Αλέξανδρος Εύσεβής Εύτυχής Σεβαστός 1384 A
- Maximinus Thrax and Maximus: Αυτοκράτωρ Καίσαρ Γάιος Ίούλιος Ούηρος Μαξιμεινός Εύσεβής Εύτυχής Σεβαστός ... και Γάιος Ίούλιος Ούηρος Μάξιμος Καίσαρ 1374 A
- Philippus Arabs and Philippus Caesar: Αυτοκράτορες Μάρκος Ίούλιος Φίλιππος και Μάρκος Ίούλιος Φίλιππος Καίσαρ 1376 A; Αυτοκράτωρ Καίσαρ Μάρκος Ίούλιος Φίλιππος Εύσεβής Εύτυχής Σεβαστός και Μάρκος Ίούλιος Φίλιππος ο γενναιώτατος Καίσαρ Σεβαστός 1827.12-17?
- Decius: Αυτοκράτωρ Καίσαρ Γάιος Μέσσιος Κουίντος (Τραϊανός) Δέκιος Εύσεβής Εύτυχής Σεβαστός 1378 A; 1388 A
- Decius and sons: Αυτοκράτωρ Καίσαρ Γάιος Μέσσιος Κουίντος Τραϊανός Δέκιος Σεβαστός και Μέσσιος Κουίντος Έρέννιος Έτρουσκίλλος Δέκιος και Γάιος Όστιλλιανός Μέσσιος Κουίντος Καίσαρες 1386 A
- Herennia Etruscilla, wife of Decius: Θεοφιλεστάτη Αύγουστα Έρεννία Έτρουσκίλλα Σεβαστή 761.2-4
- Valerian and Gallienus: Αυτοκράτορες Λικίνιος Ουαλεριανός και Πούπλιος Γαλληνός Σεβαστοί 1387 A
- Valerian, Gallienus, and Valerian II: Αυτοκράτωρ Καίσαρ Πούβλιος Λικίνιος Ουαλεριανός Εύσεβής Εύτυχής Σεβαστός και Αυτοκράτωρ Καίσαρ Πούβλιος Λικίνιος Γαλληνός Εύσεβής Εύτυχής Σεβαστός και Λικίνιος Κορήλιος Ουαλεριανός έπιφανέστατος Καίσαρ 1280 II.2
- Valerian, Gallienus, and Saloninus: Ουαλεριανός και Γαλληνός Σεβαστοί και Σαλωνείνος Ουαλεριανός Καίσαρ 1380 A
- Constantius II: Κωνσταντίνος 1602
- Constantius Gallus, cousin of Constantius II, Caesar 351-354 A.D.: Κωνσταντίνος 1602
- Iustinian: Ίουστινιανός αιώνιος Αύγουστος και Αυτοκράτωρ 841.3-6
- Iustinus II: Ίουστίνος 733(1)
- Unknown emperor(s): αυτοκράτορες 1415.10/11; Καίσαρ 862.6, 13; 1288.13; 1675?; κύριοι αυτοκράτορες 743; Σεβαστός 752.8/9; 1108, 1382 A; 1407, 1674; Σεβαστοί 1447.5; 1493, 1495.9; 1622; 1645, 1683

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

- 'Αβαρις 1098
 'Αβδηρα 744.7
 Αβδηρίτης 778
 'Αγουστοπολίτης 1764(4)
 Αδριανοί 1323 bis
 Αθαμάν 607
 Αίγαίος 1598(31)
 Αίγεαίος 2020
 Αιγύπτιος 1264 bis B.4, C.6, 8, 13, F.4, 10; 1816.2, 65
 Αίγυπτος 161, 1814?, 1816.8, 14; 1827.16
 Αίγιος 779
 Αιτωλός 471
 Ακαρρασός 1452.58/59
 'Ακαρνάν 139
 'Ακριάτης 433
 Άλανός 862.10, 17
 Αλασσος 1458
 Αλεξάνδρεια 897, 1061
 'Αλεξανδρέυς 780 ter, 1060, 1827.6?
 Άλσηνός 1422 (Ζεύς)
 Άλκυεύς 594
 'Αλφειός 1598(32); 1599(3)
 'Αναφαίος 54
 'Ανδριος 2052
 'Ανδρωλος 678 ter
 Αντιφελλείτης 1483.3, 8; 1487.3
 'Απαμείς, όροι 1040 app.cr.
 'Αραντία 500
 Άρμένιος 855, 1870 A/B
 'Άρρωλος 678 ter
 'Αρσινόα 425. 1
 'Αρσινοεύς 418.25
 'Ασία 1103, 1104.19; 1409, 1426, 2055
 'Αστακός 139
 Άστραγάλου κόμη 1452.57
 'Ασπός 470
 Άταβύριος 849 bis
 Άταπινός? 1419 B
 Άτταπολίτης 1440
 Αττηνοί 1399
- Αύλωνίτης 707
 Άφροδισιεύς 1101
 'Αχαιός 512.12
- Βαβυλών 774
 Βαίαια (gen. Βαιαῶν) 1053 A.4, B.5
 Βαλάκ ή καί Σηγώρ 1764?
 Βέβρυκες 1315
 Βερενείκη 1815
 Βηρύτιος 1594(11)
 Βοιωτία 1882(14)
 Βοιωτός 546 bis.5/6
 Βόσπορος 848, 862 app.cr.; 864
 Βυλλίονες 628(1)
- Γαλάτη 1780
 Γαλάτης 741, 743
 Γέδρωλος 678 bis
 Γερωνθράτης 467
 Γορξάιος 1340
 Γρήια 661
- Δαβοτόπειος 820
 Δαϊάν 565
 Δαμασκηνός 937 bis/ter
 Δαμασκός 1560//1561?
 Δανδάριοι 864
 Δαρδανοί 799
 Διαστενίτης 425.7, 18
 Διός 'Ιερόν 574.74
 Διόσπολις 738
 Δοκιμεύς 1445
 Δοκιμηγός 1506.4
 Δολιχάιος 1541
 Δολιχγνός 1541
 Δονούσα 54
 Δούλων Πόλις 1247
 Δρυίτης 780 bis.3/4, 8, 19/20
- Είκοσιπενταρούρων κόμη 1821
 'Ελαιούσιος 152

- Ελαίτης 1267 bis
 Ελβησός 1452.58
 'Ελευθερνα 204?
 'Ελευθερναίος 905(2)
 Ελευθερολάκων 519
 'Ελικών 1088 ('Εληκών)
 'Ελικώνιος 1702
 'Ελλάς 1770(1)
 'Ελλην 249.4; 261
 'Ελληνικός 249.3; 1816.66?
 Ελληνίς 744.18
 'Ελλησποντος 150
 'Επίδαυρος 418.18; 425.55
 'Επιφανής τής Κιλικίας 640
 'Ερεμνα 1452.56
 Ερεσινός 743
 Ερέσιος 743
 'Ερετριάζε 92
 'Ερξαιεύς 471
 Ερυμναί 1452 app.cr. ad LL. 56-58
 'Εσχατιά 953
 Ευαρεων Καδαμων κόμη 1929
 Εύρώμα 574.61
 Εύρώτας 1598(4); 1599(1)
 Εύφρατης 636(2)
 'Εφεσεύς 864
 'Εφεσήη 858, 864
 'Εφεσία/η 685 II; 864
 'Εφεσσος 574.67
- Ζεμ(μ)εανός 1419 A
 Ζυμρνάιος 807(7); 2052
 Ζοορά 1764
- 'Ηράκλεια 574.65
 'Ηρακλειώτης 968
 'Ηρακλειώτης 690, 818 app.cr.
 'Ηρκουληιανός 1843?
- θάσιος 582.7; 969, 975, 1862
 Θεοβουλούπολις? 1443 app.cr.
 Θεοδοσίη 864
 Θέρμαι Θησέως κόμη 2106
- Θεσπρωτός 628(3)
 Θεσσαλός 607, 608.4/5; cf. s.v. Πετθαλός
 Θεοδοσίη 848
 Θηβαίος 146?
 Θήρα 54
 Θηραίος 1780
 Θηρασία 54
 Θησέως κόμη 2106
 Θράκη 763.3; 778
 Θρακικός 862.37
 Θράξ 724, 730, 746.12; 753.4; 755.3/4; 757, 761.8; 763.4
 Θράσσα 1780
 Θύμασσα 1521 bis
- 'Ιβίων Είκοσιπενταρούρων κόμη 1821
 Ιεραξη 1440
 'Ιεραπολείτης 1415.3; 1416.4
 'Ιεροσόλυμα 1416.13
 'Ινδός 1264 bis B.5/6, C.8, E.10
 'Ιουδαίος 1282
 'Ιστρος 811
 'Ιταλικός 812/813 app.cr.; 820, 897, 1383 B.12
 'Ιτουνος 605.4, 29
 'Ιτουραίοι 1399
 'Ιτυκαίος 1873
 'Ιτύκη 1873 app.cr.
- Καδαμων κόμη 1929
 Καισάρια, ιερή 1053 A.1, B.1
 Καλαύρεια 418.18; 425.54
 Κάλυμνα 939
 Καλύμνιος 924
 Καμπανός 512.8
 Κανωπίτης 2084
 Κάνωπος 1816.5?, 40
 Καπροτάβης κόμη 1040
 Καπροτουρις κόμη 1040 app.cr.
 Κάσιος 1601
 Κασσανδρέυς 2051(1)
 Κάσιος 635
 Κασταλία 1598(17); 2049(1)

Καύνιος 1118 app.cr.; 1119, 1501
 Κελενδερίτης 1781?
 Κεννατίς 1502 app.cr.
 Κερία 54
 Κερσηνός 774
 Κεφαλληνεύς 154
 Κησαεύς 1440
 Κιλδαρα 1452 app.cr. ad LL. 56-58
 Κιλίκια 640, 1598(33)
 Κιλλάνιον πεδίων 1452 app.cr. ad LL. 56-58
 Κιλλαρά 1452.57; 1457
 Κιλλαρειανός 1457
 Κιμμερικός 54
 Κιμμερίς 54
 Κλειονόειον 1401
 Κλειτόριος 409.1, 9, 13
 Κνίδιος 1883(5-7)
 Κνώσιος 1786
 Κοδαπεύς 1129.4, 7
 Κοδοπηνός 1456
 Κοδοπία 1452.59
 Κολοπηνός 1456
 Κολοφών 574.72; 1432.11?
 Κολοφώνιος 1251 app.cr.
 Κορκυραίος 628(4); 644 app.cr.
 Κουβαίτηνός 2106
 Κουριεύς 410
 Κρ[...]-λλεύς 1440
 Κραυλλεύς 1440 app.cr.
 Κρής 743, 984
 Κυεστός 628(1), (2)
 Κύθνιος 209
 Κύπριος 653
 Κύπρος 1816.13; 1891 B
 Κυρηναϊκή 1399
 Κυρηναίος 730
 Κωνσταντίνη 1933
 Κώς 931.48; 1503 app.cr.

Λάβρανδος 1134
 Λαγύνων, χωρίον τῶν 1562?
 Λάδων 1598(20); 1599(2)
 Λακεδαιμονία 1598(4); 1599(1)

Λακεδαιμών 519
 Λάκων 546 bis.4
 Λαμνακηνός 154
 Λάρισα 607
 Λασαῖος 605.1, 6-8, 10, 14, 31
 Λεχεάτης 635 bis
 Λινδία 849 bis
 Λίσσα 1452.54
 Λοφίτις 957
 Λυκία 1452.30, 35, 38, 52/53; 1467.6;
 1470.3
 Λύκιος 1452; 1482.6; 1483.14; 1492.9, 14;
 1493, 1502.13; 1503.1, 6, 10
 Λυσимаχεύς 743
 Λυχνιδός 632

Μαγνησία 574.59
 Μαῖῶται 826
 Μαιῶτις 862.47
 Μακεδών 661, 1847.4?
 Μαρακανδα 1452.58
 Μαραωτατῶν κόμη 1040 app.cr.
 Μαρμαρεύς 1452 app.cr. ad LL. 56-58
 Μαρώνεα 744.7, 15/16
 Μαρωνίτης 724, 1466 II
 Μασα Ὀρος 1452.58
 Μεγαλοπολίτης 509.3
 Μεικρόν Ὀρος 1452.59
 Μεμφίτις 2084 Μεσσάνιος 509.2
 Μεσσάνιος 509.2
 Μεσσήνη 519
 Μηκυβερνα 1882(15)?
 Μηκυβερναῖος 1882(15)?
 Μικρόν Ὀρος 1452.59
 Μιλήσιος 207.16; 955, 1264 bis F app.cr.
 Μίλητος 574.63
 Μιξέλληνες 829
 Μιτυλάνα 605.14
 Μιτυλειναῖος 605.5, 9-12, 14/15, 26
 Μομλανδα χωρία ἐν Ναυλισσῶι 1452.57
 Μολοσσός 628(1/2)
 Μορμυρα 1452.57
 ΜΟΥΣΤΕΡΔΕΣ 724

Μυλασεύς 1145 A.30; 1267 bis
 Μυλου κόμη 2085?
 Μυρεύς 1467.3; 1488.3
 Μυτιλήνη cf. s.v. Μιτυλάνα
 Μυτιληναῖος 910; cf. s.v. Μιτυλειναῖος
 Ναννακομήτης 1440
 Ναυλισσός 1452.57
 Νεαπολεῖτης; cf. s.v. Φλαουεῖς Νεαπολεῖται
 Σαμαρεῖς
 Νεαυλίτης 1440
 Νεικαεύς 778
 Νεικομη-- 1387 B app.cr.
 Νεικομηδεύς 613; cf. s.v. Νικομηδεύς
 ΝΕΟΓΑΥΣΑΠΑΡΙΣ? 1508
 Νησιῶται 968
 Νικομήδεια 384
 Νικομηδεύς 1364 app.cr.; cf. s.v. Νεικομηδεύς
 Νικόπολις 630 D
 Νονοκομώμη 1440 app.cr.

Ξάνθιος 1503.2

Οαλοῖνος 1113 B.10
 Οαπολίτης 1440 app.cr.
 Ὀδησίτης 784 bis
 Ὀλινασσός 1452.56
 Ὀλυμπιακόν, τό 1598(17)
 Ὀλύνθιος 2104
 Ὀνδουρεύς 1113 B.14
 Ὀξύλιθος 1452.56
 Ὀρόαυνα 574.70; 1270
 Ὀροανεύς 1270
 Ουαυτα 1452.58

Παισουληνός 746 bis
 Παλλάς, ἡ 1598(17); 2049(1)
 Παλμυρηνός 1647.14?; 1706(6)
 Παμφυλία 1470.4
 Παρίη 1399
 Πάρος 54
 Πασμιτεύς 1440 app.cr.
 Πασνιτεύς 1440

Παταρεύς 1482.4
 Πάτρασος 54
 Παφία 2046
 Παφιοκομήτης 1440
 Πάφος 1891 A
 Πελλαῖος 1562?
 Πεπουζεύς 1398.2
 περατικός πόλεως 746 bis
 Περγαμηνός 1318, 1466 III
 Πέργαμος 384
 Περίνθιος 750; 754.2/3; 813 B
 Πέρσης 1816.8
 Πετθαλός 605.3, 12
 Πέτρα 1764(4)
 Πετρεός 1764(4)
 Πίδρων 1436
 Πλαρασεύς 1101
 Πλαταιεύς 166.23
 Ποηνός 724
 Ποτίοιοι 1053 A.4, B.5
 Πραξάνιος 425.7
 Πρεπείσινθος 54
 Πριηνεύς 1275
 Πριήνη 574.60
 Πρόστανα 1441
 Πτολεμαῖος 296
 Πτολεμαῖς 574.68
 Πύρρωλος 675, 678 bis/ter
 Ψαυεννάτιος 1622
 Ψοδιαπολεῖτης 1467.2; 1492.12
 Ψόδιος 905(1); 1113 B.15; 1145 A.2, 4, 9,
 11, 15, 17, 24/25, 44; 1480
 Ψόδος 1535(9)
 Ψωαῖα 899
 Ψωαῖικός 1247 (θάνατος)
 Ψωαῖος 245 app.cr.; 248.21, 25, 29; 248
 bis.21, 24; 249.4; 511 col. A.2; 730,
 743, 763.3; 910, 1121, 1329.6, 9;
 1452; 1502.16; 1503.5, 9
 Ψώμη 1053 A.3, B.4; 1170?; 1204,
 1452.35, 50; 1484, 1053 A.3,
 B.4; 1652?

Σαμαρεὺς cf. s.v. Φλαουεῖς Νεαπολεῖται
 Σαμαρεῖς
 Σαμαρίτης 8
 Σάμιος 1535 (10)
 Σαμοθράκη 744.10/11
 Σαμοθρᾶξ 723.13/14; 743
 Σάμιος 194, 574.66
 Σαταρχαῖοι 849 bis
 Σαν-- 1365 bis
 Σελεύκεια 574.58
 Σερρα? cf. Σίλουα Σερρα
 Σηγάρι cf. s.v. Βαλάκ
 Σιδώνιος 1594(6)
 Σικελία 1033 (Σηκελία), 1034/1035
 Σίλουα? cf. Σίλουα Σερρα
 Σίλουα Σερρα? 1452.54
 Σινδοί 864
 Σινυρι 1113 D.14
 Σίφνιος 953
 Σκοτυσαῖος 690
 Σκύθης 862.29/30
 Σμυρν- cf. s.v. Ζμυρν-
 Επάρτωλος 678 ter
 Στενά 606
 Στενίτας 425.8, 20
 Συλεῖον 1452 app.cr. ad LL. 53-55
 Σύμα 968
 Συρακόσιος 547, 1029 I.7, II.9?
 Συρία 1816.13
 Συριακός 1092?
 Σύριος 954
 Σωμάριος? 2106
 Ταρσεύς 2052
 Ταυρική 862.15
 Ταῦροι 862.30
 Τελμησσός 1452.54
 Τερπῖς 1452.59
 Τερπονέλλα 1452.59
 Τετραπυργία 1452.58
 Τέως 574.69
 Τιμνίτης 1267 bis
 Τήϊος 1284, 2052

Τίγρις 636(2); 1598(33); 1599(4)
 Τιθορεὺς 578
 Τιθρονεὺς 578
 Τιμβρίαδα 1449 app.cr.
 Τιμβριαδὺς 1449
 Τιμβρίας 1449 app.cr.
 Τιραδέκτη, κόμη 1694.9/10
 Τιραδῶρων κόμη 1695
 Τίρια, κόμη 1696
 Τόμις 780 ter
 Τορετεῖς 864
 Τορωναῖος 720
 Τριχονεὺς 565
 Τροζάνιος 418.10, 25; 425.3, 42, 45-48, 50
 Τυμβρίαδα 1449 app.cr.
 Τυμέναιον 1452 app.cr. ad LL. 56-58
 Τυμενηνὴ (Μήτηρ) 1452 app.cr. ad LL. 56-58
 Τυμημα 1452.58
 Τύμην(ν)α 1452 app.cr. ad LL. 56-58
 Τυραννοί 569
 Τυρία 1696 app.cr.
 Τύρος 1605?
 Ὑδαῖος 1275 app.cr.
 Ὑδισεύς 1275
 Ὑλλαριμεύς 1113 B.9, 18, C.10, 31
 Ὑπαιπα 1288.14
 Ὑπαιπηνός 1275 app.cr.; 1288.5
 Ὑπαίπιος 1275 app.cr.
 Ὑπαταῖος 2052
 Φαινοῖσιος 1764(4)
 Φαινούσιος 1764(4)
 Φάκουσαι 54
 Φάσηλις 1452.54
 Φασηλίτης 1467.4; 1468.1; 1470.5; 1472.3, 7; 1473.6; 1474.3
 Φασηλίτης 1474.10
 Φελλεῖτης 1482.3, 7; 1483.2, 8; 1486, 1487.2, 10; 1489.2; 1490.2, 13
 Φελλεῖτις 1490.5
 Φιλεττα 1452.58

Φιλίπεύς 743
 Φίλιπποι 744.16
 Φιλιπποπολείτης 752.2/3; 763.3
 Φιλιπόπολις 768.1
 Φλαουεῖς Νεαπολεῖται Σαμαρεῖς 1706(7)
 Φοινικαῖος 647
 Φοινίκη 1816.13
 Φωκαῖος 1466 II; 2052
 Χαλκηδόνιος 743
 Χαλκιδεὺς 608.5
 Χαλκίς 52
 Χέδρωλος 678 ter
 Χερσονησίτης 549 bis
 Χερρόνησος 862.16

Χερσόνασος 425.7, 17
 Χηρωνεῖη 561
 Χηρωνεῖος 561
 Χίτος 790.11; 1072?, 2020, 2052
 Χοίρειος 519
 Χῶμα 1452.54

Ψαλῖς 1598(20); 1599(2)
 Ψεασοί 862 app.cr.
 Ψεχανοί 862.29
 Ψήσσα 864

Ὡλίαρος 54
 Ὠρωπός 609 app.cr.

[--]οαπολίτης 1440

IV. B. ATTIC TRIBES, DEMES, ETC.

Ἀζηνεὺς 236
 Ἀθαναῖος 1125
 Ἀθήναζε 52, 207.14
 Ἀθῆναι 249.6; 418.16, 18; 425.52, 55; 2052
 Ἀθηναῖος 52, 55, 86, 88, 150/151, 207.19; 215, 248.27, 41, 51; 248 bis.39, 50; 383, 501, 723.3/4; 730, 743, 1590(1/2)?; 1781-1805?, 1799?
 Ἀθήνηθεν 128
 Ἀκαμαντῖς 164
 Ἀλαῖος 252.5
 Ἀναφλύστιος 291
 Ἀργαδεὺς 1316
 Ἀρειοπαγίτης 248.24, 27; 248 bis.25
 Ἀττικὸς 1368
 Ἀχαρνεὺς 28, 201, 235.2
 Ἀχερδούσιος 164
 Γαργήτιος 312
 Εἰτεαῖος 153
 Ἐλαιός 57?
 Ἐλευθεραί 204?

Ἐλευσίνιος 50
 Ἐλευσίς 248.40; 248 bis.39; 723.15
 Ἐρχιεὺς 177.7
 Εὐπατρίδαι 11?

Κεραμεικός 267/268
 Κῆποι 60, 242
 Κολωνός Ἀγοραῖος 60
 Κυδαθηναῖος 291
 Κυνόσουρα 57

Λαμπρεὺς 274

Ὀῆθεν 244

Παιανεὺς 165
 Παλληνεὺς 177.3; 182.1
 Πανδιονίς 177.1
 Παράβυστον 44
 Πειραιεὺς 156, 248.39; 248 bis.38
 Πεντελῆθεν 61
 Πήληξ 262.2
 Πιθεὺς 100
 Προβάλινθος 71

- ἐπίσκοπος 636(1A), (3); 671.3/5
- μονάζων 1858
- πατριάρχης 718
- Σάραπης 1827 app.cr.
- τόπος 1752
- ἀγκάλη 1816.50
- ἄγλαυρος 257
- ἀγνεύα 1816.25
- ἀγνεύς 1966 B
- ἀγνός 723.15
 - ἀγνή παρθένος Χριστοῦ καὶ Θεοῦ 1030
- Ἀγοραῖος 730 (Ἑρμῆς)
- ἄγος 91
- αγραμνὴ 2082 C
- Ἀγρεύς 598 (Ἀπόλλων)
- Ἀγρότερα 32, 584 I.6 (Ἄρτεμις)
- ἄγω
 - Βουβάστια 1816.29
 - ἐορτήν 1816.26, 32, 46
 - νομηνιαν 1816.28/29
 - πανήγυριν 1816.27
 - ἐπ' εὐσεβέων χώρον 943
 - ἐς χώρον εὐσεβέων 723.21/22
- ἀγών; see Index VII
- Ἄδαμα 1037 A
- ἄδεια 1005.36
- ἄδελφή 1974
- ἄδελφοί
 - ἥρωες 1974
 - θεοὶ ἄδελφοί 1528, 1816.1, 2, 6, 16/17, 20
 - ἱερεῖς 1974
- ἀδελφός 1974
 - εὐλαβής 1585, 1587/1588
 - ἱσποπτός 1974
- Ἀδράστεια 1410 app.cr. (νέα)
- Ἄδραστος
 - Μήτηρ Ἀδράστου 1409 app.cr.
- ἄδυντον 1816.3, 49
- Ἀδωναί 1097(5); 1099 ter.2
- Ἄδωναῖος 1005.14
- Ἀδωνε 1896
- Ἄδωνις 1598(17)
- Ἀελαμ 1896
- Ἀθάνα 418.19; 425.52, 55/56
 - Ἀλέα 546 bis.1
 - Πολιάς 1029 Π.10
- Ἀθανασία
 - Πολιάς 985
- ἀθάνατος
 - Θεὸς ἀθάνατος 1764
 - οὐδεὶς ἄ. 1030, 1749, 1764, 1824
- Ἀθαραν 2082 A
- Ἀθενάη 777
- αθερνεκλησις 2082 B
- Ἀθηνᾶ 86, 583 app.cr.; 781, 2071
 - Ἑργάνη 33, 569
 - Ἰτωνία 73
 - Ζωστηρία 569
 - Κόρη Τριτογενῆς 598
 - Λινδία 849 bis
 - Ὀπλοφόρος 598
 - Παλλάς 598
 - Πατρώα 598
 - Πολιάς 598
 - Προναία 569
 - Σκίρας 2097 bis
 - Σωτηρία 569
 - Τριτογενῆς Κόρη 598
- Ἀθηναία 86, 107
 - Ἀθηνῶν μεδέουσα 963
 - Ὑγίεια 69, 112
- Ἄια 2082 A
- Αἰαναχθα 2082 C
- Ἀίδας 723.19
- Ἄιδης 1465
- Αἰνεάς 2061
- αἶρω 743 (λοιμὸς ἄροιστο)
- Αἰσάνιος 598 (Ἀπόλλων)
- αἰτέω 685 Π
- αἰών 1030, 1068
- αἰωνεργέτας 1068
- Ἀκράτος 1113 B.13 (Ζεὺς)
- ακραμαχαμαρ(ε)ι 2082 A
- ἄκρον 1009 A.9 (κορζαφή)

- Ἄκτια 1978
- Ἀλέα (Ἀθάνα) 546 bis.1
- Ἀλεξάνδρεια 2071, 2096
 - Α. Πύθια 766 app.cr.
- Ἄλιος 1476
- Ἀλσινός 1422 (Ζεὺς)
- ἀμαρτωλός 1488.10/11 (ἄ. ἔστω θεοῖς καταχθονίοις)
- ἀμαυρομένος 1009 B.2
- Ἀμεγαθ 1017
- ἄμεβυστος 1399
- Ἀμεινιχίται 29
- ἄμειπτος 1030
- ἄμέν 1017, 1897
- ἀμήν 378, 671.6; 1764, 1822, 1928, 1953
 - ἀμήν σελά 1752
- Ἄμμων 2071
- Ἀμοραχθεῖ 2082 C
- Ἀμορρη 2082 B
- Ἀμπελίτης; cf. s.v. Ἀνπελίτης
- ἀμύητος 933.8
- Ἀμφιάραια 205
- ἀμφιθαλής 1148
- ἀμφιπολεῖον 237
- ἀμώμητος 630 A, C
- ἀνάγκη 1005 app.cr. (ἐπ' ἀνάγκαι)
- ἀναγνώστης 1243, 1764(5); 1956
- ἀναγωγή ἱεροῦ πλοίου 1816.41
- ἀναδρομή 1009 app.cr.
- ἀνάθημα 805, 907, 930.54
- ἀναδέσμιον 1005 app.cr.
- ἀνατέστημος 1005.32
- Ἀναίτις 1521 bis
 - θεὰ μεγίστη Ἀναίτις Βαρξοχάρα 1521 bis
- Ἀνάκεια 63
- Ἀνάκειον 587
- Ἀνανείας 1037 app.cr.
- ἄναξ 980 app.cr.; 1869
- Ἀναξεθρελουα 2083(5)
- ἀνάπαυσις 1648
 - ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως 1928
- ἀναπαύομαι 1764, 1856
 - ἀνεπάη ἐν Χριστῷ 1764
 - ἀνεπάη ἐν Κυρίῳ 1764
 - ἀνάπαυσον 1761, 1822
 - ἀνάπαυσον τὴν ψυχὴν 1764
- ἄνασσα παρθένον 1816.51, 55
- ἀνατίθημι 71, 112, 307.3/4; 340, 418.17; 425.54; 443, 459/460, 502, 512.12/13; 611, 619, 780, 804, 806(3); 820, 848, 855.6/7; 864, 907, 931.55; 980 app.cr.; 1062, 1093, 1094, 1118, 1124, 1147, 1258, 1291, 1329.16, 19; 1337, 1338.7/8; 1409.7; 1421, 1447.8; 1448.12; 1570 app.cr.; 1661, 1664, 1812, 1813.5/6; 1816.66; 1827.11; 1838, 1870 A/B; 2112
- Ἀνδριάνθεια
 - Πύθια Α. 1410 app.cr.
- Ἀνθεία 2097 bis (Ἥρα)
- ἀνίστημι 766.7/8; 1339
- Ἄν(ν)οιβις 743, 679 bis, 2071(1/2)
- Ἀνοχ 1889, 2082 A; 2083(1, 4)
- Ἀνπελίτης 1419 A (Ζεὺς)
- Ἀπτηνορίδαι 2061
- ἀντιδίδωμι 307.9
- ἀπαρχή 887
- ἀπάς 1857
- Ἄπις 1816.44; 2071
- ἀπλάνητος 1974
- Ἄπλων
 - Κερδῶιος 605.27/28
- ἀποδίδωμι 685 app.cr.
- ἀποθέωσις 1816.46
- ἀπόλλυμι 978
- Ἀπόλλων 105, 107, 341, 467, 781, 602, 688, 689.2/3; 806(3), 897, 1029 bis, 1113 A.8, D.6/7; 1329.17; 1341, 1529, 1707, 2061; cf. s.v. Ἄπλων
- Δάλιος 929.9; 939
- Ἀγρεύς 598
- Αἰσάνιος 598
- Ἀποτρόπαιος 1113 B.12
- Γορζαῖος 1340

- Δελφίνιος 832
- Δήλιος 893
- Δώρειος 598
- Έκατηβόλος 569
- Ένυάλιος 502
- Θεάριος 502
- Ίατρος 809(2); 1477
- Ίητρος 789
- Κάρνειος 499, 1331 bis
- Κερδῶιος 598
- Κερεάτας 499
- Κερσηνός 774
- Κόρυθος 499
- Κόρυνθος 503
- κύριος Κερσηνός 774
- Λύκειος 569, 598
- Πανλίμνιος 598
- Ποηνός 724
- Πύθιος 569, 598, 622, 624, 766.6-8
- Τύραννος 569
- Φοῖβος 569
- Απολλωνιακόν 285
- ἀπόλυσις πένθους 1816.43, 48
- ἀπόστολος 1398.1/2
- ἀποστρέφω 1018 (γλῶσσα), 1530
(ἀποστραφῆτωσαν εἰς τὰ ὀπίσω)
- Ἀποτρόπαιος 14 (Ζεύς), 1113 B.12
(Ἀπόλλων)
- ἀποφορά 2097 bis
- Ἀραφ 1635(5) B
- Ἀραφ 1959
- Ἀρετή 2090
- Ἄρης 672 app.cr.; 781, 980 app.cr.; 1113
B.13; 1262 A.1, B.1
- ἀρητήρ 980 app.cr.
- Ἀριάδνη 2007
- ἄρκτος 237
- αρμ 1037 A
- αρμεν 1037 A
- Ἀρμένιος
- θεός ἐπήκοος Ἀ. 1870 A/B
- αροριφρασί(ς) 2084; cf. s.v. αροριφρασις
- Ἀρποκράτης 2071
- Ἀρπενχνοῦφι 2082 B
- Ἀρπονχνοῦφι 2082 B
- αροριφρασις 1890(8)
- ἀρσενόθηλυ 1890(8)
- Ἀρσινόη Φιλάδελφος Ὕσις 2093
- Ἄρτεμις 510, 517, 689.2; 781, 897, 1113
D.8, 28; 2061, 2097 bis
- Ἐφεσεῖη 864
- Ἀγαυολαῖα 598, 616
- Ἀγρότερα 32, 584 I.6
- Βο[-] 584 I.1
- Βραυρωνία 26
- Γενέτειρα 598
- Εἰλειθυία 583, 584 I.4, 598
- Ἐλεία 598
- ἐν Ὑπαίποις 1288.14
- Ἐπικράτεια 593
- Εὐκλεία 569
- Εὐλοχία 598
- Εὐώνυμος 598
- Ἐφesia 685 II
- Ἐφesia 858, 864
- Ἐφesia 864
- Ἐφesia 598
- Κιθώνη 2080
- Κόριθος 385
- Λαφρία 520, 569
- Λευκοφρυγία 1253
- Λιμνῆτις 520
- Λοχία 598
- Ὀρθία 584 I.7
- Παιδοτρόφος 584 I.2
- Προθυραία 569
- Σώτειρα 581, 584 I.3
- Ταυροπόλος 252.16/17
- Φωσφόρος 598
- ἄρτος 1816.63
- Βερενίκη 1816.64
- ἀρτώ 1005.7
- Ἀρφοκράτης 743
- ἀρχαῖος
- ἀρχαία ἁγία Μαρία 1686
- ἀρχέρανος 965

- ἀρχιδιάκονος 1686, 1764(5); 1961.3
- ἀρχιεπίσκοπος 1603, 1686, 1694, 1728
- ἀρχιερέα 664, 2120
- ἀρχιερέυς 512.6, 10/11; 630 A-C; 745.1,
5; 753.3; 760, 763 app.cr.; 1104.20;
1300, 1390(1); 1399, 1428, 1647.7;
1658, 1679, 1686. 1816.3, 64; 2075,
2113
- Ἀσίας 1104.19; 1399, 1409.3/4;
1426
- Γαλατίας 1399
- δι' ὀπλων 760 app.cr.
- μέγας 1426
- μέγιστος 249.1; 512.6/7, 515,
744.2/3; 796.5; 1374 A.7/8; 1383
A.8/9; 1384 A.12/13; 1385 A; 1426,
2113
- Σεβαστῶν 1447.4/5; 1493
- ἀρχιέριος θῶκος 775.5/6
- ἀρχιθέωρος 895, 1781-1805, 1990
- ἀρχιμανδρίτης 1686, 1962
- ἀρχιερεσβύτερος 1764(5)
- ἀρχισυνάγωγος 1735 app.cr.; 1764(5)
- ἄρχων 496
- αροριφρασις 2082 B; ; cf. s.v. αροριφρασις
- ἀσεβεία 930.58
- Ἀσιάρχης 1399, 2075
- Ἀσκαπιδίς 418.19; 425.55; 907, 929.8
- Ἀσκληπεία 1918 (Α. σῶσε με)
- Ἀσκληπιακόν 272
- Ἀσκληπιδία 931.16
- μεγάλα 933.11/12
- Ἀσκληπιός 26, 248.50; 248 bis.49; 598,
623, 779, 781, 825, 1258, 1329.17;
1840, 2061
- ἄγιος 1662
- ἐπήκοος 1446
- θεός 1664
- θεός ἅγιος 1661, 1663, 1665
- Μουνιχίος 29
- Περγαμηνός 1318
- ἀσπίς 1978 (ἡ ἐξ Ἄργους)
- ἀστράγαλος 2069
- ἄσυλία 1415.12
- ἄσυλος 1461
- Ἀσφάλειος 1073 bis, 1590(1) (Ποσειδῶν)
- Ἀσωτία 2090
- Ἀταβύριος 849 bis (Ζεύς)
- ἄτη 1107
- Ἀτταβοκαοί 1399
- Ἀτταλισταί 1973
- Ἄττις 1399
- αὐλή
- ἁγία 1537 A
- αὐτοκράτωρ
- ἱερεὺς τῶν αὐ. 1647.8
- ἀφαιρετός 1431 app.cr. (ἀφαιρετὸν αὐτοῦ
τὸ μέρος τὸ ἐπουράνιον)
- ἄφεςις
- ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως
1928
- Ἀφροδίτη 57, 598, 701, 781, 789, 1666,
1868, 2046, 2061, 2071
- ἐν Κήποις 31, 60
- Ἐπιτέλεια 569
- Ἐπιτευξιδία 780 ter
- Εὐπλοία 849 bis
- ἐφ' Ἱπολυτεῖαι 60
- ἐφ' Ἱπολύτῳ 31, 60
- Κανωπίτις 2084
- Μεμφίτις 2084
- Νεωτέρα 960 bis
- Οὐρανία 31
- Πάνδημος 31
- Σῶθις 2084
- Σωσάνδρα 261
- Ἀχιλλεύς 835
- νήσου μεδῶν 849 bis
- ΑΩ 469, 1398.12; 1537 app.cr.;
1900(43/44)
- ἄωρος 1669, 1851
- βαβλαιαῖα 2083(4)
- βαθητοφῶθ 2082 C
- βαζαβαχυχ 2082 C
- Βαιθμάρης 1594(4) (Ζεύς)

βαινωσασθ. 2082 C; 2083(3)
 βακαχιχυχ 2082 C
 Βάκχαι; cf. s.v. Βάκχαι
 βακχεακή 723.6 (θυμέλη)
 βακχεῖον 259
 Βάκχος 569 (Διόνυσος), 612
 βαμιαζα 2082 C
 Βαπτιστής, Ἄγιος Ἰωάννης 1301
 βαρβαρ- 2082 B
 βαρδελλους 1057 app.cr.
 Βάρζων 1057.12
 βαριχαμω 2082 C
 Βαρκάν 1057 app.cr.
 Βάρνα 1057 app.cr.
 Βαρξοχάρα 1521 bis (θεὰ μεγίστη
 Ἀναεΐτις B.)
 βαρουχ 1625
 Βαρσαβαήλ 1057 app.cr.
 Βαρσαφαήλ 1057 app.cr.
 Βαρσεφιάλ 1057 app.cr.
 βαρύνω 1099 ter.4 (τὸν ἵππον)
 βαρφορανηγης 1037 A; 2082 A; 2083(3)
 βαρχα 2082 A
 βάσανος 709
 Βασιλεύς
 - ἄγιε Βασιλεῦ 1897
 - Καύνιος 1118 app.cr.; 1119, 1501
 βάσκανος 91
 βασχανία 1005.31
 βαχαχιχυχ 2082 C
 βαχαχυχ 2082 C
 Βάχχαι 1546 A
 Βέβρυξ 1315
 Βελήλα 265 (θεὰ Εὐπορία B.)
 Βενδῖς 37
 Βερενίκη 1816.51, 55 (ἄνασσα παρθέ-
 νων)
 βερφωθ 1890(1)
 Βηλ 2083(4)
 Βήλας 1645
 - μέγιστος θεός 1647.7/8
 βήμα 2074
 Βής 2071

βίαιμ 1890(8)
 Βιάντειον 1276
 βιβίου 2082 B
 Βιεννυθ 2082 B
 βίος 1005.34 (μακαριστός)
 Βιου 2082 B
 Βο[-] 584 I.1 (Ἀρτεμῖς)
 βοήθεια
 - ὁ κατοικῶν ἐν βοηθείᾳ τοῦ Ὑψί-
 στου 1914(6); 1939 app.cr.; 1944 B
 βοηθέω
 - ἁγία Μαρία βοήθησον 1900(9, 23)
 - ἄγιε Γεώργιε, βοήθει 1914(3)
 - βοήθει 1301, 1635(5A)
 - βοήθει τὸν δοῦλον σου 1522, 1525
 - βοήθει τῷ φοροῦντι 1938
 - βοήθησον 1894
 - βοήθησον τὸν δοῦλον σου 1524
 - εἰς Θεὸς ὁ βοήθων 1764
 - Θεέ, βοήθει 1954
 - Θεός, βοήθει 1732
 - Θεοτόκε, βοήθει 1606, 1620, 1906
 - Θεοτόκε, βοήθει τῷ σφῷ δούλῳ 1033
 A; 1034 B; 1035 A
 - Ἰησοῦ Χριστέ, βοήθει 1914(2)
 - Κύριε, βοήθει 816, 1703, 1926 B;
 1932, 1937, 1949, 1955
 - Κύριε βοήθει τοῖς ἀλόγοις 1901 A
 - Κύριε, βοήθητι 592 app.cr.
 - Κύριε ὁ Θεός, βοήθει 1032 A
 - Μαρία, βοήθι 1040
 - Μιχαήλ, βοήθει 1057.5
 - Μιχαήλ, βοήθησον 1894
 - Χριστέ, βοήθει 1904, 1926 B
 βοϊκόν 931.16 (ιερεῖον)
 Βορβοροφορβα 2082 C
 Βορεύς 794
 Βουβαρζαν 1057 app.cr.
 Βουβάστια 1816.29 (μικρά, μεγάλη)
 Βούβαστις 2071
 Βουλαία 243, 2064, 2099 (Ἑστία)
 Βουλαία 243 (Ἑστία)
 Βουλαῖος 2064

βουλευτής 1816.22-24
 Βουλή 2064
 βοῦς 972
 Βραυρωνία 26 (Ἀρτεμῖς)
 Βριμώ 612
 Βροινχα 2083(3)
 βρυχάομαι 1009 B.3
 βύβλος 1816.61 (ιερά)
 βομός 864, 928 A.14, B.14; 931.17, 55;
 956, 1045, 1288 app.cr.; 1413.2; 1693,
 1816.42; 2114
 Βως 2083(4)
 βοχ 2082 C
 Γαβριήλ 1037 A
 Γαῖα 2061, 2097 bis
 - Μάκαιρα 552
 Γαωθ 1017
 γενέθλια 1816.4 (τοῦ βασιλέως)
 Γενέτειρα 598 (Ἀρτεμῖς)
 γεννάω 397(a) (Χριστὸν γεννᾷ Μαρία)
 γεννήτωρ 2077 (θεὸς γεννήτωρ πάντων)
 γέρας 926.7; 928 A.14, B.14; 1113 B.20,
 C.17/18
 γέρων 530 (ιεροί), 1703,
 Γεσοῦ 1017
 Γέων 636(2)
 Γεώργιος, ἄγιος 1618, 1914(3)
 Γῆ 1113 B.10; 1597(6), 1598(10, 29)
 - Εὐκαρπία 598
 γῆ 1760 (ὁ ποιήσας τὸν οὐρανὸν καὶ γ.),
 1940 B (πλήρης ὁ οὐρανὸς καὶ ἡ γῆ
 τῆς δόξης)
 γιγαντοπνικτορηκτα 2083(1)
 γιγαντορηκτα 2083(1)
 γιγαντοφοντα 2083(1)
 γίγνομαι 671.7 (γένητω)
 γινώσκω 1961.8/9 (ἦς ὁ Κύριος τὸ ὄνομα
 γινώσκει)
 γλαθία 995
 Γλύκων 2083(1)
 γλῶσσα 1018 (ἀπεστραμμένη), 1022
 Γορζαῖος 1340 (Ἀπόλλων)

γράμμα 1816.28, 65 (ιερά)
 γραμματεὺς 1814
 γραμματική 1816.54 (ιερά)
 γυνή 1816.63 (τῶν ἱερέων)
 Δαβροτόπειος
 - Θεὸς Δ. 820
 Δαιδαφόρος 569 (Διόνυσος)
 Δαίμων 1057.7/8, 11; 1113 B.15/16; 2010
 - ἀγαθός 2071
 - κακός 1005.35/36
 Δαμάτηρ 598, 1029 app.cr.
 Δαρζάλας 784 bis
 Δαρυνκω 2082 C
 δειπνιστήριος 1448.5/6 (οἶκος)
 δεκανία 1398.9/10
 Δελφίνιος (Ἀπόλλων) 832
 δεξιτερὸς 1869 (χείρ)
 δέομαι 324, 1764
 Δερζέλας 784 bis
 δέρμα 926.7; 928 A.15, B.15; 1113 B
 app.cr.
 Δέσποινα 612, 1045 (Νέμεσις)
 δεσπότης 1764 (εἰς Θεὸς ὁ πάντων δ.),
 1888 (σώματος)
 Δήλια 893
 Δήλιος (Ἀπόλλων) 893
 Δημήτηρ 26, 526, 781, 1145 II.46; 1365,
 2097 bis
 - Δημοτελῆς 2103
 - Θεσμοφόρος 1049(4)
 - Χθονία 612
 - Χλόη 2097 bis
 Δημητριακόν 281, 282
 Δημήτριος 630 D; 781
 Δήμος Ῥοδίων 1113 B.15
 Δημοτελῆς 2103 (Δημήτηρ)
 δημοτελής
 - εορτή 1816.27, 32; 2103
 - θυσία 2103
 - ιερά 2103
 - ιερεὺς 2103
 - πανηγυρίς 1816.27

- Δηώ 723.15
 διακονικόν 1694
 διάκονος 1262 A.6, B.6/7; 1399, 1586
 (εὐλαβής), 1694 (παρομονάριος),
 1696, 1764(5); 1961.4; 1975
 διακόσμησης 1816.36
 διαμονή 1933
 διάσια 1598(21)
 διαφυλάσσω
 - διαφύλαξον 1005.15/16; 1966 D
 - διαφύλασσε 1890(4)
 διδάσκαλος 380
 διδωμι 2110
 διδομι 1068 (δὸς νείκτην), 1751 (δοίη
 αὐτῷ ἔλεος), 1897 (δὸς χάριν)
 - δίδωμι τῷ Θεῷ/θεῷ λόγον 1399,
 1512.8/9
 διθύραμβος 569 (Διόνυσος)
 δίκαιον
 - Θεῖον Ὅσιον καὶ Δ. 2090
 - Ὅσιον καὶ Δ. 2090
 δίκαιος
 - Θεὸς Ὅσιος καὶ Δ. 2090
 - Ὅσιος καὶ Δ. 2067, 2090
 δίκαιος 630 A, C; 1537 B (δίκαιοι
 εἰσελεύσονται)
 δικαιοσύνη 2090
 δικαίως 1890(5); 2084
 δίκη 2090
 διουμήδης 658
 Διονύσια 1251
 Διόνυσος 525, 743, 781, 806 (2); 1104.6;
 1481, 1597(3); 1598(5); 2007
 - Βάκχος 569
 - Δαιδαφόρος 569
 - Διθύραμβος 569
 - Ἐλευθερεὺς 204
 - Καδμείος 1659
 - Λικνίτης 569
 - Σφαλεώτας 569
 - Ταύρος 569
 - τεχνίται, οἱ περὶ τὸν Διόνυσον 1973
 δῖος 781
 Διοσκόροι 933
 Διοσκοῦροι 598, 2071
 διπλωμα 1399
 διώκω 1635(5 B) (διώκει σε ὁ ἄγγελος)
 Δολιχαῖος 1541 (ἐπήκοος Θεός), 1959
 (διώκει σε ὁ ἄγγελος Ἀραφ)
 Δολιχηγνός 1541
 δόξα 1009 A.3 (πλήρης πᾶσα ἡ γῆ αὐτοῦ
 δόξης); 1764, 1940 B (πλήρης ὁ
 οὐρανὸς καὶ ἡ γῆ τῆς δόξης)
 δοξάζω 1764
 δοῦλη 1399 (τοῦ Θεοῦ), 1524, 1822
 δουλίτρα 1009 A.4/5 (τοῦ Θεοῦ)
 δοῦλος 404, 592, 736.2; 1030, 1033 A;
 1034 B; 1035 A; 1522, 1524/1525,
 1756, 1764
 δοῦμος 780 ter, 1314, 1974
 Δουσάρης 1759
 δραχμή 930.59 (ιερέη)
 δύναμις 630 D (Χριστοῦ)
 Δυνδεκάθεια 2096
 Δώριος 598 (Ἀπόλλων)
 δῶρον 698
 Ἐγκέλαδος 339
 ἔθιμος ἡμέρα 698
 ἔθος 1399 (ὑποκείται τῷ ἔθει τῷ πρὸς
 τὸν Δία)
 Εἰαλδαξωαβ 1041
 εἰκόνιον 2089
 εἰκὼν 1816.51
 εἰλεῖθυια
 - Ἄρτεμις 583, 584 I.4; 598
 εἴλωος 2082 C
 εἰμί
 - ὁ ὢν 2082 A; 2083(1)
 εἰρήνη 1744, 1752
 - ἐν εἰρήνῃ 1822, 1856
 - μετὰ εἰρήνης 1082(4)
 εἶς
 - Ἀβρααξ 825
 - Ἀσκληπιός 825
 - εἷς Θεός/Θεός 1095, 1764, 1859,

- 1958
 - εἷς Θεός μόνος 1732
 - εἷς Θεὸς ὁ βοηθῶν 1764
 - εἷς Θεὸς ὁ μόνος 1764
 - εἷς Θεὸς ὁ πάντων Δεσπότης 1764
 εἰσελαστικός 1659, 1778, 1839
 εἰσέρχομαι
 - δίκαιοι εἰσελεύσονται 1537 B
 - δίκαιοι εἰσελθόντων 630 A, C
 Εἰσιακός 2071
 Εἰσιαστάς 1122 bis
 Εἰσιόδειοι 563 (Μῶσαι)
 Εἷσις 670 bis, 743, 745.1; cf. s.v. ἴσις
 Εἰσιστής 2071
 εἰσπορεύομαι 1816.3 (εἰς τὸ ἄδυτον)
 Ἐκάτη 781, 1051(2)
 - σώτειρα 1974
 ἐκκλησία 1636
 Ἐκκλησία
 - Μεγάλη 746 bis
 Ἐκατηβόλος 569 (Ἀπόλλων)
 ἑκατοντομάχε 2083(2)
 ἐκθέωσις 1816.43
 Ἐλεία 598 (Ἄρτεμις)
 ἔλεος 1751
 Ἐλευθερεὺς 204 (Διόνυσος)
 Ἐλευθέριος 204 (Ζεὺς)
 Ἐλευσίνια, τὰ 50
 Ἐλευσίνια 949
 Ἐλευσίνιον 256
 Ἐλευσίς 723.15
 Ἐλικώνιος 1702 (νέος Φαέθων Ἐ.)
 ἑλλαδάρχης 512.11
 εἰλωαι 1097(5)
 Ἐμμανουήλ
 - Ἐ. μεθ' ἡμῶν 1942 A; 1943 A; 1960
 Α
 ἐναγίζω 2097 bis
 ἐναγιστήριον 403
 Ἐναγώνιος 569 (Ἑρμής), 928 B.2
 (Ἑρμῆς)
 Ἐναθια 2083(4)
 Εναμορ 2082 A
 ἐνάτευσις 2097 bis
 ἐνατεύω 971/972
 ἐνθύμιον 930.57
 ἐνλόγημος 1816.7 (ιερόν ζῆλον)
 Ἐν(ν)οδία 612
 - Ἰλιάς 598
 - Φεραία 598
 ενοθεν 1097(3)
 ἐνορχίζω 1879
 ἐντέμνω 2097 bis
 ἐντυγχάνω 1776
 ἐνυάλιος 502
 Ἐνυάλιος (Ἀπόλλων) 502
 ἐξαγητής 931.24
 ἐξοδεία 1816.50
 ἐξορκίζω 2083(4)
 ἐξώλεια 1018
 ἑορτή 1816.26/27, 32, 35, 46/47, 56, 59;
 2103 (δημοτελής)
 ἐπαρά 930.33
 ἐπευχά 930.33
 ἐπήκοος 691 (ἦρως); 1339 (Ζεὺς
 Ἀγάθιος); 1399, 1446, 1541 (Θεός
 Δολιχαῖος); 1870 A/B (Θεός
 Ἀρμένιος); 2071(1)
 ἐπικόσμησις 930.30
 Ἐπικράτεια 593 (Ἄρτεμις)
 ἐπίσκοπος 636(1A, 3); 671.4/5; 1593(5);
 1713(4); 1751, 1764(5)
 ἐπισπονδορχηστής 548
 ἐπιστάτης 1816.64
 ἐπιστρώνυμι 930.41
 ἐπιταγή
 - ἐξ ἐπιταγῆς 1062
 - κατὰ ἐπιταγὴν 1337
 - κατ' ἐπιταγὴν 691
 Ἐπιτέλεια 569 (Ἀφροδίτη)
 Ἐπιτευξίδια 780 ter (Ἀφροδίτη)
 ἐπιτήγιος 1869 (ἦρως)
 ἐπιτίθημι (ἐπὶ τοῦ βωμοῦ) 926.8, 14;
 931.17
 ἐπίτροπος 1961.2/3
 ἐπιφάνεια 930.32, 2024, 2076

ἐπιφανής 1315 (Πρίαπος); 1447.3, 1840 (θεός), 1847.3 (θεός)

ἐπουράνιος 1431.12/13 (μέρος ἐπουράνιον)

Ἑρακλῆς 1008(1)

ἐρανιστής 290

ἔρανος 29, 1975

Ἑργάνη 33, 569 (Ἀθηνᾶ)

Ἑρίς 2061 (Ἑρίς)

Ἑρεχθεύς (Ποσειδῶν) 35

Ἑρκειος (Ζεύς) 107

Ἑρμαῖα 928 B.22

Ἑρμαϊκόν 269

Ἑρμάνουβις 2071

Ἑρμᾶς 425.22, 27; 928 B.5, 7; cf. s.v. Ἑρμῆς - Ἑραγῶνις 928 B.2

ἑρμηνεύς 1814

Ἑρμῆς 262.5, 781, 1083, 1113 B.13; 1341, 1597(3), 1598(5); 2071; cf. s.v. Ἑρμᾶς

- Ἀγοραῖος 730

- Ἑραγῶνις 569

- Καθηγεμών 569

- Κερδέμπορος 2069

- Κυλλήνιος 1187

- Χθόνιος 598

Ερου 2083(4)

Ερω 2083(4)

Ἑρως 57, 107

ἑσθλός 612 app.cr. (ὄργια)

ἐστί

- ἔσται αὐτῷ πρὸς τὸν Θεόν/ θεόν 1431.10/11; 2078

Ἑστία 2099; cf. s.v. Ἰστία, Ἰοτή

- Βουλαία 243, 2099

- πόλεως 516, 2099

ἑστία 942

- βουλαία 243

ἔτελον 926.8

ἔτος 671.5 (ἐν ἔτει κόσμου)

Εὐδαίμονια 723 app.cr.

εὐεργέτης

- θεοὶ εὐ. 1816.2, 6, 16-19, 24-26, 28, 35, 37, 44, 47, 67; 1658, 2093

Εὐθηνία 2071

Εὐκαρπία 598 (Γῆ)

Εὐκλεία 569 (Ἄρτεμις)

εὐλαβέστατος 1694, 1858 (μονάζων)

εὐλαβής

- ἀδελφός 1585, 1587, 1588

- δίακονος 1586

εὐλογέω 1912 app.cr.

εὐλογητός 1764

εὐλογία 374, 378, 1098 bis, 1729, 1733-

1738, 1740, 1741/1742, 1912, 1933,

1953, 1957

Εὐλοχία 598 (Ἄρτεμις)

εὐμοιρέω

- εὐμοίρει 1030

- εὐμοίρει ἐν Χριστῷ 1030

εὐμοιρος 1036.7

εὐοῖ 104, 1780

εὐοῖν 1047

Εὐπλοία (Ἀφροδίτη) 849 bis

Εὐπορία 29

- θεὰ Εὐ. Βελήλα 265

Εὐρωστία 2090

εὐσέβεια 930.32/33; 1415.4; 1647.8; cf.

s.v. εὐσεβία

εὐσεβής 723.12; 844, 845, 846, 1758

- χῶρος εὐσεβέων 723.21; 943, 2010

εὐσεβία 1107, 1362.8

εὐφημία 1738

Εὐφράτης 636(2)

εὐχά 658; cf. s.v. εὐχή

- εὐχάν 650(25)

εὐχαριστεύω 630 D; 684, 1735 app.cr.

εὐχαριστήριον 1135, 1664,

εὐχαριστήριος 1329.11 (ἀγών)

εὐχή 809 app.cr.; 1415.7; 1436, 1919 B;

1927; cf. s.v. εὐχά

- εὐχήν 739, 767, 1254, 1291, 1318,

1340, 1341, 1419 A; 1420, 1421,

1422, 1423, 1424

- εὐχῆς χάριν 820, 1870 A/B

- κατὰ εὐχήν 1303, 1338.6/7

- ὑπὲρ εὐχῆς 589, 636(1D/E, 3/4);

1398.8; 1929, 1932, 1955

- ὑπὲρ εὐχῆς καὶ σωτηρίας 636(1B)

- ὑπὲρ υγιείας καὶ εὐχῆς 671.1/2

εὐχομαι 616, 619, 658, 809 (2) app.cr.

- εὐξάμενος/η 590, 599, 602, 848,

849(15); 864 app.cr.; 1735 app.cr.;

1736-1738, 1756, 1974

- εὐχόμενος 1735 app.cr.

εὐψυχέω

- εὐψύχει 1851 app.cr.; 1852/1853

εὐωχία (αἰωχία) 1597(4); 1598(12); 1683

Εὐώνυμος 598 (Ἄρτεμις)

Ἑφεσθή (Ἄρτεμις) 858 V

Ἑφεσσία (Ἄρτεμις) 685 II

ἑφετμαί 1602

Ἑφλιμ 1037 A

ἐφορκίζω 1889

ἔχω

- ἔχω πρὸς τὸν Θεόν 1399

- ἔχω πρὸς τὸ κρῖμα τοῦ Θεοῦ 1514

Ζαγουρη 2082 A

Ζαραχω 2082 C

Ζεθ 2082 C

Ζεύς 598, 743, 781, 789, 807(1/2); 1399,

1460 app.cr.; 1555 app.cr.; 1563 app.cr.

- Ἀγάθιος 1337, 1338.2; 1339

- Ἀγάθιος ἐπήκοος θεός 1339

- Ἀκραῖος 1113 B.13

- Ἀλσινός 1422

- Ἀνπελίτης 1419 A

- ἀπὸ Θυμνάσων 1521 bis

- Ἀποτρόπαιος 14

- Ἀταβύριος 849 bis

- Βαιθυμαρής 1594(4)

- Ἐλευθέριος 204

- Ἑρκειος 107, 2100

- Ἥλιος μέγας Σάραπας 1812-1813

app.cr.

- Θάλλος 1420

- Θεὸς μέγιστος 1812, 1813.1/2

- Καθάρασις 1113 B.11

- Κάσιος 1013, 1601

- Κάσιος 635

- Καταίβατης 598

- Κεραύνιος 1062

- Κτήσιος 2100

- κύριος 1555 app.cr.; 1568

- Λάβρανδος 1134

- Μαχανεύς 569

- Μέγιστος 1123

- Μελίχιος 26, 1116

- Μελίχιος

- Μοιραγέτης 569

- Μοννίτιος 985

- Οαλοινος 1113 B.10

- Ὀλύμπιος 1029 II.9/10; 2061

- Ὀνδουρεύς 1113 B.14

- Ὀπωρεύς 552

- Ὀράτριος 985

- Ὀριος 777

- Ούράνιος 1600

- Ούριος 1315, 2101

- Πατρώος 569

- Παισουλνός 746 bis

- Πολιεύς 569, 1300

- Πολιεύς Ἥλιος μέγας Σάραπας

1827 app.cr.

- Σαουάζιος Νεαυλίτης 1440 app.cr.

- Σάραπας 1097(17)

- Σωτήρ 348, 553, 569, 1113 B.14/15

- Τροπαῖος 14

- Ὑψιστος 598, 730

- Φαρνάουας 1521 bis

- Φίλιος 705, 1084 bis

~~ΖΖΧ~~ 1625

ζυῖρνα 1005.7

ζωή

- φῶς, ζωή 1901 B; 1938, 1950

ζῶων 1816.7 (ἐνλόγιμον ἱερὸν)

Ζωστηρία 569 (Ἀθηνᾶ)

ἡγησάμενος 2038

ἡγούμενος 1436, 1726, 1751

ἡκω 1818

Ἥλιος 1816.45; cf. s.v. ἄλιος

- Ζεύς "Η. μέγας Σάραπις 1812/1813
app.cr.
- θεός 1093
- Πολιεύς μέγας Σάραπις 1827.1
'Ηλιοσάραπις 2071
'Ηλιοσέραπις 2071
ήλοκόπος 1399
ήμέρα
- ἔθιμος 698
- κρίσεως 1399
ήμερινός 1005.30 (φόβος)
Ηναμαρω 2082 A
Ηναμορωί 2082 A
'Ηπίονα 929.8
'Ηρα 649, 781, 818 app.cr.; 1013, 1073 bis;
cf. s.v. 'Ηρη
- Άνθεια 2097 bis
- Θελξίνη 1073 bis
'Ηραία 1978
'Ηρακλειαστής 29
'Ηρακλειστής 818 app.cr.
'Ηρακλῆς 26, 57, 324, 343, 542, 598, 600,
618, 862.26; 972, 1008(1-3); 1113
B.10; 1847.9; 2061
- 'Η κατοικεῖ 1008(3)
'Ηρη 807(3); 'Ηρη 1012 bis
ηριγε 1890(1)
'Ηρῶα 1329.11
ήρωίς 743
'Ηρωιστής 29
ήρῶν 1288.17; 1511, 1329.26
'Ηρως 807(4/5)
- ἐπήκοος 691
- Ἐπιτήμιος 1869
- 'Ηφαιστος 820
- Καλλιιστέφανος 307.2/3
- Κατοικίδιος 1869
- Κλαικοφόρος 1869
- Στομιανός 734, 1315, 2101
ήρως 307.6; 394, 603, 680, 696, 700.9;
707, 743, 759.5; 862.20; 1323 bis;
1405, 1869, 1974 (ἀδελφοὶ ἤρωες)
'Ησιόδειοι 563 (Μῶσαι)

'Ηφαιστιακόν 284
'Ηφαιστος 781
- Δαβατοπινηνός 820
- 'Ηρως 820
'Ηχώ 1598(28)
Θάλασσα 1760
Θαλαχ 2083(4)
Θάλεια 1088
Θάλλος 1420 (Ζεύς)
Θαλινοῖς 1113 B app.cr.
θεά 685 II; 931.21; 943, 1020 app.cr.;
1816.40, 57, 59; 1867; cf. s.v. θεός (ή)
- ἐπιφανής 1447.3
- Εὐπορία Βελήλα 265
- μεγίστη 1814, 1838
- μεγίστη Άναείτις Βαρξοχάρα 1521
bis
- 'Ρώμη 1652
θεαί
- μεγάλαι 498
- Πιερίδες 426
θεάριος 502
Θεάριος 502 (Άπόλλων)
θεαροδόκος 1986
Θεῖον 2090
- Θ. "Όσιον καὶ Δίκαιον 2090
θεῖον, τό 930.58
θεῖος 307.5 (θεία ὄνις)
θέμις 1473.3/4; 1474.6
Θέμις 598
Θεμίστα 598
θεογονία 2049
θεοδέγμων 1107
θεοί, οἱ 232, 233, 933.7; 807 app.cr.; 1122,
1258, 1424, 1483.17; 1484 B; 1816.3,
6, 15, 49/50, 57-59
- ἀδελφοί 1528, 1816.1/2, 6, 16/17,
20
- ἄλλοι θ. πάντες 1476
- ἐπήκοοι 2071(1)
- εὐεργέται 1658, 1816.2, 6, 16-19,
24-26, 28, 35, 37, 44, 47, 67; 2093

- καταχθόνιοι 1030, 1036.1; 1198
app.cr.; 1357.8/9; 1488.10/11
- κύριος θ. μέγας Σέραπις 2071(1)
- μεγάλοι θεοί 498, 723 app.cr.; 784
bis, 933.5
- μέγιστοι θ. 1816.26
- μετέρχομαι εἰς θ. 1816.45
- Μήτηρ Θεῶν 531, 598, 781, 855.7
- Μήτηρ θεῶν Οὐγεῖνος 1447.2/3;
1448.4
- Μήτηρ θεῶν Σατυρειναία 1399
- πάντες 995, 1054, 1113 B.1, 3; 1846
- πάντες καὶ πᾶσαι 2087
- πρὸ πόλεως 1484 A
- Σαμόθρακες 723 app.cr.
- σύνναοι 780, 1045, 2071(1/2)
- σωτήρες 689.2; 1658
θεοκόλος 548
θεόπαις 1107
Θεός (the Christian god) 1009 A.1, B.4; 1037
A; 1057.1/2; cf. s.v. εἰς Θεός
- ἀθάνατος 1764
- δίδωμι τῷ Θεῷ λόγον 1399
- δοξάζω τὸν Θεόν 1764
- δούλη τοῦ Θεοῦ 1399
- ἔσται αὐτῷ πρὸς τὸν Θεόν
1431.10/11
- ἔχω πρὸς τὸν Θεόν 1399
- "Ηλιος 1093
- "Όσιος καὶ Δίκαιος 2090
- πατήρ 1415.11
- μέγας 670 bis, 784 bis, 789, 1097(6)
- μέγας Δαρζάλας 784 bis
- μέγας Ὀδησιτῶν 784 bis
- μέγας "Υψιστος 1399
- μέγιστος 1812-1813.1/2
- μέγιστος Βῆλος 1647.7/8
- Μελισσῶκος 654
- πατήρ 1415.11
- πάτριος 1415.10
- σύνναος 1812, 1813 app.cr.
- ὑπογυμνασιαρχία θεοῦ 1827.9
- "Υψιστος 774, 878, 1974, 1399,
2102
θεός, ἡ 641, 685 I; 931.22; 1447.8; cf. s.v.
θεά
θεοσεβέστατος 1961.2
Θεομοφόρος 1049(4)
Θεοτόκος 1929
- βοηθεῖ 1606, 1620, 1906
- βοηθεῖ τῷ σῷ δούλῳ 1033 A; 1034

- B; 1035 A
 θεοφιλέστατος 761.2, 1751
 θεραπευτής 745.4, 17-20
 θεσπιφδός 1248, 2088
 θεσπθ 1097(3)
 Θέτις 107
 θεωρία 572, 1271, 1467.9; 2047
 θεωρός 422, 895, 1274
 θηροχελ 1097(3)
 θιασείτας 1974
 θιασίστης 863
 θίασος 612, 635 bis, 937 II, 937 bis/ter,
 1267 bis(3); 1311, 1463 bis, 1974
 θρεπτός 2106
 θρίξ 1009 A.8/9 (κορυφή)
 Θρίφης
 - θεὰ μεγίστη 1838
 Θροσία 598 (Ἄρτεμις)
 θυγάτηρ 1816.62 (θ. τῶν ἱερέων)
 θυμέλη 723.6
 θυμιάτωρ 1647.12
 Θύμνασσα
 - Ζεὺς ἀπὸ Θυμνάσων 1521 bis
 θυσία 63, 926.2; 928 B.37; 931.5, 20, 25,
 34, 58; 932.49; 995, 1415.7; 1816.31,
 42, 55
 - δημοτελής 2103
 θύτης 745.36
 θύω 926.8/9; 928 A.5, 14, 16, B.5, 14, 16,
 39; 931.8, 10, 13, 15, 17-19, 23; 1113
 B.18, 20/21, C.18/19; 2097 bis
 θῶκος 775.6 (ἀρχιέρειος θ.)
 Θωβαρραβαν 2082 A
 θῶξαι 1890(8)
 Θώτ 2071
 Θωυθ 2083(4)
 Ἰά 2082 A
 Ἰαεω 2082
 Ἰαη 1897
 Ἰαηω 1890(3)
 Ἰαία 2082 A
 Ἰαλδαβαωθ 2083(2)
 Ἰαλδαθιαν 2082 C
 Ἰαρβαθ 2082 C
 ἱαροργός 988
 ἱαρός 394; cf. s.v. ἱερός
 Ἰατρός 809(2); 1477 (Ἀπόλλων); cf. s.v.
 Ἰητρός
 Ἰαφίθ 1752
 Ἰαώ 1005.14, 18, 29; 1041, 1097(1/2);
 1625, 1635(4); 1885(3); 1890(3, 7);
 1893, 1896, 1966 B; 2082 A 2083(1,
 3/4)
 ἰδρύω 1816.42
 ἱερά, τά 926.8; 928 A.14, B.14;
 931.17; 2103 (δημοτελῆ)
 ἱεράομαι 748, 864, 928 A.9, B.9; 933.9;
 1495.9/10 (Σεβαστῶν)
 ἱερατεία 1113 B.19
 ἱερατεῖον 1695 (εἰρηρατῖον)
 ἱερατεύω 1104.3/4; 1409.5; cf. s.v. ἱερητεύω
 ἱεραφορέω 1659
 ἱεραφόρος 713
 ἱέρεα 1399
 ἱέρεια 650(22); 929.8; 931.59; 932.47, 49;
 1262 A.4, B.4; 1399, 1816.58; cf. s.v.
 ἱέρεα
 ἱερεῖον 928 A.5, 16, B.5, 16, 25, 29,
 38/39; 931.23
 - βοϊκόν 931.16
 - τέλεον 928 B.27
 - τέλειος 931.9, 14
 ἱερεῖς 243, 415, 503, 630 A, C; 679, 743,
 764, 926.11; 928 A.13, B.13/14; 931.5,
 7, 17, 19/20, 22, 24, 48-50, 52, 54, 58;
 972, 980 app.cr.; 1113 A.7, B.1, 3, 5,
 C.2; 1237, 1262 A.1, B.1; 1300,
 1447.2; 1484 A; 1535(16); 1647.7, 9;
 1658/1659, 1661, 1816.1, 3, 16/17, 19,
 21-24, 39, 61, 63, 67; 1867,
 1974/1975, 2038, 2088, 2113
 - ἀδελφοί 1974
 - δημοτελής 2103
 - μέγιστος 2113
 ἱερητεύω 600, 618, 780, 1476; cf. s.v.

- ἱερατεύω
 ἱερογραμματεὺς 1816.3, 60, 65
 ἱερόδουλος 1521 bis; 2106
 ἱεροκῆρυξ 743, 745.49
 ἱερομνάμων 650(22); 1007
 ἱερόν, τό 418.18; 425.54; 605.27, 748,
 930.29, 34, 37, 44; 1319, 1329.17;
 1645; 1814 app.cr.; 1816.4-6, 8, 12,
 16/17, 19, 25-27, 40-42, 45-47, 49, 61,
 63/64, 66
 ἱερων(ε)ίκτης 745.51; 1405
 ἱεροποιός 42, 50; 252.10
 ἱερός 384, 931.48; 980 app.cr.; 753.9;
 807(5/6); 843(2); 1868, 2106; cf. s.v.
 ἱαρός
 - ἄγαλμα 1816.8, 48
 - ἄγων 766.6
 - ἀδελφός 1974
 - ἀργύριον 1989
 - βύβλος 1816.61
 - γέροντες 530
 - γερονσία 747, 765
 - γράμματα 1816.28, 65
 - γραμματική 1816.54
 - εἰσελαστικός ἀγὼν 1778, 1839
 - ἐνλόγιμον ζῶον 1816.7
 - νῆσος 746.12/13
 - Κασάρεια 1053 A.1, B.1
 - Ξανδικός 1440.1
 - Ξυτική σύνοδος 1173 app.cr.
 - οἰκία τῆς ταφῆς τῶν λεόντων 1829
 - παῖς 2106
 - παρθένος 1816.57/58
 - πλοῖον 1816.41
 - πρόσδοδος 1816.62, 63
 - σύγκλητος 763.2
 - φῶς 723.14
 ἱεροσυλία 248.24, 42; 248 bis.23/24
 ἱεροουργός; cf. s.v. ἱαροργός
 ἱεροφύλαξ 931.10
 ἱερωσύνα 925; 926.3, 5, 13; 927, 928 A.2,
 5, 7, B.2, 5, 7/8; 931.25/26, 31/32, 36,
 46, 56-58, 60; 932.50; 933.5
 ἱερωσύνη 630 D; 1113 B.8, C.7/8;
 1483.13; 1816.18; 2064 (ἱεροσύνη)
 ἱερώτατος 1183 app.cr. (μισθωτήριον)
 ἱεροφάντης 2113
 Ἰησοῦς 1030, 1037 A, 1893, 1912 app.cr.
 - Κύριος Ἰ. Χριστός 1756
 - Χριστός 397(c), 1764, 1811, 1895,
 1909, 1914(2); 1945
 Ἰητρός (Ἀπόλλων) 789; cf. s.v. Ἰατρός
 ἱκέτης 422
 ἱλαρός 995
 Ἰλαστήριος 1260 (Καῖσαρ)
 Ἰλεαὺς cf. s.v. εἰλεαὺς
 Ἰλιάς 598 (Ἐνοδία)
 ἱμφειβλατόριον 1399
 Ἰοαημιουε 2082 C
 Ἰουδαῖος 1282 (ποτὶ Ἰ.)
 ἱποκαθέσια 903
 Ἰπολύτειον 60
 Ἰπολύτος 57, 415
 Ἰπολύτωρ, ἐφ' (Ἀφροδίτη) 31
 Ἰρις 2061 (Ἰρις)
 Ἰσιακός 2071; cf. s.v. Εἰσιακός
 Ἰσιαστής; cf. s.v. Εἰσιαστής
 Ἰσις 560 ter, 598, 679 bis; 1816.28;
 2071(2/3); cf. s.v. Εἰσις
 - Ἀρσινόη Φιλάδελφος 2093
 - ἐν Μενουθί 2077
 - θεὰ μεγάλη 1814
 - Κουροτρόφος 2071
 - Λοχία 2071
 - Μεμφίτις 2077
 - μυριώνυμος 2071(1)
 - Νέβουτο 2077
 - Ταποσειρίας 2077
 - Φαρία 2071, 2077
 Ἰσιστής; cf. s.v. Εἰσιστής
 ἰσοποιητός 1974
 Ἰστία; cf. s.v. Ἰστία, Ἰστίη
 - τῶν Συρακοσίων 1029 II.9
 Ἰστίη; cf. s.v. Ἰστία, Ἰστία
 - Πυθείη 730
 Ἰσθμι 907

- Ἰωνία 73 (Ἀθηνᾶ)
 ἰχθύς 1909
 Ἰῶνα 1631
 Ἰωάννης, ἅγιος 1301, 1952
- Κάβειροι 737 app.cr.
 Κάβιρος 723.14
 Καδμείος (Διόνυσος) 1659
 καθαίρω 1861 (καθάραισα)
 καθαρείω 1005.12, 28
 καθαρὸς 715 (χείρες)
 Καθάρσιος 1113 B.11 (Ζεύς)
 Καθηγέμων 569 (Ἑρμῆς)
 Καθημερινός 1135
 καθιδρύω 1045, 1816.40, 49
 καθιερώ 1261
 κακός 1005.35/36 (δαίμων)
 κακά, τὰ
 - εἰς Θεὸς ὁ νικῶν τὰ κακά 1958
 - καταισχυνθήκασαν οἱ λογιζόμενοί
 μοι κακά 1530
 καλέω 1398.3/4 (καλέσας εἰς τὴν
 ἀγιοσύνην)
 Καλλιγένεια 2110
 Καλλιστέφανος 307.2/3 (Ἥρω)
 Καλόκαιρος
 - Μνήμη καλοῦ Καλοκαιρίου 2090
 καλός
 - Καλόκαιρος 2090
 - μετὰ καλοῦ ὀνόματος καὶ καλῆς
 πίστεως 1764
 - ὄργια 612 app.cr.
 - ψυχὴ 1097(15)
 κανηφόρος 1816.2
 Καντεν 2082 C
 Καναπίτις 2084 (Ἀφροδίτη)
 Καπετώλ(ε)ια 1060, 1978; cf. s.v.
 Καπιτώλ(ε)ια
 Καπετωλιακός 1839 (ἀγών)
 καπετωλιονεϊκής 1778
 Καπιτώλ(ε)ια 1778, 2079 (Σεβαστά); cf.
 s.v. Καπετώλ(ε)ια
 καπυρᾶς 1399
- Κάρνειος 499, 1331 bis (Ἀπόλλων)
 καρποφορία 1598(35), 1756
 Κάσιος 1013, 1601 (Ζεύς)
 Κάσσιος 635 (Ζεύς)
 Κασταλία 1598(17)
 κάστν 1005.9, 25
 Κάστωρ 546 bis.1; 1460 app.cr.; 2110
 κατάγειος 1448.5 (οἶκος)
 κατάδεσμος 1005.10/11, 26
 καταδέω 867
 Καταιβάτης 598 (Ζεύς)
 καταισχυνομαι 1530 (καταισχυνθήτω-
 σαν οἱ λογιζόμενοί μοι κακά)
 καταχθόνιος
 - θεοὶ κ. 1030, 1036.1; 1198 app.cr.;
 1488.10/11
 - παραδεδόσθω θεοὺς καταχθονίαις
 1357.7/9
 κατοικέω
 - Ἡρακλῆς ἔνθα κατοικεῖ 1008(3)
 - ὁ κατοικῶν ἐν βοήθειά τοῦ
 Ὑγίστου 1914(6); 1939 app.cr.; 1944
 Β
 κατοικίδιος 1869 (Ἥρω)
 Καύκων 498
 Καύνιος 1118 app.cr.; 1501 (Βασίλειος Κ.)
 Κεντεν 2082 C
 Κερατάγας 2082 C
 Κερατάγρας 2082 C
 Κεραύνιος 1062 (Ζεύς)
 Κερδέμπορος 2069 (Ἑρμῆς)
 Κερδῶιος 598 (Ἀπόλλων), 605.27/28
 (Ἄπλων)
 Κερεάτας 499 (Ἀπόλλων)
 Κερσηνός 774 (Ἀπόλλων)
 κεφαλή 1113 B.21, C.20
 Κῆποι, ἐν Κήποις 31, 60, 242
 κηπουρός 1399
 κηπουρῶν 1399
 Κηριδεν 2082 C
 Κιθῶνη 2080 (Ἄρτεμις)
 Κικήλλια 1816.54
 κίονιν 1962

- κλαικοφόρος 1869 (Ἥρω)
 Κλάρια 1251
 κλωστήρ 866
 Κμήφ 2082 B
 κνημιδίω 2082 C
 κοιμάσμαι 1764
 - ἐκοιμήθη 1398.4/5
 - ἐκοιμήθη ἐν Κυρίῳ 1822
 κοίμησις 1059(4)
 κοιμητήριον 716, 1030, 1059(4); 1431.3/4
 κοινόν 863 (τῶν θιασιτῶν)
 κοινῶς 2085 (κατὰ τόπον)
 κολουμβεν 1099 ter.1
 Κοντεν 2082 C
 Κόρη 598 (Ἀθηνᾶ Τριτογενής), 780; cf. s.v.
 κούρα
 Κόριθος 385 (Ἄρτεμις)
 Κόρυθος 499 (Ἀπόλλων)
 Κόρυνθος 503 (Ἀπόλλων)
 κορυφή 1009 A.6-9 (τριχῶν καὶ ἄκρου)
 κοσμέω 307.7
 κόσμος
 - ἐν ἔτει κόσμου 671.5
 - Κόσμε Κόσμου 1005.15
 κούρα 943 (πολυώνυμος); cf. s.v. Κόρη
 Κουροτρόφος 257, 2071 (Ἴσις)
 Κρατεραιός 599
 κρατήρ 1356 bis
 Κρεφίηλ 1017
 κρέω 928 B.28
 κρήνα 612 app.cr.
 κρῖμα 1514 (ἔχω πρὸς τὸ κρῖμα τοῦ
 Θεοῦ)
 κρίσις 1399 (ἡμέρα κρίσεως)
 Κρόνος 781
 Κτήσιος 2100 (Ζεύς)
 κτίζω 1009 A.1
 Κυβέλη 612, 1314
 Κυλλήνιος 1187 (Ἑρμῆς)
 Κυμοδόκη 1598(4)
 Κύρβανθες 925
 Κυρε(ε)ία 1113 C.15
- Κύριος (the Christian god) 592, 684, 1537
 A/B; 1598(35); 1761, 1822
 - ἅγιο Κύριο βασιλεῦ 1897 app.cr.
 - ἅγιος ἅγιος ἅγιος Κ. 1009 A.2
 - ἅγιος, ἅγιος Κύριος Σαβαώθ 1940
 Α
 - δέομαι πρὸς Κ. 1764
 - ἐκοιμήθη ἐν Κυρίῳ 1822
 - εὐλογία Κυρίου 374, 378, 1953,
 1957
 - ἡμέρα Κυρίου 1764(7)
 - ἥς ὁ Κ. τὸ ὄνομα γινώσκει
 1961.8/9
 - Κύριε, ἀνάπαυσον τὴν ψύχην 1764
 - Κύριο, βοήθει 736.1/2; 816, 1703,
 1926 B; 1932, 1937 (Χύριο); 1949,
 1955
 - Κύριο βοήθει τοῖς ἀλλόγοις 1901 Α
 - Κ. Ἰησοῦ Χριστοῦ 1756
 - Κ. τῆς δουλίτρας 1009 A.4/5
 - Κ. ὁ Θεός 1760
 - τοῦ οὐρανοῦ 1009 A.4
 - Κύριε ὁ Θεὸς βοήθει 1032 Α
 - ὄνομα Κυρίου 1005.22
 - πύλη τοῦ Κ. 630 Α, C; 1537 B
 κύριος (pagan gods)
 - ἅγιο κύριο βασιλεῦ 1897 app.cr.
 - Ἀπόλλων κ. Κερσηνός 774
 - Ζεύς 1555 app.cr.; 1568 app.cr.
 - Ἥρω^ς Ἥφαιστος 820
 - θεὸς μέγας Σέραπις 2071(1)
 - Σάραπις 1068
 Κωρωνίς 1446
 κωμήτης 2085
- Λάβρανδος 1134 (Ζεύς)
 Λαθαμπαχωρί 1041
 Λαίλαμ 1037 app.cr.; 1896 app.cr.; 2082 Α
 Λαίλαμ 1037
 Λαίλυμ 1037 app.cr.
 λαός 1974
 Λατώ 929.9
 Λαφρία 520, 569 (Ἄρτεμις)

- Λερθεμινω 2083(5)
 Λευκροφρυηνή 1253 (Ἄρτεμις)
 Λεχεάτης 635 bis
 λέων 1009 B.3; 1829 (ἱερὰ οἰκία τῆς
 ταφῆς τῶν λεόντων)
 Ληγημιθκ 1097(7)
 Λητώ 897
 - Μήτηρ 1291
 λίβανος 1005.7
 Λικνίτης 569 (Διόνυσος)
 Λιμνάτις 520 (Ἄρτεμις)
 Λινδία 849 bis (Ἀθηνᾶ)
 λογίζομαι 1530 (καταισχυνθήτωσαν οἱ
 λογιζόμενοι μοι κακά)
 λοιμός 743 (λ. ἄροιο)
 λόγος 1005.6
 - διδωμι τῷ Θεῷ/θεῷ λόγον 1399,
 1512.8/9
 Λουῖλ 1017
 Λοχία 598 (Ἄρτεμις), 2071 (Ἴσις)
 Λύκειος 569, 598 (Ἀπόλλων)
 Λύκος 498
 Λυκυνξ(υντα) 2082 C
 λύω 1096
- Mā 1521 bis
 Μάγνη 1399 (Μήτηρ)
 μάγος 1005.10, 26, 33, 35
 Μαινάς 2047
 Μάκαιρα 552 (Γαῖα)
 μακάριος 1030, 1764, 1811, 1824
 μακαριστός 1005.34 (Βίος)
 μακαριώτατος 716, 718 (πατριάρχης)
 μαντεία 628(4) (μαντείας ἔνεκεν)
 μάντις 2070
 Μαρία
 - ἁγία 1686, 1900(9, 23); 1933, 1942
 B; 1960 B
 - βοήθει 1040
 - Θεοτόκος M. 1929
 - Χριστὸν γεννᾷ M. 397(a)
 Μαρίνα, ἁγία 724
 Μαρμαραῶθ 2082 A
- μάρτυς 630 D; 724, 908
 Μάρων 743
 Μάτηρ 843(2); cf. s.v. Μήτηρ
 Μαχανεύς 569 (Ζεύς)
 Μεγάλοι Θεοί 498
 Μεγάλη Μήτηρ 612
 Μεγάλοι Θεοί 498, 723 app.cr.; 784 bis
 μέγας
 - ἄγνους 1966 B
 - Βουβάστια 1816.29
 - Ἐκκλησία 746 bis
 - θεός 670 bis, 784 bis, 789, 1097(6);
 1812, 1813.1/2
 - θεὸς Ὑψίστος 1399
 - Μηνεύς 2083(4)
 - τὸ ὄνομα 1886(3)
 - Πάνεια 1839
 - μέγας Σάρατις 1812, 1813 app.cr.;
 1827.1, app.cr.; 2071(1)
 μέγιστος/ίστη 1543(2)
 - ἀρχιερεὺς μ. 249.1; 744.2/3; 796.5;
 1374 A.7/8; 1383 A.8/9; 1384
 A.12/13; 1385 A; 2113
 - Ζεύς 1123
 - θεά 1521 bis (Ἀναείτις
 Βαρξοχάρα), 1814, 1838 (Θορίφης)
 - θεοί 1816.26
 - θεὸς Βῆλος 1647.7/8
 - ἱερεὺς μ. 2113
- μέδω
 - Ἀθηναία Ἀθηνῶν μεδέουσα 963
 - Ἀχιλλεύς νήσου μεδέων 849 bis
- Μέθαπος 498
 μεθ' ἡμῶν, Ἐμμανουήλ 1942 A; 1943 A;
 1960 A
 Μελίχιος 26m 1116 (Ζεύς)
 μελάνη 1009 B.2
 Μελισῶκος 654
 Μεμφίτις 2077 (Ἴσις); 2084 (Ἀφροδίτη)
 Μενουθί, ἐν 2077 (Ἴσις)
 μέρος 1431.12/13 (ἐπουράνιον)
 μεταστρέφω 1005.5
 Μήν 781

- Μηνεύς 1889, 2083(4)
 Μήνη 2083(4)
 Μήτηρ; cf. s.v. Μάτηρ
 - Ἀδράστου 1409 app.cr.
 - Θεῶν 531, 598, 781, 855.7
 - Θεῶν Οὐγεγινος 1447.2/3; 1448.4
 - Θεῶν Σατυρευναία 1399
 - Λητώ 1291
 - Μάγνη 1399
 - Μεγάλη 612
 - Ὀρεία 612, 1254, 2067
 - Ουεγνα 1447 app.cr.
- Μητηρώιος? 106
 μιάομαι 1959 (φεύγε μεμιασμένη)
 Μίθρας 1661
 μικράς Βουβάστια 1816.29
 μνηήσκομαι
 - μνησθῆ 825 bis, 1738, 1740
 - μνησθῆ σου ὁ Θεὸς καὶ ὁ Χριστὸς
 καὶ τὸ Ἅγιον Πνεῦμα 1030
 - μνήσθητι 592
 - μνησθητι τοῦ δούλου σου 1030
 - μνησθῶσι(ν) εἰς ἀγαθόν 1741/1742
 μισέω 1635(5B) (φεύγε μεμισημένη)
 μίτρα 1009 B.1
 Μιχαήλ 1057.4/5 (Μηχαήλ); 1894, 1896
 μνημεῖον 1012 bis
 Μνήμη 2090
 Μνήμη καλοῦ Καλοκαίρου 2090
 μνημονεύω
 - μνημόνευε 1885(2, 8)
 Μνημοσύνη 1597(4); 1598(12)
 Μνής 1816.44
 Μοῖρα 672.4; 2010
 μοῖρα 746.9; cf. s.v. μοῖρη
 Μοιραγέτης 569 (Ζεύς)
 μοῖρη 672.5; cf. s.v. μοῖρα
 Μοῖραι 859, 866
 μονάζω 1858
 μονή 1751, 1764 (ἐν μοναῖς ἁγίων)
 Μοννίτιος 985 (Ζεύς)
 μόνος, εἷς Θεός 1732, 1764
 Μορμωροντοκομβαι 2082 B
- μου 2082 B
 Μουνίχιος 29 (Ἀσκληπιός)
 Μοῦσαι 956; cf. s.v. Μῶσαι
 Μουσείον 912, 1152 ter, 1770(3)
 μυέω 933 add.pr.
 μυριώνυμος 2071(1) (Ἴσις)
 μυστήρια 1145 app. cr.
 μύστης 612, 723.13
 μυστιπόλος 1097(2)
 Μῶσαι 563 (Ἡσιόδειοι); cf. s.v. Μοῦσαι
 Μωσῆς 1005.1, 8, 23
- Ναβίς 2082 B
 ναός 510; 689.6; 753 app.cr.; 1447.5; 1645;
 cf. s.v. νεώς
- Νάρκισσος 1598(17, 28)
 Νεαυλίτης 1440 app.cr. (Ζεὺς Σαουάζιος)
 Νέβουτο 2077 (Ἴσις)
 Νεβουτοσουαληθ 2082 B
 Νεικονέμεσις
 - Σώτειρα 743
 Νεῖλος 2071
 νειχαροπληξ 1890(8); 2082 C; cf. s.v. νικα-
 ροπληξ
 Νέμεα 2079
 Νέμεσις 1045 (Δέσποινα), 2071
 νεόβακχος 2068
 νεοποιῆς 1273
 νέος 1410 app.cr. (Ἀδράστεια); 1702
 (Φαέθων Ἑλικώνιος)
 Νέφθυς 2071
 νεωκόρος 750 B (δῖς)
 Νεωτέρα 2071
 νεώς 237 (ἀρχαῖος), 630 D; cf. s.v. ναός
 Νεωτέρα 960 bis
 - Ἀφροδίτη 960 bis νή 1187
 νή 1187
 νήσος 849 bis (Ἀχιλλεύς νήσου μεδέων)
 νικαροπλήξ 1890(5); 2084; cf. s.v. νειχαρο-
 πληξ
 νικάω
 - εἷς Θεός ὁ νικῶν τὰ κακά 1958
 - Ἰησοῦς Χριστὸς νικᾷ 1945

- Χριστὸς νικᾷ 1764
 Νίκη 723 app.cr.
 Νικηφόρος 2079
 νομίζω
 - τὰ νομιζόμενα 932.47; 1816.36
 νόμισμα, τὰ 1816.43, 56
 νοσηνία 930.45; 1816.28/29, 30
 Νύμφα 609
 Νύμφαι 26, 1597(3)
 - Φορρίναι 1062
 Νύμφη 1594(3)
 Νύμφαι 308
 Νύφαι (Νύμφαι) 947
 Νυχθεύ 2082 C

 Ξαγκα 1041
 Ξαμαζαζα 1037 A
 Ξέστη 397(d)
 Ξφιδω 2082 C

 Όδησιται 784 bis (θεὸς μέγας Όδησιτών)
 Οαλοινος 1113 B.10 (Ζεύς)
 όδρογός 1262 B.13
 οἶδα
 - ὦν ὁ Θεὸς οἶδεν τὰ ὀνόματα 1437
 - ὦν οἶδεν ὁ Θεός 636(4)
 - ὦν οἶδεν ὁ Θεὸς τὰ ὀνόματα 636(1 B); 1932
 οἰκία 1829 (ἱερὰ οἰ. τῆς ταφῆς τῶν
 λεόντων)
 οἰκονόμος 1399
 οἶκος 237, 630 C/D; 724, 1448.5
 (κατάγειος)
 οἰκουμενικός ἀγών 1778, 1839
 οἷς 931.12
 ὀλόκληρος 933.6
 Όλύμπια 1061, 1778, 1977, 2079
 Όλυμπιακόν 1598(17)
 Όλυμπιάς 1061, 1827.11
 Όλυμπικός ἀγών 1839
 ὀλυμπιονεΐκης 1778
 Όλύμπιος
 - ἀγών 1839
- Ζεύς 1029 II.9/10; 2061
 Όλυμπος 341
 Όμηρεῖον 890, 1269
 ὀμνυμι/ὀμνύω 838.20; 986, 1029 I.11,
 II.9
 Όμόνοια 931.18, 21, 48, 59
 Όμνοιστής 937 II, 937 bis/ter
 ὄναρ 780 (κατ' ὄναρ)
 Όνδοιρεύς 1113 B.14 (Ζεύς)
 ὄνησις 978 (τέκνων ὄ.)
 ὄνομα
 - ἐν ὀνόματι Ἰησοῦ Χριστοῦ 1030
 - ἥς ὁ Κύριος τὸ ὄνομα γινώσκει
 1961.8/9
 - μέγα τὸ ὄνομα 1886(3)
 - μετὰ καλοῦ ὀνόματος καὶ καλῆς
 πίστεως 1764
 - ὦν οἶδεν ὁ Θεὸς τὰ ὀνόματα 636(1)
 B; 1437, 1932
 - ὦν τὰ ὀνόματα γινώσκεις 1598(35)
 - Κυρίου 1005.22
 ὀπίσω 1530 (ἀποστραφῆτασαν εἰς τὰ
 ὀπίσω)
 Όπλοφόρος 598 (Ἀθηνᾶ)
 Όπωρεύς 552 (Ζεύς)
 Όράτριος 985 (Ζεύς)
 ὀράω 612 app.cr.
 ὄργια 612
 ὀργιάζω 612 app.cr.
 Όρεία 612, 1254, 2067 (Μήτηρ)
 Όρθεία 506, 584 I.7 (Ἄρτεμις)
 ὀρθόδοξος 615
 Όριος 777 (Ζεύς)
 ὀρκίζω 1009 A.1, 3, B.4; 1029 I.12, II.7
 ὀρκιον 862 app.cr.; 1452.1
 ὄρκος 248 bis app.cr.
 ὀρκωμόσιον 1452.5, 67, 69, 71, 73, 75
 Όρφεύς 743, 795
 Ὁρωπιουθ 1887(4); 1890(3); 2082 A
 ὄρωσις 1816.46
 Όσιον
 - Θεῖον Ό. καὶ Δίκαιον 2090
 - Θεός Ό. καὶ Δίκαιος 2090

- Ό. καὶ Δίκαιον 2090
 - Ό. καὶ Δίκαιος 2067, 2090
 Όσιρις 1005.21; 1816.40, 41, 55; 2071
 ὀσιότης 1764 (ἐν ὀσιότητι)
 Όσιρις 525
 ὀσιώτατος 775.7; 1593(5); 2038
 Όσχοφόρια 257
 Ούγεγινῆ Μήτηρ Θεῶν 1447.2/3; 1448.4
 Ουεργα 1447 app.cr. (Μήτηρ)
 Ουλερθεξαναξ 2083(5)
 Ούπησία 530
 οὐρά 1816.53
 Ούρανία 31 (Ἀφροδίτη), 2077
 Ούράνιος 1600 (Ζεύς), 1839 (Περσεύς)
 οὐρανός 1005.19/20
 - Κύριος τοῦ οὐρανοῦ 1009 A.4
 - πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς
 δόξης 1940 B
 - ὁ ποιήσας τὸν οὐρανὸν 1760
 Οὔριος 1315, 2101 (Ζεύς)
 ὀφθαλμός 1005.31
 οχλοβαζαρια 2082 C
 ὀψις 307.5

 Παγκράτης 26
 Παγουρη 2082 A
 παῖ 1890(1)
 Παϊάν 1037 app.cr.; 1410
 Παταινισαί 29
 Παιδοτρόφος 584 I.2 (Ἄρτεμις)
 παῖς 2106 (ἱερός)
 Παισουληνός 746 bis (Ζεύς)
 Παλαίμων 324; 1598(4)
 Παλλάδειος ἀγών 1474.5/6
 Παλλάς 598 (Ἀθηνᾶ), 1598(17)
 παμβασιληα 943
 Πάν
 - Τελετάρχης 634
 Πάνδημος 31 (Ἀφροδίτη)
 Πάνεια 894, 1778, 1839 (μεγάλα)
 πανήγυρις 779, 1816.27, 30, 50, 59
 Πάνθεος 2082
 Πανλίμνιος 598 (Ἀπόλλων)

 παννυχίς 2046
 πανοικίει 978
 πάντες θεοί 1054, 1113 B.1, 3; 1846
 παραδίδωμι 1357.7/9 (παραδεδόσθαι
 θεοῖς καταχθονίους)
 παραμονόριος 1686, 1694
 Παρθένος 617, 836
 παρθένος 1030, 1816.55/56
 - ἄνασσα παρθένων 1816.51, 55
 - ἱερά 1816.57/58
 Παρθενών 237
 Πᾶσα 634
 πατήρ 1415.11 (θεός), 1974 (νόμιμος)
 πατριάρχης 718
 πάτριος θεός 1415.10
 Πατρία 598 (Ἀθηνᾶ)
 Πατρώιος
 - Ζεύς 569
 - Ποσειδῶν 601, 620/621
 Παῦλος, ἄγιος 1923 bis
 Παφία 2046
 Πειθώ 2046
 Πειθώ 31
 πέμπω 612 (πέμπε με πρὸς μυστῶν
 θιάσους), 1758 (πέμπε θεός)
 πενταετηρίς 931.15
 πεπρωμένον 746.9
 πέπτω 1635(3) (στόμαχε, πέπτε)
 Περγαμηνός 1318 (Ἀσκληπιός)
 περιοδευτής 1399, 1686, 1694
 περίπλους 1816.46-48
 περίφραγμα 1399
 Περσεύς 1839 (Ούράνιος)
 Περσεφόνη 612
 πέταλον 1005.6
 πετελλίμβευ 1099 ter.2
 πέτρα 1068 (οἱ ὑπὸ πέτρων)
 Πιερίδες θεαί 426
 πιπ 1625
 πιπι 1625, 2082 A
 πιστεύω 1030 (Χριστὸν πιστεύσασα)
 πίστις 1764 (ζῆσας ἐν πίστει Χριστοῦ;
 μετὰ καλῆς πίστεως)

- πιστός 414
 πλῆξ 1097(3)
 πλήρης 1940 B (πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης)
 πληρώω 1082(4) (ἐπληρώθη)
 πληττω 2082 C (πληξὼν χάριν)
 πλήω 1890(8)
 Πλοιαφέσα 743
 πλοῖον 1816.41 (ἀναγωγή ἱεροῦ π.)
 Πλοῦτος 723 app.cr.
 Πλούτων 609
 Πλούτων 598, 1867
 πνεῦμα 1005.4/5
 - πονηρὸν 1005.11, 27, 33
 Πονηρός 724 (Ἀπόλλων)
 Πόθος 2046
 Ποιβατήριος 569 (Ποσειδῶν)
 ποιέω 1760 (ὁ ποιήσας τὸν οὐρανόν)
 Ποιτρόπια 569
 Πολιάς 598 (Ἀθηνᾶ); 985 (Ἀθαναία), 1029 II.10 (Ἀθῆνα)
 πολιεπίουρος 1966 B
 Πολιεύς
 - Ζεὺς 569, 1300
 - Ζεὺς Ἥλιος μέγας Σάραπις 1827 app.cr.
 - Ἥλιος μέγας Σάραπις 1827.1
 πόλις 1484 A (πρὸ πόλεως θεοί)
 πόλος 1816.36
 Πολυδεύκης 546 bis.1; 1460, 2110
 Πολύμνια 1088
 πολυώνυμος κούρα 943
 πονηρός 1005.30
 - πνεῦμα 1005.11, 27, 33
 ποντίφεξ 2113
 πορεύομαι 1888 (διὰ πάντων πορευόμενος)
 Ποσειδῶν 418.18; 425.55; 1029 II.11
 Ποσειδῶν 37, 105, 598, 781, 845, 862.27
 - Ἀσφάλειος 1073 bis, 1590(1)
 - Ἐρεχθεὺς 35
 - Πατρώϊος 601, 620/621
 - Ποιβατήριος 569
 - Προστροπαῖος 57
 - Φράτριος 569
 - Φυτάλμιος 415
 Ποσειδωνιακὸν 285
 ποτέ 1282 (π. Ἰουδαῖοι)
 πότταγμα 609 (κατὰ πότταγμα)
 ποῦς 1113 B.22, C.21
 Πραξιδική 598
 πράξις 2069
 πρέσβυς 404?
 πρεσβύτερος 590, 778, 1399, 1593(5) (πρασιβίτηρος); 1695, 1751, 1764(5); 1920, 1961.2
 πρεσβύτες 404?
 Πρίαπος 1315, 2101
 - ἐπιφανής 1315
 πρὸ πόλεως θεοί 1484 A
 πρόθεσις 1099 bis
 Προθυραία 569 (Ἄρτεμις)
 Προμαθεὺς 581
 Προμηθεὺς 781
 Προναιά 569 (Ἀθηνᾶ)
 πρόνοια 1399 (Θεοῦ)
 προπάτωρ 1399
 προσδέχομαι (τὴν καρποφορίαν) 1598(35); 1756
 προσεχὴ 1721
 πρόσθεσις 1099 bis
 προσκυνέω 1537 A; 1816.50
 προσκύνημα 1776, 1809, 1846
 πρόσδοσις 1816.62/63 (ἱερά)
 πρόσταγμα; cf. s.v. πότταγμα
 - κατὰ π. 1134
 προστασία 630 D
 προστατής 1398.9
 προσφέρω 1929
 προτέλεια 50
 προτόλεια 50
 Προτροπαῖος 57 (Ποσειδῶν)
 πρῶτος 758 app.cr. (πρῶτα Πύθια)
 προφήτης 1816.3, 49; 2088
 πρωτοπάτωρ 1888
 πρωτοπρεσβύτερος 1399

- περοφόρος 1816.3
 Πυθαϊστής 28
 Πυθείη 730
 Πύθια 758 app.cr.; 1410
 - Ἀλεξάνδρεια 766 app.cr.
 - Ἀνδριάνθεια 1410 app.cr.
 πυθικός ἀγών 1839
 Πύθιον 989
 πυθιονεΐκης 1778
 Πύθιος 569, 598, 622, 624, 766.6-8 (Ἀπόλλων)
 πύλη τοῦ Κυρίου 630 A, C; 1537 B
 Πωσφόροι 2077
 ραββί 1744
 ραβδοῦχος 498
 ραβδοφόρος 498
 ράχις 1037 A
 ῥέα 2097 bis
 ῤεῖη 1449
 ῤιμφ 2083(5)
 ῤόδος 849 bis, 849 ter
 ῤωαῖα 933.12
 ῤώμη 743, 1170, 1300, 1484 A; 1652
 ῤωσαρ 2083(4)
 Σαβαώ 1885(3); 1896
 Σαβαώθ 1005.6, 14, 29/30; 1009 A.3; 1099 ter.3; 1885(3); 1890(3); 2082 A; 2083(2)
 - ἅγιος, ἅγιος Κύριος Σ. 1940 A
 Σαβαωτ 1097(5)
 Σαλαμαζα 2082 C
 σαλβαναχαμβρη 2082 B
 Σαλκοῖζ 1097(7)
 Σαμόθρακες Θεοί 723 app.cr.
 Σαουάζιος 1440 app.cr. (Ζεὺς Σ. Νεαυλίτης)
 Σαραπισαταί 1463 bis
 Σάραπις 598, 670 bis, 679 bis, 743, 1463 bis, 2071, 2071(2/3)
 - ἀγιώτατος 1827 app.cr.
 - Ζεὺς 1097(17)
 - Ζεὺς Ἥλιος μέγας 1812, 1813 app.cr.
 - κύριος 1068
 - Πολιεύς Ζεὺς Ἥλιος μέγας 1827 app.cr.
 - Πολιεύς Ἥλιος μέγας 1827.2
 σαρδόνυχιον 1399
 Σατυρειναία 1399 (Μήτηρ θεῶν Σ.)
 σεβάσμιος 630 D (οἶκος)
 Σεβαστά 247, 1978, 2079 (Καπιτώλια Σ.)
 Σεβαστή 415 (Τύχη)
 Σεβαστοί 1647.9
 - ἀρχιερεὺς τῶν Σεβαστῶν 1493
 - εὐαχία τῶν Σ. 1683
 - ἱεράομαι Σεβαστῶν 1495.9/10
 - ναὸς τῶν Σ. 1645
 Σεβαστὸς ἀγών 247
 σέβομαι 1974
 σειλαμ 1005.14
 σειλιαμωναί 1005.9
 σελά 1752 (ἀμὴν σελά)
 Σεμεισειλαμ 2082 A
 Σεμεισειλαμ 1099 ter.3
 σεμνός 612 app.cr.
 σεπτός 2038
 Σέραπις 745.1; 2071, 2071(1)
 - μέγα τὸ ὄνομα τοῦ Σεράπι 1886(3)
 Σεραφίν 1009 A.1
 Σέργιος, ἅγιος 1522, 1524/1525
 σερφουθ 2082 B
 σεσενγεν 1037 A; 2082 A; 2083(3)
 Σῆμ 1752
 Σημεα 2082 C
 Σθομβαοληβαολθομβαολακαμσθομβλη 2082 C
 σικηρ 2082 C
 Σιλινός 2047
 Σινυρι 1113 D.14/15
 Σισισρω 2082 B, C
 Σισιφεμου 2082 C
 σκέλος 926.8; 928 A.15, B.15
 σκήπτρον 1816.52/53 (παπυροειδές)
 Σκίρας 2097 bis (Ἀθηνᾶ)

- σκότιος 723.19 (Αΐδας)
 Σολομών 1899
 - Σολομών(τος) σφραγίς 1635(5 A); 1888, 1938
 Σοροορμερφεργαρβαρμαφριουριγξ 2082 C
 Σουβρομ 2082 C
 Σουμαρβα 2082 A
 Σούχος 2071
 σπείρα 1974
 σπένδω 926.10; 928 A.12, B.12; 933.10
 σπονδή 1816.31
 σρω 2082 B
 σταυρός 1919 A
 στάχυς 1816.52, 58
 στεφανηφορία 1816.31
 στηθιαῖος 1399 (τύπος)
 στηρίζω 1005.2
 στολισμός 1816.49
 στόμαχος 1635(3) (στόμαχε, πέπτε)
 Στομιανός 734, 1315, 2101 ("Ἡρώς)
 στρωμνά 930.41
 σύ 1598(1/2, 22) (καὶ σύ)
 συγκλίτης 713
 σύγκρουστον 1399
 συμβίωσις 1975; cf. s.v. συνβίωσις
 συμποσιάρχης 1647.7
 συμποσιαρχία 1647.10
 συναγωγή 414, 1721, 1752, 1974
 συνβίωσις 1418
 συνέδριον 1974, 2064 (ἱερωσύνη τοῦ
 συνεδρίου τῆς βουλῆς)
 συνεργέω 1751
 συνθύτης 563
 σύννοος 780, 1045, 1812, 1813, app.cr.; 2071(1/2)
 σύνοδος 29, 1748, 1974, 2052, 2085 (κομητήτων)
 συντελέω 779
 Συρία 650(25)
 σύστημα 1399
 Σφαλεάτας 569 (Διόνυσος)
 σφραγίς
 - ἀγία 1966 D
 - Θεοῦ 1899
 - Σολομών(τος) 1635(5A); 1888, 1938
 σφῶξ 1037 A (σωθή(ι)), 1918 (σῶσε με)
 σωθή(ι) 1037 A
 Σῶθις 2084 (Ἀφροδίτη)
 σώμα 1888 (σάματος δεσπότης)
 Σωσάνδρα 261 (Ἀφροδίτη)
 Σώτεια
 - Ἀρτεμῖς 581, 584 I.3
 - Ἑκάτη 1974
 - Νεικονέμεσις 743
 Σωτήρ
 - Ζεύς 348, 553, 569, 1113 B.14/15 ()
 - θεοὶ σωτήρες 1658
 - Θεὸς ὁ Σ. 1751
 - Ἰησοῦς Χριστὸς Θεοῦ υἱὸς σ. 1909
 Σωτήρια 894, 2079
 Σωτηρία 569 (Ἀθηνᾶ)
 σωτηρία
 - ὑπὲρ σωτηρίας 636(1B); 820, 1291, 1655.4; 1694-1696, 1735, 1961.5-8
 Σωτηριαστής 29
 Σωτήριοι 598
 τάβλα 1741/1742
 ταμίας 2088
 Ταποσειριάς 2077 ("Ἰσις)
 Τασβεργετας 2082 B
 Ταυροπόλος 252.16/17 (Ἀρτεμῖς); 2087
 Ταῦρος 569 (Διόνυσος)
 ταφή τῶν λεόντων 1829
 τάφος 1036.4
 ταφῶ 1082(4) (ἐταφῶθη)
 ταφρῶ 1082(4) (ἐταφρῶθη)
 τέκνον ὄνησις 978, 2116
 τέλειος 972
 - ἱερεῖον 931.9, 14
 τελειῶω
 - ἐτελειώθη 1585-1588
 τέλεος
 - ἱερεῖον 928 B.27

- τελεστήρ 612
 τελετά 931.58; 932.49
 τελετή 612
 τέλεω 612 app.cr.; 931.20; 932.47
 τέλος 612
 Τελχίνα 569
 τέμνος 907, 1113 C.16; 1145 II.45; 2038
 τέμνω 1452.75 (ὀρκαμύσιον)
 Τεπιαχ 1889, 2083(4)
 τετραετηρίς
 - πρώτη τ. τοῦ ἱεροῦ ἀγῶνος 766.4-6
 τέρνις 978
 Τίγρις 636(2)
 τίθημι 617, 1071
 τιμαρὸς 324
 Τιτάν 746.12
 τόπος 1752 (ἀγιάτατος), 2085 (κοινωνὸς κατὰ τόπον)
 τράπεζα 931.14
 τρέμω 1009 B.6
 τριηραρχέω 743
 τρίμιτος 1399
 τρίτοια 50
 Τριπτόλεμος 50, 1867
 Τριτογενής 598 (Κόρη Ἀθηνᾶ)
 Τροπαῖος 14 (Ζεύς)
 Τροφῶνία 555
 Τρώ 1005.16
 τύπος 1399 (στηθιαῖος)
 Τύραννος 569 (Ἀπόλλων)
 τύχα
 - ἀγαθὰ τύχα 838.1; 926.1; 928 A.1, B.1; 934
 Τύχη 723 app.cr.
 - Ἀγαθή 701
 - Σεβαστή 415
 τύχη
 - ἀγαθὴ τύχη 245.1, app.cr.; 384 app.cr.; 512.1; 689.1; 719, 760, 761.1; 766.1; 780 bis.1; 844, 846, 863, 1113 A.1, B.5, C.1; 1280 II.1; 1291, 1338.1; 1339, 1341, 1356 bis, 1447.1; 1448.1; 1653/1654, 1655.1; 1816.15, 19
 - ἀγαθῆς τύχης Ἀρσινόης φιλαδέλφου Ἰσίδος 2093
 - ὑπὲρ τύχης 1814
 Ὑγεία 723 app.cr.; cf. s.v. Ὑγεία
 ὕγεια 1926 B
 - ὑπὲρ ὕγειας καὶ εὐχῆς 671.1/2
 υγειβιαμ 1097(3)
 Ὑγεία 69, 112 (Ἀθηναία), 598, 929.81258, 2046; cf. s.v. Ὑγεία
 Ὑδρεῖος 2071
 ὑδροφόρος 1148
 υἱός 696, 1929
 - Θεοῦ υἱός 1909
 ὕμνέω 962, 1816.57
 ὕμνος 1816.60; 2052
 ὑπὲρ 1025, 1768
 - ἀναπαύσεως καὶ ἀφέσεως 1928
 - αὐτοκράτορος 1831
 - ὑπὲρ αὐτοῦ καὶ τοῦ υἱοῦ 1662
 - βασιλέως 1840
 - ἑαυτοῦ, πάντων ἰδίων καὶ τῆς κώμης 1341
 - ἑαυτῶν καὶ τῶν ἰδίων 1338.4/6
 - εὐχῆς 589, 636(1D/E, 3/4); 1398.8; 1929, 1932, 1955
 - εὐχῆς καὶ σωτηρίας 636(1B)
 - τοῦ κοινοῦ 1660
 - τῶν παιδιῶν 301
 - σωτηρίας 820, 1291, 1694-1696, 1735, 1961.5-8
 - τύχης 1814
 - ὕγειας καὶ διαμονῆς 763.1/2
 - ὕγειας καὶ εὐχῆς 671.1/2
 ὑποδιάκονος 1764(5)
 ὑποϊτερεύς 1974
 ὑπόκειμαι 1399 (ὑποκείμεται τῷ ἔθει τῷ πρὸς τὸν Δία)
 ὑποκρήστης 2088
 Ὑψιστος 2077
 - εὐλογία Ὑψίστου 1729
 - Ζεύς 598, 730

- θεός 774, 878, 1974, 2101
 - ό κατοικῶν ἐν βοήθειά τοῦ
 Ὑψίστου 1914(6); 1939 app.cr.; 1944
 B
 - μέγας θεός 1399
- Φαβαθαλλον 2083(4)
 Φαέθων 1702 (νέος)
 φαίνα 612 app.cr.
 φαρ 884
 Φαρία 2071, 2077 (Ἰσις)
 Φαρνάουας 1521 bis (Ζεύς)
 Φεραία 598 (Ἐνοδία)
 φέρω 1635(5A) (βοήθει τοὺς φέροντας)
 φεύγω 1635(5B) (φεύγε); 1959 (φεύγε
 μεμιασμένη)
 φιβαω 2082 C
 φιλόγγελος 1418
 Φίλιος 705, 1084 bis (Ζεύς)
 Φίσον 636(2)
 φυχρο 2082 C
 φλειά 1399
 φλειός 1399
 φνεβεν 1890(1)
 φνεβας 1890(1)
 φνεσχηρ 2082 C
 φνυρω 2082 C
 φοβέομαι 1005.10, 25/26, 32/33
 φοβετωρ 2082 C
 φόβος 1005.30/31 (ήμερινός)
 Φοῖβος 569 (Ἀπόλλων)
 Φορβαφορρορβα 2082 C
 φορέω 1005.10, 12, 28; 1938 (βοήθει τῷ
 φοροῦντι), 1966 D (διαφύλαξον τὸν
 φοροῦντα)
 Φόρκυς 789, 804/805, 1598(4)
 Φορρίναι 1062 (Νύμφαι)
 Φράτριος 569 (Ποσειδῶν)
 Φρῆ 2082 B
 φυλακτήριον 1005.1, 8, 23
 φύλαρχος 1816.25
 φυλή 1816.19/20, 22-25
 φυσικόν 1005.4
- Φυτάλιμος (Ποσειδῶν) 415
 φῶς 723.14 (ιερόν); 1901 B; 1938, 1950
 Φωσφόρος 506, 598 (Ἄρτεμις); 2077
 φωτιστήριο 1593, 1715
 φωχω 2082 C
- χαβραχ 2082 C
 Χάλκεια 63
 Χαο 1898
 χαρά 1908 (Θεοῦ χαρά)
 Χάρις 2047
 χάρις 1751, 1951
 - δεξιτερή 1869
 - δὸς χάριν 1897
 - Θεοῦ 630 A, C; 1900(31, 47)
 - πλῆξον χάριν 2082 C
- χαριστήριο 707, 743, 780, 849 bis, 849
 ter
 Χάριτες 598
 ΧΓΜ 397(a)
 χεῖρ 715 (καθαραὶ χεῖρες)
 Χερουβὶν 1009 A.1
 Χθόνιος 598 (Ἑρμῆς)
 Χθονία 612 (Δημήτηρ)
 Χλόη 2097 bis (Δημήτηρ)
 ΧΜΓ 397(a); 1703, 1955
 Χμουωρ 2082 C
 χνεμω 2082 C
 Χνουβίς 2082, 2083(1)
 Χνουμις 2083(1)
 χνουχι 1890(2)
 Χοίρακοι 392
 Χοίρασος 392
 χορικός ἀγών 928 A.12, B.12; 933.11
 Χοσαρ 2083(4)
 χουβαχ 1890(2)
 χρήματα 713
 χρησιμογράφιον 2088
 χρησμολόγος 2070
 χρησμός 930.31
 χρησησιανός 1030
 χρηστός 1030
 χρίσμα 1935

- χριστιανός 1030; cf. s.v. χρησησιανός
 Χριστήνη 1686
 Χριστός 630 D; 1037 A
 - ἀγνή παρθένος Χριστοῦ καὶ Θεοῦ
 1030
 - ἐν ὀνόματι Ἰησοῦ Χριστοῦ 1030
 - εὐμοῖρι ἐν Χ. 1030
 - ζήσας ἐν πίστει Χριστοῦ 1764
 - ὁ Θεὸς ἡμῶν 1751
 - Ἰησοῦς Χ. 397(c); 1756, 1811, 1895,
 1909, 1914(2); 1945
 - Κύριος Ἰησοῦς Χ.
 - μνησθῆ σου ὁ Θεὸς καὶ ὁ Χριστὸς
 καὶ τὸ Ἅγιον Πνεῦμα 1030
 - νικᾷ 1764
 - Χριστέ, βοήθει 1904, 1926 B
 - Χριστὸν πιστεύσασα 1030
- Χριστὸν γεννᾷ Μαρία 397(a)
 Χρυσάνθινα 1060
 χυβαχυχ 2082 C
 χυχ 2082 C
 χωρεπίσκοπος 1593(5), 1686, 1694
 ὡρος
 - εὐσεβέων 723.21; 943, 2010
- ψυχῇ 723.12; 884, 1036.7; 2082 C
 - ἀνάπαυσον τὴν ψύχην 1764, 1822
 ψυχὴν 1030 (= ψυχίον)
- Ωθνεμαρεβα 2083(5)
 ὠιδοδιδασκαλός 1816.60
 ὠιδός 1816.60
 Ὡκεανός 1760
 ὦν, ὁ 2082 A; 2083(1)

LATIN WORDS

- ara 1045
- Libera 634
 locus 1062 (cultores loci)
- Bonus Eventus 787
- colo 1045
 cultores loci 1062
- Fauna 634
 Faunus 634
 Forinae 1062
 Furrina 1062
- Genius Forinarum 1062
- infibulatorium 1399
 Isiaca 2071
 Isiacus 2071
 Iustitia 1045
- Liber 634
- Libera 634
 locus 1062 (cultores loci)
- maximus
 - pontifex 796.2; 2113
 memoria 1098 bis
 morbus 2082 C
- Nemesis 1045
 numen 1045 (sanctum)
- pater 1098 bis
 pontifex
 - maximus 796.2; 2113
- sanctus 1045 (numen)
 Silvana 634
 Silvanus 634

VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

- ἄγεμών 840; cf. s.v. ἡγεμών
 ἀλυστάρχης 2057
 ἀνήρ
 - ἡγεμών ἐπ' ἀνδρῶν 1847 app.cr.
 ἀντιστράτηγος 1990
 ἀριστεῖον
 - στρατοῦ ἅ. 862 app.cr.
 ἀρχιπαραφύλαξ 2057
 ἀρχιφύλαξ 1482.5; 1492.13; 2057, 2124

 διατειχίζω 753 app.cr.
 διαγωγίτης 1990, 2057
 δύναμις 862 app.cr.

 εἰρήνη
 - ἡ περὶ τὴν εἰρήνην ἐπιμελεία 2057
 - στρατηγὸς ἐπὶ τῆς εἰρήνης 2057
 εἰρηνάρχης 2057
 εἰρήναρχος 2057
 ἔξω τάξις 1847.5
 ἐπί
 - ἄρχων ἐπὶ τῆς εὐκοσμίας 2057
 - στρατηγὸς ἐπὶ τὰ ὅπλα 2057
 - στρατηγὸς ἐπὶ τῆς εἰρήνης 2057
 - στρατηγὸς ἐπὶ τῆς χώρας 2057
 - στρατηγὸς ἐπὶ τῶν ὀπλιτῶν 2057
 - στρατηγὸς ἐπὶ τῶν ὅπλων 2057
 ἐπιμελεία
 - ἡ περὶ τὴν εἰρήνην ἐπιμελεία 2057
 ἐφηβάρχης 766.3/4
 ἐφηβαρχία 678
 ἐφήβαρχος 1526, 2124; cf. s.v. ὑπεφήβαρχος
 ἐφηβεύω; cf. s.v. συνεφηβεύω
 ἐφηβος 1251, 1329.26; 2124; cf. s.v.
 συνέφηβος
 ἐφώδιον 1452.16, 21

 ἡγεμονία 862.38
 ἡγεμών; cf. s.v. ἄγεμών
 - ἐπ' ἀνδρῶν 1847 app.cr.
 - τῶν ἔξω τάξεων 1847.4/5
 ἡγήτωρ 743

 ἱππαρχέω 1328, 1502.13
 ἱππάρχης 1325, 1328, 1330 B; 1331
 ἱππαρχος 628(3)
 ἱππεύς 862.2
 ἱππι- 245.6
 ἱπποτοξότης 13 (ἱπποτοξοότης)
 ἱπποτροφία 928 B.10

 καταδρομή 1329.23
 κέλης 559
 κοσμητής 24

 λαός 1393
 ληστοδιώκτης 2057

 μαστιγοφόρος 2057
 μελέτη 862.29
 μεσοχώριον 1706(1)

 νεανισκάρχης 878
 νεανίσκος 1015 (Ἰερώνειοι)
 νέοι, οἱ 553, 678, 928.28; 987, 1251,
 1329.26; 1417, 1990, 2124
 νεώτεροι 953
 νυκτερινός
 - στρατηγία 2057
 νυκτοστράτηγος 1990, 2057
 νύξ
 - ὁ διὰ νυκτὸς στρατηγός 2057

 ὄπλον 1452.16, 21
 - στρατηγὸς ἐπὶ τὰ ὅπλα 245 app.cr.
 247, 2057
 - στρατηγὸς ἐπὶ τῶν ὅπλων 2057
 ὀπλίτης 862.37

- στρατηγὸς ἐπὶ τοὺς ὁ. 247
 - στρατηγὸς ἐπὶ τῶν ὀπλιτῶν 2057
 ὀπλιτικός
 - ὁ. τάξις 862 app.cr.
 ὄπλον
 - ἀρχιερεὺς δι' ὅπλων 760 app.cr.
 - φιλοτειμησαμένῳ δι' ὅπλων 730
 ὀροφύλαξ 957, 2057
 ὀροφύλαξ 2057
 ὀχρώμα 1452.52

 παράσημον 862.35
 παράταξις 862.3
 παραφυλακίτης 2057
 παραφύλαξ 1990, 2057
 παραφυλάσσω 1503 app.cr.; 1280 II.12
 πλοῖον 1452.16, 21, 49
 πολέμαρχος 321, 418.9; 425.33, 46; 972
 πολεμέω 862.30
 προσδρομή 606
 πωλικός
 - συνωρίς π. 559, 609 app.cr.

 ῥαβδοῦχος 498
 ῥαβδοφόρος 498

 σταρτός 986, 999
 στραταγός 433, 1029 app.cr.
 στρατεία 928 A.10, B.10 (ὑπερόριος);
 1503.4
 στρατεύομαι 220, 862.18/19, app.cr.
 στρατηγέω 608.2/3
 στρατηγία
 - νυκτερινή 2057
 στρατηγός 208, 245.12/13; 628(1); 650(2);
 855.4; 910 ter, 1032 B; 1284, 2057,
 2119
 - διὰ νυκτὸς στρατηγός 2057

 - ἐπὶ τῆς εἰρήνης 2057
 - ἐπὶ τὰ ὅπλα 245 app.cr.; 247, 2057
 - ἐπὶ τοὺς ὀπλίτας 247
 - στρατηγὸς ἐπὶ τῶν ὀπλιτῶν 2057
 - ἐπὶ τῆς χώρας 2057
 - τῆς πόλεως 415, 419
 στρατιώτης 1780
 στρατός 862 app.cr.; 999
 συνεφηβεύω 2124
 συνέφηβος 2124
 συνωρίς
 - πωλική 559, 609 app.cr.
 σχοινιά 855 app.cr.
 σχοινιαία 855.6

 τάγμα 862.37
 ταγματάρχης 862 app.cr.
 τάξις 862.37
 - ἔξω τ. 1847.5
 τάσσομαι
 - ὑπὸ βασιλεῆ 952
 τειχίζω 753 app.cr.
 τόξευμα 1264 bis A app.cr.
 τοξότης 13 (τοχσότης), 1264 bis A I.4, 8
 τριηραρχία 928 A11, B.11
 τρόπαιον 14, 862 app.cr.

 ὑπερόριος 928 A.10, B.10 (στρατεία)
 ὑπεφήβαρχος 1990
 ὑποφύλαξ 2057, 2124

 φρούραρχος 1128
 φρούριον 1114, 1452.52

 χειλιαρχία 862.36
 χειλίαρχος 862
 χώρα
 - στρατηγὸς ἐπὶ τῆς χώρας 2057

B. ROMAN WORLD

- ἀνθύπατος 1373 A.16; 1526, 1967
 ἀντιστράτηγος
 - πρεσβευτὴς Σεβαστοῦ ἅ. 763.3/4
 - πρεσβευτὴς καὶ ἅ. τοῦ Σεβαστοῦ

- 1378 B.8-10; 1382 A.5-8; 1383 B.5/6; 1384 B.10-13; 1385 B; 1388 B
- πρεσβευτής και ἄ. τῶν Σεβαστῶν
1374 B.8-11; 1386 B; 1387 B
- πρεσβευτὴς Σεβαστῶν ἄ. 761.10/11
ἀπό
- ἀπὸ στρατεῖαν (sic) 767
ἀρμαμέντον 1399
- βασιλείος
- σημείον β. 1393
βασιλικός
- πρωτοσπαθάριος 1033 B; 1035 B
βενεφικιάριος
- ὑπατικοῦ 820
βιξιλλάριος 1399
- Δαρδανοί
- εἴλη Δ. 799
διωγμῆς 1990, 2057
δόρυ
- δ. καθαρὸν 1399
δρακωνάρις 1764(5)
δωδεκάτη
- λεγεὼν δ. Κεραινοφόρος 1399
- εἴλη
- Δαρδανῶν 799
ἐκατοντάρχης 1835
ἐκατοντάρχος 1835
ἐπαρχος 799 app.cr.
ἐπαρχος
- σπεῖρης Ἰτουραίων 1399
- στόλου Ῥαιουεννατίου 1622
- τῶν φρουρίων καὶ Βερενείκης 1815
- θεῖος
- θεῖον ἀρμάμεντον 1399
Θρακικός
- Θ. τάγμα 862.37
Θρᾷξ 724
- ἵππεύς 799 app.cr.
- ἱππικός 759 app.cr.
Ἰταλικός
- λεγιῶν πρώτη Ἰ. 820
Ἰτουραῖοι
- ἐπαρχος σπεῖρης Ἰτουραίων 1399
- καθαρός
- δόρυ κ. 1399
κενδυρίων 1835
κεντυρίων 1835
Κεραινοφόρος
- λεγεὼν δωδεκάτη Κ. 1399
κουράτωρ 1835
Κυρηναϊκή
- λεγεὼν τρίτη Κ. 1399
κοόρτις 1182
- λαός 1393
λεγεὼν
- τρίτη Κυρηναϊκή 1399
- δωδεκάτη Κεραινοφόρος 1399
λεγιῶν
- πρώτη Ἰταλική 820
λοῦδος
- ἔξω λούδου 938
- μορμίλλων 724
μυρμύλλων 774
- ὄπλον
- ἀρχιερεὺς δι' ὄπλων 760 app.cr.
- φιλοτειμησαμένῳ δι' ὄπλων 730
οὐετρανός 770, 799 app.cr.; 1497, 1866
- παλαιστρατιώτης 743, 1378 B.11/12
πρασιδίον 1815 app.cr.
Πράσινος 615
πρεσβευτής
- καὶ ἀντιστράτηγος τοῦ Σεβαστοῦ
1378 B.8-10; 1382 A.5-8; 1383 B.5/6; 1384 B.10-13; 1385 B; 1388 B
- καὶ ἀντιστράτηγος τῶν Σεβαστῶν
1374 B.8-11; 1386 B; 1387 B



- Σεβαστοῦ 1483 app.cr.
- Σεβαστοῦ ἀντιστράτηγος 763.3/4
- Σεβαστῶν ἀντιστράτηγος
761.10/11
προβόκατορ 743, 774
πρώτη 1815
- λεγιῶν π. Ἰταλική 820
πρωτοσπαθάριος
- βασιλικός 1033 B; 1035 B
- Ῥαιουεννάτιος
- ἐπαρχος τοῦ στόλου Ῥαιουεννατίου
1622
ρήτιάριος 777
ρίτιάρις 743
- Σεβαστός
- πρεσβευτὴς καὶ ἀντιστράτηγος τοῦ
Σεβαστοῦ/ῶν 1382 A.5/8; 1384 B.10/13
- πρεσβευτὴς Σεβαστοῦ/ῶν
ἀντιστράτηγος 761.10/11; 763.3/4
σημεῖον
- σ. βασιλείον 1393
σκᾶπτρον ἐπαρχείας 840
σκηπτρον 1393
σπεῖρη
- ἐπαρχος σπεῖρης Ἰτουραίων 1399
στέφανος τειχικός 1399
στόλος
- ἐπαρχος τοῦ στόλου Ῥαιουεννατίου
1622
στρατεία
- ἀπὸ στρατείας 729, 758.5/6
- ἀπὸ στρατεῖαν (sic) 767
- στρατηγός 1003
- Θράκης 778
- ὁ τοῖς ξένους καὶ πολίταις
δικαιοδοτῶν 1452.29/30
- Σικελίας 1033 B; 1034 B; 1035 B
στρατιά
- σύγκλητος 1393
στρατιώτης 1764(5)
σύγκλητος
- στρατιά σ. 1393
συνκομάσις 743
- τειχικός στέφανος 1399
τιμάω
- τετειμημένος δόρατι καθαρῷ 1399
τρίτη
- λεγεὼν τ. Κυρηναϊκή 1399
τριβούνος 1764(5)
- ὑπατεύω 1335, 1371 B.1/2; 1374 B.1/3;
1376 B.1/4; 1378 B.1/3; 1382 A.1;
1383 B.1; 1384 B.1/4; 1385 B; 1386 B;
1387 B; 1388 B
ὑπατικός 820, 1371 B.4; 1374 B.7; 1378 B.6; 1385 B; 1386 B; 1387 B; 1388 B
ὑπατος 249.1, 7; 744.5; 1373 A.15; 1374 A.9/10; 1383 A.11; 1384 A.15; 1385 A; 1416.3; 1608/1609
- φαμίλια 777, 2106
φρούριον
- ἐπαρχος τῶν φ. 1815
- χειλίαρχος 758.4; 759.2/3; 1399

LATIN WORDS

- ala Vespasiana Dardanorum 799
- centurio 1835
consul 796.3; 1381
- Dardani
- ala Vespasiana Dardanorum 799
- emporium
- Piretensium 814

- legatus
- Augusti pro praetore 796.4
- legio
- I Italia 1865
- III Cyrenaica 1753
- IV Scythica 1570 app.cr.
- miles
- tribunus militum 758 app.cr.
- militiae
- a militiis 729, 758 app.cr.; 767
app.cr.
- Piretenses 814
- praefectus
- praetorio pro Italiae et Illyrici 992
- praetor

VII. SELECTED GREEK WORDS

- αβε 1030
- άβλαβέως 2109
- άβροχία 1816.11
- άγαθά, τά 1005.32; 1816.15
- άγαθόν, τό 248.40
- άγαθός 1129.6; 1427.8/9; 1552, 1677; see
also Index V
- άγαλμα 1329.17 (μαρμάρινον)
- άγαπάω 1360
- άγάπη 1550
- άγασθενής 723.19/20
- άγγειον 743
- άγέλα 995
- άγέομαι 1029 I.9 (άγημένοι)
- άγλαΐη 630 A, C
- άγνοέω 1416 app.cr.
- άγνώμων 1807(2)
- άγορά 267, 954, 989, 1597(4); 1598(13)
- άγοράζω 931.56/57; 1288.3; 1313
- μνησθῆ ὁ άγοράζων 652 B; 825 bis,
2022
- άγοραῖος
- ήμίλειτρον 1371 B.11/12; 1373

- legatus Augusti pro praetore 796.4
- praetorium
- praefectus praetorio pro Italiae et
Illyrici 992
- proconsul 1371 app.cr.; 1378 app.cr.
- Scythica
- legio IV S. 1570 app.cr.
- tribunus
- militum 758 app.cr.
- Vespasiana
- ala V. Dardanorum 799
- vexillum 840

- B.13/15; 1384 app.cr.
- λ(ε)ίτρα 1335, 1382 A.8/B.7
- άγορανομέω 605.4; 750 A; 1147, 1335,
1370 B; 1371 B.9/10; 1373 B.10/11;
1374 B.11/12; 1376 B.12; 1378 B.10;
1380 B; 1381, 1382 B.4/5; 1383
B.10/11; 1384 B.13/14; 1385 B; 1386
B; 1387 B; 1388 B
- άγορανομία 1428
- άγορανομός 42, 291, 415, 813 app.cr.;
1255, 1263, 1281 B; 1475.4/5;
1594(1); 1697, 1965, 1967 bis; 2035
- άγόραζις 931.49
- άγραφος 260
- άγρειον 989
- άγρός 738, 1598(23); 1870 A/B
- άγω 418.6; 425.42/43; 588, 928 B.26, 28,
32; 1452.31
- άγώνα 1329.8, 24/25
- γενέθλια 1816.4
- άγών 252.7/8; 926.10/11; 928 A.21, B.21,
37, 41; 954; 1053 A.2, B.3; 1329.24;
see also Index V s.v. 'Αδράστεια, Άκτια,

- άλεξάνδρεια, Αμφάραια, Ανδριάνθεια,
Ασκληπιεία, Έλευσίνια, Έρμαία, Ήραϊα,
Ήρῶα, Καπετάλ(ε)ια, Καπεταλιακός άγών,
Καπιτάλια, Κλάρια, Νέμεα, Νικηφόρια,
Ολύμπια, Παλλάδειος άγών, Πάνεια,
Πύθια, Ρωμαία, Σεβαστά, Σωτήρια,
Χρυσάνθια
- γυμνικός 928 B.40; 1329.8
- Έρμαίων 928 B.37
- εύχαριστήριος 1329.11
- ιερός 766.6
- ιερός εισελαστικός 1778
- ιερός εισελαστικός, οίκουμηνικός
των μεγάλων Πανείων 1839
- κοινός των Θρακικών πενταετηρικός
757
- οίκουμηνικός 1778
- Ολύμπιος 1839
- Παλλάδειος 1474.5/6
- πενταετηρικός 1659
- πενταετηρικός εισελαστικός 1659
- σεβαστός 247
- στεφανίτης 928 A.21, B.21, 37
- χορικός 928 A.12, B.12; 933.11
- άγωνίζομαι 1503.4
- άγωνοθεσία 1274, 2124
- άγωνοθέτας 928 A.18, B.18, 32; 931.8
- άγωνοθετέω 513, 758 app.cr.; 766.8/9
- άγωνοθέτης 247, 537, 757, 758 app.cr.;
1399, 1652, 2124
- άδελφή 673, 1413.7; 1658, 1816.6
- άδελφιδούς 1502.10/11
- άδελφός 736.6/7; 754.4; 997, 1142 A;
1287, 1289.6; 1304.14; 1305.8;
1329.21; 1354, 1366, 1406, 1413.6;
1502.2; 1515, 1647.3; 1741/1742,
1877, 1975
- εύλαβής ά. 1585, 1587/1588
- θεοί άδελφοί 1816.1/2, 6, 16/17, 20
- άδιαίρετος 311 app.cr.
- άδιακρίτως 744.9
- άδιάτακτος 889, 1989
- άδίκημα 471
- άδικον 838 app.cr.
- άδικος 324
- άδολος 2109
- άδόλως 2109
- άδρανής 1053 A.5, B.9
- άεί 862.45; 1409.6; 1568 app.cr.; 1816.15,
21
- άειζώνων 1107
- άέναιος 1816.38 (μετέρχομαι εἰς τὸν
άέναιον κόσμον)
- άετός 1264 bis A I.16, B II.7, 10/11
- άθάνατος
- εύεργεσία 1816.14
- ούδεις ά. 1030, 1749, 1764, 1824
- άθλέω 672.6; 1060
- άθλητής 1053 A, B.2
- άθλον 128, 350, 1474.11; 1676
- άθραυστος 248 app.cr.
- άθρέω 1053 A.4, B.7
- άίδιος 1280 app.cr.; 1816.44 (τιμή)
- άιδω 1816.59
- αἰδώς 862.25/26
- αἰμασία 40 bis, 1968
- αἰνόμορος 2010
- αἶξ 1264 bis B II.3, 5
- αἰράριον 248.21, 25; 248 bis.21/24
- αἰρετός 862.44/45
- αἰρέω/ομαι 39, 245 app.cr.; 249.4; 425.30;
926.1/2; 928 A.1, B.1, 39; 931.9/10,
13; 1020 A (hότι κα λδντι); 1816.23;
1989 (οἱ αἰρούμενοι ἐπὶ τὰν
διοίκησιν τὰς πόλεις)
- αἶσα 1107
- αἰσθάνομαι 744.7
- αἰτέω/ομαι 608.8; 685 II; 2112
- αἰτήσις 907, 1972
- αἰτία 862 app.cr.
- αἰών 2049
- δι' αἰώνος γυμνασιαρχία 1827.7/8
- εἰς αἰῶνα 248.14; 248 bis.14
- αἰώνιος 1059(3); 1603
- Αύγουστος 841.4/5
- γυμνασιαρχία 1990

- εἰρήνη 1452.8
 ἀκατάτακτος 889, 1989
 ἀκάτιον 261
 ἀκέραιος 248 app.cr.
 ἀκίνητος 248 app.cr.
 ἀκόλουθα 1284
 ἀκόλουθον 249.16
 ἀκολουθῶς 930.31
 ἀκούω 862.6 (μέγαν ἄ.)
 ἄκριτος 52
 ἀκρόασις 2036
 ἀκρόνυχος 1264 bis A I.14/15, II.6, 14,
 18, III.12/13, B II.3, C I.5, 12
 ἀκρόπολις 418.19; 425.55/56
 ἀκρόνυχος; cf. s.v. ἀκρόνυχος
 ἀκτὴ 1654
 ἀλά 425.27, 29/30
 ἄλγος 743
 ἀλειπτῆριον 1261
 ἀλειπτύρητος 933.9; 1113 B.21/22,
 C.22/23
 ἄλεξάνδρειος 776(1); 930.36
 ἄληθῶς 1173, 1570 app.cr.
 ἄλλαχῇ 1452.35-38
 ἄλλοπολία 986
 ἄλλοπολιτάς 986
 ἄλογον, τό 1901 A (βοῆθει τοῖς ἀλόγοις)
 ἄλπος 899; 1358, 1594(12); 1667/1668,
 1669 app.cr.; 1670, 1851
 ἄλυτάρχης 2057
 ἄμα 1738 (ἕμα τέκνοις)
 ἄμαχεί 1166
 ἄμαχῆτι 746.4/5
 ἀμέμπτως 1030
 ἀμεριμνία 1598(16)
 ἀμεσολάβητος 1472.8
 ἀμετάθετος 248.13; 248 bis.13; 1452.7
 (ἀσφαλῆς καὶ ἄ.)
 Ἀμύνη 1171
 ἄμοιβή 862.36
 ἄμύμων 1704
 ἀμφιέπω 775.6
 ἀμφιμολέω 986
 ἀμφισβητέω 1452.40
 ἄμφοδον 1641
 ἀμφορεύς 291 app.cr.
 ἀμώμητος 630 A, C
 ἄμωμος 1704
 ἀναβαίνω 1816.10 (ποταμὸς ἄ.)
 ἀνάβασις ποταμοῦ 1816.29
 ἀναγγέλλω 952, 1251
 ἀναγνῶσκω 1030 (ἀναγνούς
 ἀναχώρει), 1764
 ἀναγκάζομαι 1061
 ἀναγκαῖος 249.20; 1280 II.8
 ἀνάγκη 723.20; 746.8; cf. s.v. ἀνάγκη
 ἀναγόρευσις 1329.30
 ἀναγορεύω 928 B.20; 1329.5, 9, 14, 27
 ἀναγραφά 931.59; 932.48
 ἀναγραφεύς 23
 ἀναγραφή 1264 bis D app.cr.; 1989
 ἀναγράφω 252.12/13; 931.54; 1329.31;
 1816.65
 ἀνάγω 1547
 ἀναδέχομαι 1770(10)
 ἀνάθημα 249.12
 ἀναιρέω 959
 ἀνάκρισις 1120
 ἀναλαμβάνω 871.4
 ἀνάλημμα 1131.5
 ἀναλίσκω 147
 ἀνάλουμα 605.28
 ἀνάλωμα 931.57; 932.48; 1329 app.cr.; cf.
 s.v. ἀνάλωμα, ἀνήλωμα
 ἀναμένω 746.10
 ἀναμφίβολον 1280 II.7
 ἀνανεός 839
 ἀνανέωσις 1598(7); 2049
 ἀνάγκη 862.32; cf. s.v. ἀνάγκη
 ἄναξ 1602
 ἀναπαύομαι 716, 1523
 ἀναπαύσις 1059(5) (τόπος ἀναπαύσεως)
 ἀναπέμω 1415.9
 ἀναπληρώω 1816.36/37
 ἀναπυλῶ 931.31/32
 ἀναρπάζω 2010

- ἀνασάξιμος 3, 270
 - μέταλλον ἄ. 274, 276
 ἀνασκευάζω 1641
 ἀνάστασις 1104.17
 ἀναστένω 866
 ἀνασφίζω 1452.49/50; 1816.8
 ἀνασφῆς 1989
 ἀνατάξις 1989
 ἀνάταξις 1264 bis A II.9
 ἀνατίθηναι 248.47; 248 bis.46; 291, 385,
 1409.7; 1570 app.cr.; 2112; see also Index
 V
 ἀνατολή 1053 A.3, B.4
 ἄνατος 986
 ἀνατροφή 2049
 ἀναφέρω 1816.58
 ἀναχωρέω 1030 (ἀναγνούς ἀναχώρει)
 ἀνδάνω 426
 ἀνδοκίαρχης 1386 app.cr.
 ἀνδρεῖον 986, 989
 ἀνδριάς 907, 1474.11/12
 ἀνδρόμεδα 1264 bis A II.7
 ἀνεγείρω 1745
 ἀνέγκλητος 608.12; 698
 ἀνεῖσφορος 1113 C.25/26
 ἄνεμος 1264 bis C I.10
 ἀνεπέγκλητος 698
 ἀνεπιβασία 418.6; 425.43
 ἀνεπίβλητος 698
 ἀνεπιγραφος 260
 ἀνεπίληπτος 597, 873 app.cr.
 ἄνευ
 - τῆς βουλῆς 55
 - τοῦ δήμου τοῦ Ἀθηναίων 52, 55
 - δόλου πονηροῦ 1452.7/8
 ἀνέπατος 597
 ἀνεπιός 1104.21; 1510, 1515, 1641
 ἀνήλωμα 1989
 ἀνήμερος 862.31
 ἀνήρ 207.10/11; 249.17; 418.16; 425.53;
 673, 775.4; 838.13-15; 928 B.33/34;
 1141, 1143, 1144 D; 1275 app.cr.;
 1286.2; 1288.8, 16; 1304.7/8; 1356,
 1357.3; 1484 A; 1492.13/14; 1502.7;
 1506.5; 1816.60; 1878
 - ἀνδρὸς μάτηρ 929.5
 - ἀνδρῶν πάλη 1472.4; 1473.4;
 1474.4/5
 - ἀνδρῶν πανκράτιον 1411
 ἄνθεμον 62
 ἀνθράκιον 1199.12
 ἄνθρωπος 1288.19; 1452.49; 1465, 1764,
 1816.13, 20
 ἀνθύπατος 1373 A.16; 1526, 1967
 ἀνῆμι 471
 ἀνίστημι 745.3; 1339, 1354, 1357.1/2;
 1361, 1403, 1745
 ἀνοίγνυμι 1368, 1489.6
 ἀντάρχων 910, 1452.39, 65/66; 1990
 ἀντεπιστάτης 1990
 ἀντίγραφον 1329.31; 1816.60/61
 ἀντιδιδῶμι 307.9
 ἀντιδικός 838.15-17
 ἀντικίρυξ 1990
 ἀντιλέγω 248.30; 248 bis.29
 ἀντιτάσσομαι 862.33/34
 ἀντιφωνέω 931.5, 6, 53
 ἀνύβριστος 698
 ἀνχιμολία 986
 ἄνωρος 2010
 ἀξιέπαινος 862.39
 ἀξιέραστος 862.40
 ἀξιολογῶτάτη 1432.5/6; 1474.7/8
 ἀξιολογώτατος 765, 1104.1/2; 1432.8/9;
 1469.3/4; 1482.4/5
 ἄξιος 928 B.6, 27; 931.3; 1329.15; 1492
 app.cr.
 ἀξιώω 418.16; 425.52; 790.7/8; 862.10/11;
 1816.39
 ἀξίωμα 1102 (πρωτεύον)
 ἀξίως 1452.10
 ἄοκνος 790.8
 ἀπαγορεύω 1452.27 (κοινή
 ἀπηγορευμένα)
 ἀπαλλοτριῶω 768.5
 ἀπαντάω 1129.8

ἀπάντησις 1994
 ἄπαξ 807(16)
 ἀπαρενόητος 873 app.cr.
 ἀπαστρέπτω 630 A, C
 ἀπάτη 2109
 ἄπατος 986
 ἄπειμι 1452.74 (δῶλος πονηρὸς ἀπέστω)
 ἀπελευθέρα 641
 ἀπελευθερός 743 (τῶν κυρίων
 αὐτοκρατόρων), 1303, 2107
 ἀπελευθερώ 2107
 ἀπημάντω 723.18
 ἀπίριτος 630 B
 ἀπλῶς 2109
 ἀπό
 - ἀπὸ ἐπάρχων 2111
 - ἀφ' Ἡρακλείους 862.26
 ἀπόγονος 249.27
 ἀπογραφή 270
 ἀπογράφω 270, 746.3
 ἀποδημέω 245 app.cr.
 ἀποδημία 790.4
 ἀποδίδωμι 418.11/12; 425.48; 910,
 926.13; 928 A.7, B.7; 931.30; 933.5;
 1288.12; 1313, 1452.33, 44, 46-48;
 1816.8, 43
 ἀποθνήσκω 610, 1761 (ἀπέθανεν τὸ
 τρίτον τοῦ κόσμου), 1764
 ἀποκαθίστημι 1452.49, 54
 ἀπόκειμαι 716
 ἀποκλαρόω 838.13
 ἀποκρίνω 1120
 ἀποκτείνω 1452.33
 ἀπολαμβάνω 730
 ἀπόλαυσις 1598(15, 26); 1604, 2049
 ἀπολέγω 838.18
 ἀπολείπω 678
 ἀπολογίζομαι 608.10; 930.35, 37, 41;
 931.37
 ἀπολογισμός 930.39, 47; 931.38, 40, 46
 ἀπόλυσις 1816.43, 48 (πένθους ἄ.)
 ἀπόλυω 938
 ἀπομισθόω 931.54; 932.47

ἀπόμοιρα 410, 1029 II.3
 ἀπομυκῆνω 248.20
 ἀπονία 2046
 ἀποπράσσω 418.9; 425.35, 45
 ἀπόσταθμος 972
 ἀποστέλλω 418.15; 425.52; 605.33; 1029
 I.13; 1275, 1861 (ἀποστελλοίσας)
 ἀποτάσσω 889 (ἀποτεταγμένος)
 ἀποτείνωμι 418.4; 425.15, 37, 40/41;
 1486; cf. s.v. ἀποτίνωμι
 ἀποτεταγμένος 889
 ἀποτίμημα 1313
 ἀποτίνωμι 930.58; 931.7; cf. s.v. ἀποτείνωμι
 ἀπότομος 425.35
 ἀποφαίνω 862.39/40
 ἀποφέρω 928 B.1
 ἀποχώρησις 1562 app.cr.
 ἄπας 1974
 ἀπροφασίστως 2109
 ἄπτομαι 871.2
 ἄπτωτος 1472.8
 ἀρβυλικός 891
 ἄργα 862.7
 ἄργός 736.3-5 (ἄ. τὸ στόμα)
 ἄργυρεῖδιον 249.22
 ἄργυρεος 930.35 (κρατήρ)
 ἄργύριον 560 bis, 928 B.31; 931.42; 1261,
 1526
 - τὸ εἰς τὰ ἱερὰ καὶ πόλεως διοίκησιν
 ἄ. 1989
 - κατατεταγμένον 1989
 ἄργυροταμία 2124
 ἄργυροταμίαις 730
 ἄργυροῦς 930.35/36, 54
 ἄργύρωμα 930.56; 931.23, 33, 37, 44, 48
 Ἀρειοπαγεῖτης 248 bis.25
 Ἀρεοπαγεῖτης 248.24
 ἄρεσκω 1280 II.12
 ἀρετή 228, 413, 723.13; 862.5; 897,
 1329.7, 10; 1652, 1816.14 (ὕπομνημα
 ἀρετῆς)
 ἀρήγιος 980 app.cr.
 ἀριθμός 1052(1-3); 1156

ἀριστεύς 1109
 ἀριστευτική 862.25/26 (αἰδώς ἄ.)
 ἄριστος 763.1/2 (Αὐτοκράτωρ Τραϊανὸς
 ... ἄριστος); 1280 II.12
 ἀρκεομαι 1415.9
 ἀρμονία 1052(2); 2046
 ἄρουρα 1821
 ἀρπάζω 2010
 ἄρρηκτος 715
 ἄρρωστος 955
 ἀρτάβη 1687(7)
 ἀρτιθαλής 2010
 ἀρτιτελής 323
 ἄρτος 1188.14; 1189.1; 1191.2; 1199.5;
 1816.63
 - Βερενίκης 1816.64
 ἀρχά 931.12, 42; 933.2
 ἀρχάθεν 839
 ἀρχαῖος 237, 746.13; 1029 II.4 (νόμος);
 1104.11 (γένος)
 ἀρχεῖον 1972
 ἀρχή 791.4; 862.38; 910, 1121, 1492.16;
 1990, 2124
 - πολλῶν ἀγαθῶν 1816.20
 - βουλευτική 1990
 - διὰ πάσης ἀρχῆς ἐλλυθῶς
 1483.11/12
 - ἐν ἀρχῇ 1816.45, 46
 - ἐξ ἀρχῆς 249.8/9; 1007, 1816.9, 30
 - μεγάλη 1393
 - μεγίστη 1452.30/31
 - πατρώα 1415.6
 - πολιτική 1990
 ἀρχηγός 1781-1805
 ἀρχίατρος 415
 ἀρχιγραμματεὺς 1990
 ἀρχιδέκανος 2057
 ἀρχιδικαστής 1990
 ἀρχικωτωνεῖτης 862
 ἀρχιτέκτων 878, 930.34/35, 49; 931.46/47
 ἀρχιτεχνος 1655.7; 1682
 ἀρχιφύλαξ 1482.5; 1492.13
 ἀρχός 984
 ἄρχω 780, 848, 864, 931.11; 1448.11/12
 - χώρας 1452.12/13, 18/19
 ἄρχων 262.4/5; 273, 409.10/11; 415, 546
 bis.3; 551, 580, 610, 780 bis.2; 838.3,
 8/9; 841 app.cr.; 910, 988, 1073 app.cr.;
 1029 II.7; 1280 II.7; 1284, 1415.3;
 1416.4; 1452.39, 65, 66; 1990
 - γυμνασίου 1329.25
 - ἐπὶ τῆς εὐκοσμίας 2057
 - μαχαίροποιῶν 1660
 - πρώτος 760, 763 app.cr.; 1990
 - ὕστερος 240
 ἀσάλευτος 248.13
 ἄσαμον 931.50
 Ἀσιάρχης 1399, 2075
 ἄσμα 1466 II.4
 ἀσιπδοειδής 1816.52
 ἀσπίς 62
 ἀσπονδεῖ 605.17
 ἀσσάριον 1189.1-8; 1199, 1323 bis
 ἀστένακτος 866
 ἀστή 1484 A, B
 ἀστία; cf. s.v. ραστία
 ἀστικός 1484 app.cr.
 ἀστός 13, 723.4
 ἀστράγαλος 2069
 ἄστρον 1816.28, 30
 ἄστν 1053 A.3, B.4 (χρῆστος); 1986
 ἀστυνομέω 291
 ἀστυνόμος 23, 810, 818 (1/2), app.cr.;
 842/843
 ἀσυλῆι 605.17
 ἀσυλία 498
 ἀσύνκριτος 1173, 1395, 1396, 1397
 ἀσφαλής 1452.7 (ἄ. καὶ ἀμετάθετος)
 ἀταξία 838.7
 ἄτεκνος 1771(5); 1851 app.cr.
 ἀτέλεια 248.39; 248 bis.38, 780 bis.18/19
 ἀτελής 418.5; 425.29, 37, 41; 928 A.9,
 B.9
 ἀτυχεῖν 1215 (ἀτύχη)
 αὐδάω 1770(12)
 αὐθημερόν 248 bis.28

αὐξάνω 249.15; 862.22
 αὐξησις 248.42; 248 bis.41
 αὐξω 1816.7, 17
 αὐριον 222 (εἰς αὐριον)
 αὐταρκῶς 249.12
 αὐτίκα μάλα 207.11
 αὐτοκράτωρ; see also Index III
 - κύριοι αὐτοκράτορες 1376 A.4/7;
 1387 A
 - κύριος αὐ. 1378 A.3/5; 1388 A
 αὐτονομία 1101
 αὐτόνομος 1114
 αὐτόφορος 1452.29 (ἐπ' αὐτοφόρῳ)
 ἀφαίρεω 248.28/29; 248 bis.27/28;
 1452.70
 ἀφαμία 986
 ἀφαπάζω 2010
 ἀφίμη 926.12 (λείτουργιῶν)
 ἀφικνέομαι 150, 207.12
 ἀφορολόγητος 597, 1114
 ἀφροῦρητος 1114
 ἀνίς 1264 bis D I.5/6
 ἄωρος 1669, 1851, 2010; see also Index V
 βάθρον 2114
 βαλανεῖον 1061 (ἐπὶ βαλανεῖων); 1188.2;
 1189.3/4; 1191.6; 1261, 1832
 βάρβαρος 13, 261
 βασανίζω 862 app.cr.
 βάσανος 709
 βασιλεία 678 bis, 862.43; 1816.4/5, 15,
 46, 51.53, 57/58
 - τάσσομαι ὑπὸ τὴν β. 1816.10
 βασιλεύς 425.5; 677, 844, 845, 846,
 855.1; 862.5, 10, 14, 19, 21, 25, 43/44;
 926.3, 5, 10, 14; 952, 1029 I.3, 10;
 1415.10; 1539, 1658, 1727, 1816.4/5,
 8, 16, 27, 37-40; 1847.1/2, 7; 2026
 - τῆς Ἀσίας 2027
 - ἔτος βασιλείας 1723 B
 βασιλεύω 844-846, 864, 1816.1, 11; 1113
 A.2
 βασιλικός 721

βασιλῆς 425.16
 βασιλισσα 1658, 1816.6, 16, 27/28,
 37/38, 40, 44, 47, 52
 βάσις 2114
 βάσκανος 91
 βατραχειοῦς 260
 βέβαιος 425.25; 1121, 1452.10
 βεβαιόω 249.5; 1415.12
 βέλτιστα, τά 791.7
 βῆμα 2114
 βιάζω 1462
 βιολόγος 2108
 βίος 1005.34; 1598(11); 2010
 - διά βίου 512.12; 863, 928 A.9, B.9;
 1113
 B.9, C.11
 - ἐκ τοῦ ἰδίου βίου 1329.22
 - ἐπὶ βίου 933.9
 - μεταλάσσω τὸν β. 1816.45
 βίσιος 2010
 βίσωμος 1059(2)
 βοηθέω 1452.23, 26
 βόλιμον, τό 959
 βόλιμος 959
 βορέας 1264 bis C app.cr.
 βουβάλιον 891
 βουκόλος 1770(12)
 βουλά 605.13; 838.1, 10; 931.40; 933.4;
 1029 I.11/12, II.7; 1122; cf. s.v. βουλή
 βουλαυτής 1764(5)
 βουλεῖον 507
 βουλευτήριον 2064
 βουλευτής 678, 724, 1060, 1483.10/11;
 1753, 1816.23/24, 63; 1827.5; 1988; cf.
 s.v. βουλαυτής
 - παντάρχων 2124
 βουλευτικός 678
 - β. ἀρχή 1990
 βουλή 17, 206, 210, 234/235, 245.2; 415,
 551, 678, 752.1; 754.1; 755.1; 763.3; 785,
 790.9; 870, 1100, 1102, 1107, 1251, 1261,
 1275, 1321, 1323 bis, 1408, 1409.1;
 1415.3; 1416.4; 1432.1;

1469.8; 1470.6; 1482.9; 1483.18; 1578
 app.cr.; 1622, 1646 A; 1706(8); 1771(3)
 (ἐν βουλαῖσιν ἄριστος); 1987, 1988,
 1990, 2064; cf. s.v. βουλά
 - ἄνευ τῆς βουλῆς 55
 - Ἀρε(ι)οπαγεῖτων 248 bis.25-27
 - δημοσίᾳ βουλῇ 1452.13/14, 16/17,
 19, 21
 - τῶν ἑξακοσίων 248.27
 - κρατίστη 998 ter
 - υἱὸς τῆς βουλῆς 1102
 βουλογράφος 1990
 βούλομαι 1288.15; 1431.5
 βουπάλιος 891
 βροντή 1264 bis C I.9/10
 βύβλος 1816.61 (ἱερὰ β.)
 βομῆς 2114
 βομός 1693, 2114; see also Index V
 βομώσπειρον 2114

γὰ 546 bis.7 (γὰ καὶ οἰκία)
 γαῖα 323, 630 B; 2010 (κουφή); cf. s.v.
 γαῖη, γῆ
 γαίη 672.6; 746.1 (μήτηρ γ.); cf. s.v. γαῖα,
 γῆ
 Γαλατάρχης 1399
 γαλήνη 2047
 γάμος 995
 γάρος 1176
 γαυσαπάριος 1508
 γενεά 1073
 γενέθλια 1816.4 (τοῦ βασιλέως)
 γένεσις 1816.19
 γενέτηρ 1107
 γενέτης 1344.5
 γένημα 248.38; 248 bis.37
 γενναϊότατος 1827.16/17
 γεννάομαι 1196
 γεννάω 1427.7
 γένος 1653
 - ἀρχαῖον 1104.11/14
 - ἔνδοξον 1104.12/14
 - πρῶτον 1102

- τῶν Σεβαστῶν 2115
 γεροσύα 770, 1122, 1409.1; 1974, 1990
 - ἱερά 748, 765
 γερονσιαρχέω 771 app.cr.
 γερονσιάρχης 765 app.cr.
 γερονσιάρχος 771 app.cr.; 1990
 γερονσιαστής 756, 768.1; 770, 1346.3
 γεωμέτρης 1407
 γεωργέω 248.4, 37; 248 bis.35/36
 γῆ 730, 959, 1113 D.27; cf. s.v. γαῖα, γαῖη
 - κατὰ γῆν 1452.8, 27
 - Σαλαμεινιᾶ γ. 248.19, 31
 - Σαλαμεινία 248.21
 γηθοσύνη 1597(3)
 γήρας 1053 A.5, B.9; 2010
 γίγνομαι
 - γενόμενος 1484 A; 1492 app.cr.
 γιγνώσκω 85
 γλαθία 995
 γλυκερός 1107, 2010
 γλυκύς 2010
 γλυκύτατος 1356, 1403, 1483.15; 1512.7
 γνήσιος 978 (παῖς)
 γνώμη 1275, 1280 app.cr.; 1452.69
 γνώσις 704
 γονεύς 1344.3; 1360, 1366, 1402, 1512.7;
 1764, 1816.16
 γόνιμος 1005.13, 29
 γράμματα 931.51 (δημόσια); 1972
 (μνημονικά)
 γραμματεὺς 203, 1183 app.cr.; 1814, 1972
 - βουλᾶς 933.4
 - δῆμον 1153, 1281
 - Λυκίων τοῦ κοινοῦ 1493
 - ξυστοῦ 1053 A.9, B.14
 γραμματεῦω 235, 1073 app.cr.; 1461
 γραμματικός 2052, 2105
 γραμματιστάς 1331
 γραμματοφυλακεῖον 248 bis app.cr.
 γραμματοφυλάκιον 248 bis app.cr.
 γραμματοφύλαξ 1399, 1417
 γραμμή 1399

- γραπτός
 - εικών 1251 app.cr.; 1440.4
 - εικών γ. επίχρυσος 1492.11
 - εικών τελεία γ. 1329.16
 γραφεύς; cf. s.v. γραφεύς
 γράφω 859 app.cr.; 871.6; 930.57; 1452.71;
 1800 app.cr.; 1804, 1811, 1816.60
 - ἔγραψεν 105 (ἔγραφσεν), 1213.8
 - ἔγραψα 1764
 - ἐν τοῖς χρόνοις τοῖς γεγραμμένοις
 931.30
 - καθότι γέγραπται 931.53
 - καθὼς γέγραπται 248.13/14; 248
 bis.13/14
 - ψήφισμα 1816.26
 γραφεύς 1972
 γυμνασιάρχῳ 514, 1251, 1847.5, 8
 γυμνασιάρχης 878
 γυμνασιάρχια 678, 1274, 2124
 - τοῦ ἀγιωτάτου Σαράπιδος 1827
 app.cr.
 - αἰωνία 1990
 - δι' αἰῶνος 1827.7/8
 γυμνασίαρχος 32; 928 B.26, 30; 931.8;
 1015, 1329.30
 γυμνάσιον 1329.20, 25
 γυμνικός 1329.8 (ἀγὼν γ.)
 γυναικονόμος 498
 γυνή 689.5; 763.4; 817, 929.3; 1136, 1144
 A; 1148, 1166, 1213.6/7; 1241, 1286.6;
 1287, 1290, 1292, 1294, 1309, 1345.8;
 1346.6/7; 1347-1349, 1396, 1403,
 1430, 1432.10; 1459, 1462, 1474.8;
 1484 B; 1486, 1487.5, 7; 1488.6;
 1489.3, 5; 1490.3; 1491, 1496, 1816.6,
 60
 - τῶν ἱερέων 1816.63
 - πρώτη τῶν γυναικῶν 1251 ter, 2121
 δάκρυ 1344.5; 1764
 δακτύλιος 1816.18
 δάμαρχος 939; cf. s.v. δήμαρχος
 δαμοργέω 1073
 δαμοργός 425.33; 509.10/11; cf. s.v.
 δημιουργός
 δημιουργός 1128
 δᾶμος 409.9, 11; 509.1/2; 546 bis.2;
 605.13, 18/19, 26; 639.3; 838.1; 924;
 930.30, 32, 34, 40, 47; 931.4, 34; 1054,
 1122/1123
 δαμόσιος 532, 535, 547
 δαπάνα 931 bis
 δαπάνη 995, 1816.7
 δάφνινος (στέφανος) 933.13
 δαψίλεια 1274
 δεινά 1890 (πολλὰ τὰ δεινά)
 δειπνιστήριον 1448.5/6
 δεῖπνον
 - καλέω ἐπὶ δ. 145
 δεκάλιτρον 813 app.cr.
 δέκανος 2057
 δεκαπρωτεία 2124
 δεκάπρωτος 1990, 2124
 δέκατον 931.45
 - μέρος 931.36
 δελφίς 566
 δέομαι 930.35, 38
 δέρομαι 630 B
 δέσις 1108 app.cr.
 δεσπότης 862.14
 δεῦτε 1576
 δηλόω 744.10; 1284
 δημ-; cf. s.v. δᾶμ-
 δημογαγέω 862 app.cr.
 δημαῖνον 630 C
 δημορχική ἐξουσία 249.1; 744.4; 1373
 A.13/14; 1374 A.8/9; 1383 A.9/10;
 1384 A.13/14; 1385 A; 1416.2/3
 δήμαρχος 252.12, 17/18; cf. s.v. δάμαρχος
 δημοπράτης 248 bis app.cr.
 δημιουργός 248.22; cf. s.v. δημιουργός
 Δημοκρατία 2064
 δῆμος 17, 52, 55, 206, 207.5, 10, 13, 18,
 20; 209/210, 215, 219, 223, 245.14; 248.27,
 40; 248 bis.39; 252.5; 253, 297, 415,
 752.1/2; 754.2/3; 755.2;

- 790.9; 791.7; 910, 998 ter, 1029 I.12;
 1101, 1102, 1113 C.19/20; 1121,
 1129.5, 7; 1147, 1261, 1275, 1329.6, 9,
 14, 18, 21-23, 28/29; 1408, 1409.1;
 1415.3; 1416.4/5; 1432.1; 1449,
 1452.6, 8, 11, 14, 17, 22/23, 25, 64, 74;
 1459, 1469.9; 1470.7; 1481, 1482.9;
 1483.18; 1484 app.cr.; 1487.11;
 1490.13; 1503.2; 1518, 1622, 1646 A;
 1706(8); 1974
 - δ. Ρωμαίων 763.3
 - υἱὸς τοῦ δήμου 1102
 δημοσίᾳ 1329 app.cr.
 δημόσια, τὰ 1972
 δημόσιον, τό 1598(17); 1972
 δημόσιος 88, 89; 347, 950 app.cr.; 1399,
 1529, 2106
 - βουλή 1452.13/14, 16/17, 19, 21
 - γράμματα 931.51
 - ἱατρός δ. 2036
 δημότης 252.1
 δημοφελῶς 1461 app.cr.
 δηνάριον 763.5; 768.5; 1036 app.cr.;
 1288.13, 14; 1467.9; 1506.9
 διά 2112
 διάγραμμα 713, 958
 διαγραφαί 931.18, 31, 54, 59; 932.48
 διαγράφω 931.25, 44/45, 51
 διάγω 862 app.cr.
 διαδοτέομαι 610 (διαδασάμενος)
 διαδοχή 249.3, 9, 24
 διάδοχος 249.25; 630 D; 1105
 διαελεύθερα 1698 B.1
 διαζάω 610 (διαδασάμενος)
 διάθεις 1816.53
 διαθήκη 249.3 (Ἑλληνική δ.); 1698 B.2
 διάκονος 1586
 διακόπτω 862 app.cr.
 διάκρισις 862 app.cr.
 διάκτορος 1107
 διαλέγομαι 409.9; 605.6/7; 1415.13
 διαλείπω 790.5
 διάλευκος
 - κιθόν 928 B.13; 933.12
 διάλιθος 1816.48 (ἀγαλαμ)
 διαλύω 744.12
 διαμείνω 605.9
 διαμοίβομαι 1770(12)
 διαμονή 762
 - ὑγεία καὶ δ. 763.2
 διανέμω 928 B.28; 248 bis app.cr.
 διανομή 248 bis app.cr.; 999, 1148, 1467.8
 διασαφέω 1816.54
 διασάφης 1329 app.cr.
 διασφίξω 1816.14
 διάταγμα 743 (νεκρὸν δ.); 744.9
 διάταξις 248 app.cr.; 889
 διατάσσω 248.26; 249.3, 26
 - τὰ διατεταγμένα 931.42
 διατάττω 248 app.cr.
 διατελέω 780 bis.6; 791.7; 1816.6
 διατηρέω 1121, 1452.10; 1816.9
 διατίθημι 1468 (καθὼς διέθετο)
 διατριβή 1698 B.3
 διαφέρω 605 app.cr.; 735 app.cr.
 - διαφέρων 1514
 - ὅροι διαφέροντες 908
 διαφυλάσσω 910, 1029 II.6
 διδάσκαλος 1764(5)
 δίδυμος 1264 bis A I.17
 δίδωμι 147, 248.40; 248 bis.39; 418.16;
 425.28, 53; 698, 768.5; 780 bis.8;
 790.11; 859, 928 B.29, 33; 1096, 1145,
 1261, 1319, 1368, 1448.8; 1452.41, 49,
 53; 1462, 1490.13, 151641
 διέγγυσις 1131.2
 διέπω
 - τῆς ἐπαρχείας 1380 A.7/9
 - τῆς ἐπαρχείου 1373 B.1/6
 διέρχομαι 1264 bis D app.cr.
 διηνεκής 754.4/5; 755.5
 δίζομαι 1083
 διθύραμβος 1466 II.2
 δίκα 418.5; 425.37, 41; 989 (φαστία); cf.
 s.v. δίκη
 - καθάπερ ἐκ δίκας 931.21

- δικάζω 418.4; 425.36, 40; 838.19
 δίκαια, τά 1029 II.5; 1415.10
 δικαιοδοτέω 910, 1452.39, 40
 - στρατηγὸς ὁ τοῖς ξένοις καὶ
 πολίταις δικαιοδοτῶν 1452.29/30
 δίκαιον, τό 1452.51;
 δίκαιος 249.24; 630 A, C; 723.10/11;
 862.36; 1452.42; 1465, 1816.67
 - δεκάλιτρον 813 app.cr.
 - ἡμίλιτρον 812, 821 A.1, 3, B.2
 - λίτρα 750 B app.cr.
 - μνᾶ 750 A
 - οὐνκία 821 A.4
 - πεντάλιτρον 750 B app.cr.
 δικαιοσύνη 252.3; 2035, 2049
 δικαίως 111, 2109
 δικαστάς 838.5
 δικαστής 324, 931.2; 1275, 1465
 δικαστήριον 931 app.cr.
 δίκη 245 app.cr.; 473 (κεφαλαική); cf. s.v.
 δίκαια
 δίλειτρον 821 B.2; 1388 B
 διοικέω 1989
 διοίκησις 1989
 - ἐγκύκλιος 1989
 - ἐπὶ τῇ διοίκησει 1989
 - ἐπὶ τῆς διοικήσεως 1989
 - κοινὴ 1989
 - τῆς πόλεως 1989
 - ταμίας ἐπὶ τῆς διοικήσεως 1989
 διοικητής 1961.5
 διορθόω 1816.36
 διπλάσιον 931.31
 δίπλωμα 744.8
 δίς 807(16)
 δίστεγος 748
 διωγμίτης 1990, 2057
 δόγμα 249.17; 1432.2
 δογματίζω 1452.63
 δοκέω 930.40; 249.13; 1029 I.14
 - δεδόχθαι 17, 207.4/5, 222, 232,
 252; 780, 790.8; 791.7/8; 1816.15/16
 - ἔδοξε(ν) 17, 210, 409.10; 509.1; 546
 bis.2; 639.3; 838.1; 1129.4; 1275,
 1991
 δοκιμάζω 862 app.cr.; 931.24, 47
 δοκιμαστάς 931.47
 δόλος 1452.14, 17, 19, 22, 33, 68, 74;
 2109
 - ἄνευ δόλου πονηροῦ 1452.7/8
 δόμος 1059(3); 1624
 δόξα 956, 995, 1005.3; 1029 I.3
 δόρκα 736 app.cr.
 δόρκη 736 app.cr.
 δόσις 249.17
 δοτρα 1175
 δοῦλη 1822
 δοῦλος 635 bis, 915 A col. I.1; 1488.1
 δοῦμος 1314
 δραχμά 566
 δραχμή 418.1, 4; 425.16, 37, 41, 47;
 776(1); 928 A.6, B.6, 25, 27, 29, 34;
 931.3, 7, 9, 12, 14, 16, 19, 21; 1113
 B.9, C.12, D.9, 11, 16/17, 23
 - Ἀλεξανδρεῖα 930.36
 δρομεύς 986
 δρόμος 267, 1816.43
 δύναμις 838.11/12 (μεῖζων); 862 app.cr.;
 2049
 δυναστεία 910, 1121
 δυναστεύω 1816.9
 δύνω 1264 bis A I.5-7, 10, 15, II.4-6,
 12/13, 15/16, 18, B II.3, 5, C I.5, 9
 δυσάμμορος 2010
 δύσμορος 2010
 δυτικός 1633
 δωδεκατήμορον 1263 A
 δωρέα
 δωρεά 215; 249.9/10; 1647.11/12; 1778
 δωρεάν 2036
 δῶρον 1154 bis app.cr.; 1263 B; 1313
 ἐαρινός
 - τροπή ἐ. 1598(24); 1739 C
 ἑβδομάς 1698 A.1 (ἑβδομινικός)
 ἑβδομινικός 1698 A.1

- ἔγγονον 1288.9
 ἔγγονος 409.13; 1104.21; cf. s.v. ἔκγονος
 ἔγγραφω 745.3; 1816.17
 ἐγδέχομαι 425.30
 ἐγδικος 753.5; cf. s.v. ἔκδικος
 ἐγδοσις 930.48
 ἐγκλημα 1114; cf. s.v. ἐγκλημα
 ἐγκρατής 1764; cf. s.v. ἐνκρατής
 ἐγκρασις 418.14; 425.50
 ἐγκησις 21, 597, 780 bis.14/15
 ἐγκύκλιος 1989 (διοίκησις)
 ἐγκώμιον 2052
 ἐγλεκτός 862 app.cr.
 ἐγώ 477
 ἐθνικός 1242 bis app.cr.
 ἔθνος 678, 862.46; 1492.15; 1816.9; 2052
 - Λυκίων ἔ. 1482.6
 εἰθισμένος 1816.44
 εἰκόνιον 2089
 εἰκοσιπεντάρονα 1821
 εἰκοσιπρωτος 1990
 εἰκὼν 553, 1251, 1339, 1427.11; 1641,
 1816.51
 - γραπτή 1440.4
 - γραπτή ἐπίχρυσος 1492.11
 - τελεία γραπτή 1329.16
 - χαλκή 1459 app.cr.; 1492.10
 - χαλκὴ κολοσσική 1503.3
 - χρυσός 1459
 εἰμί 111; 686, 807(9); 980.1, app.cr.
 εἰράνα 420
 εἰρηνάρχης 1990
 εἰρήνη 780 bis.18; 1452.8; 1517 app.cr.;
 1744, 1752, 1816.9; 2047
 - ἡ περὶ τὴν εἰρήνην ἐπιμελεία 2057
 - στρατηγὸς ἐπὶ τῆς εἰρήνης 2057
 εἰς 1552, 1556
 εἰσαγγέλλω 2112
 εἰσάγω 1452.28
 εἰσβιάζω 1512.8
 εἰσγραφή 1284
 εἴσειμι 1492.13 (εἰσιὼν ἀρχιφύλαξ)
 εἰσέρχομαι 630 A, C
 εἰσηγέομαι 248.23; 248 bis.23
 εἰσπλέω 261
 εἰσπλους 780 bis.15
 εἰσπράττω 248.22/23; cf. s.v. εἰσπράττω
 εἰσφέρω 930.39, 45/46; 931.39; 1036.5;
 1503.7
 εἰσφορά 23, 43, 1113 C.27
 ἐκ 1510
 - ἐκ βασιλείας γεγεννημένος 1816.37
 ἐκβάσμως 1512.4/5
 ἔκγονος 139; 509.7/8; 546 bis.6; 780
 bis.12/13; 1816.21, 22; cf. s.v. ἔκγονος
 ἐκδικέω 758.7/8; 759.12
 ἔκδικος 636(3); 765 app.cr.; 1274, 1990; cf.
 s.v. ἔκδικος
 ἔκδοσις; cf. s.v. ἔκδοσις
 ἐκκλησία 201, 930.46; 931.41; 1284,
 1987; cf. s.v. ἐκκλησία
 - κοινὴ 661
 - κυρία 210, 1129.3/4
 ἐκλαμβάνω 249 app.cr.
 ἐκλεκτός; cf. s.v. ἐκλεκτός
 ἐκκλησία 608.1/2, 6
 ἐκπαιδεύω 862.28, app.cr.
 ἐκπίω 1210
 ἐκπληκτος 995
 ἐκπλους 780 bis.16
 ἐκπονέω 1427.9/10
 ἐκστρατεύω 1816.8
 ἐκτελέω 715, 746.4
 ἐκτός 838.15
 ἐκφέρω 1816.8
 ἐκφορά 2098
 ἐκφράζω 723.7
 ἐκὼν 838.15; 1452.33
 ἐλάδιον 1188.3, 8
 ἔλαιον 1192
 ἔλαιονία 248.18
 ἐλαφρὺς 730 (τόκος)
 ἐλεινός 1843, 1851 app.cr.
 ἐλεέω 746.6
 ἐλευθερία 220, 582.2; 1503.6, 10
 ἐλεύθερος 873 app.cr.; 1114, 1452.32, 51

- ἐλευθερόω 698, 1288.20
 ἐλεφάντινος 930.38
 ἐλλαδάρχης 512.11
 ἐλλανοδικής 1827.10
 ἐλληνοταμίαις 99
 ἐλλυπέστερον 1816.10 (ἐ. ἀναβαίνω)
 ἐλπίς 862 app.cr.
 ἐμβαίνω 1807(2)
 ἐμβλημα 1154
 ἔμπορος 207.3; 780 ter
 ἐμφανίζω 605.13; 608.14
 ἐναρετώτατος 753.2/3
 ἐναρχος 1990
 ἐνδεκα, οἱ 44
 ἐνδέχομαι 1452.24, 26 (κατὰ τὸν ἐνδεχόμενον)
 ἐνδημέω 608.11; 1816.38
 ἐνδημος 955
 ἐνδοξος 1104.12 (γένος); 1474.4; 2111 (μνήμη)
 ἐνδοξότατος 841.10
 ἐνδοκτιών 1523
 ἐνειμι 1286.2/3
 ἐνέχυρον 965
 ἐνθα, ἐνθάδε; cf. s.v. κείμει
 ἐνθήκη 678
 ἐνθυμέομαι 1816.11
 ἐνιαυτός 262.5; 425.28/29; 1329.8, 11, 25, 30; 1344.1; 1816.23, 27, 34, 36, 39, 41
 - καθ' ἑκάστον ἐ. 928 A.17, B.17
 - κατ' ἐνιαυτόν 1989
 ἐνίστημι 1503.8 (ἐνστάς πόλεμος)
 ἐνκηδεύω 1486, 1487.9; 1489.2/3, 7; 1490.11, 15
 ἐνκλημα 838.11, 14/15
 ἐγκρατής 1452.47; cf. s.v. ἐγκρατής
 ἐνλείπω 1816.36
 ἐνλόγιμος 1816.7 (ἐ. ἱερὸν ζῶον)
 ἐννομος 838.4, 17/18 (ἐ. πλάθος)
 ἐννόμος 418.20
 ἐνοικέω 744.13
 ἐνοχλέω 1280 II.9/10
 ἐνοχος 248.25
 ἐνπίπτω 862.4
 ἐντάσσω 1452.70/71
 ἐντερεστούλειον 1029 bis
 ἐντευξίς 1698 B.4
 ἐντίθημι 1288 app.cr.; 1413 app.cr.
 ἐντολή 1431.9
 ἐντός 1288.19 (ἐ. ἀνθρώπων θρεπτικῶν)
 ἐντριτος 723.8
 ἐντυγχάνω 790.1/2; 952
 ἐνφέρω 605.13
 ἐνχειρίζω 862 app.cr. (πίστιν); 1399
 ἐνωνά 546 bis app.cr.
 ἐξάγω 207.9; 1452.28
 ἐξαγωγή 425.28
 ἐξαίρετος 639.3, 5/6; 1415.6
 ἐξαιρέω 1452.72
 - τὰ εἰς τὰ κατὰ ψηφίσματα ἐξαιρεμένα 1989
 ἐξαίφνης 1816.38
 ἐξακόστοι
 - βουλή τῶν ἐ. 248.27
 ἐξαποστέλλω 744.21
 ἐξέδρα 1131.5
 ἐξελέγχω 959;
 ἐξελεύθερος 2107
 ἐξελευθερόω 2107
 ἔξεστι 1452.43, 70, 72/73; 1487.9; 1489.6; 1490.15
 ἐξεταστής 730
 ἐξουσία 248.36, 38; 248 bis.35, 37; 425.32; 698, 838.17; 1029 II.2; 1121, 1288.10, 17/18, 20/21; 1452.9; 1990
 - δημοαρχική 249.1; 744.4; 1373 A.13/14; 1374 A.8/9; 1383 A.9/10; 1384 A.13/14; 1385 A; 1416.2/3
 - πρυτανική 1990
 ἔξω πύλων, οἱ 1145 B.1
 ἐξώπυλος 639 app.cr.
 ἐπαγγέλλω/ομαι 1413.5; 1990
 ἐπάγω 608.6; 1816.35, 61
 ἐπαινέω 207.5; 223, 228/229, 232, 252, 790.9/10; 862.40; 1029 I.1; 1416.5
 ἐπάνδρω 1503.4

- ἐπάνω, οἱ 1361
 ἐπαρχ(ε)ία 753.4; 755.4; 840, 1335, 1371 B.2/3; 1374 B.5; 1378 B.4/5; 1380 A.9; 1382 A.2; 1383 B.2; 1384 B.5/6; 1385 B; 1386 B; 1387 B; 1388 B; 2055
 - Θράκης 763.3
 - Θρακῶν 761.6-9
 - λαμπροτάτη Θρακῶν ἐ. 761.5-9
 - πρῶτος ἐπαρχείας 753.1/2
 ἐπάρχιος 1373 B.5/6
 ἐπαρχικός 636(3)
 ἐπαρχος 1561, 1900(64)
 - Αἰγύπτου 1814, 1827.19; 1830
 - ἀπὸ ἐπάρχων 2111
 ἐπαύξω 930.33/34
 ἐπέικεια 862.44
 ἐπεισιβάζω 1506.7; 1509
 ἐπενβάλλω 1400
 ἐπένγραφος 24
 ἐπέρχομαι 1284
 ἐπέχω 1019
 ἐπί 2112
 - τῇ διοικήσει 1989
 - τῆς διοικήσεως 1989
 - τῆς εἰρήνης 2057
 - τῆς εὐκοσμίας 2057
 - τὰ ὅπλα 2057
 - τῶν ὀπλιτῶν 2057
 - τῶν ὅπλων 2057
 - τῆς πόλεως 855.5
 - τῆς χώρας 2057
 ἐπιβαίνω 651
 ἐπιβάλλω 1413 app.cr.
 - τὸ ἐπιβάλλον μέρος 768.4
 ἐπιβαρέομαι 744.7/8
 ἐπιβοέω 1102, 1473.3
 ἐπιγαμία 418.13; 425.50
 ἐπιγίγνομαι 1816.15 (οἱ ἐπιγινόμενοι)
 ἐπίγραμμα 248.48
 ἐπιγράφω 931.47; 1526
 ἐπιδείκνυμι 1415.5
 ἐπιδέχομαι 1348, 1452.13, 19; 1827.7
 ἐπιδημέω 245 app.cr.; 744.6
 ἐπιδημία 955
 ἐπιδίδωμι 790.6/7
 ἐπίδικος 838.6
 ἐπίδοσις 43, 1481 app.cr.
 ἐπικτής 862.39
 ἐπικαλέομαι 473
 ἐπικαρπία 418.2; 425.38
 ἐπικατατομή 3
 ἐπικεῖμαι 953 (νῆσος), 1288.4
 ἐπικίνδυνος 955
 ἐπικλαρώ 931.4
 ἐπικλήσις 473
 ἐπικόσμησις 1598(34)
 Ἐπικούρειος 249.1
 ἐπικράτεια 910
 ἐπικρίνω 418.17; 425.54
 ἐπικρύμα 2001
 ἐπικυρόω 1415.11
 ἐπιλαμβάνω 1452.28
 ἐπιλέγω 1816.57
 ἐπιλύω 418.7, 12; 425.44, 49
 ἐπιμέλεια 248.28; 791.5; 1329.29; 1816.7; 1990, 2057 (ἡ περὶ τὴν εἰρήνην), 2112
 ἐπιμελέομαι 248.33; 248 bis.32; 759.14; 761.12; 999, 2112
 ἐπιμελητεῦς 580
 ἐπιμελητής 42, 143, 580, 1007, 1124 app.cr.; 1990
 ἐπιμήνιος 782, 928 B.39
 ἐπινεάζω 862.45
 ἐπιπνέω 1264 bis B I.11
 ἐπισείω 248.41
 ἐπισομαίνω 1264 bis B I.8, II.9/10, E.1/2, 4; 1329.27?
 ἐπίσημος 1816.54
 ἐπισκευάζω 514, 1655 app.cr.
 ἐπίσκοπος 1153, 1413.4; 1967 bis
 ἐπίσταμαι 219
 ἐπιστάτας 931.43, 47
 ἐπιστάτης 666, 675, 678 ter, 952, 1539, 1816.64; 1990
 ἐπιστέλλω 1416.5
 ἐπίστημι 1770(9)

- ἐπιστολή 862.8; 1647.11
 ἐπιστόλιον 61
 ἐπίταξις 249.16
 ἐπιτελέω 928 B.40; 930.40/41; 931.6;
 1452.34
 ἐπιτέλλω 1264 bis A I. 8/9, 11-13, 16,
 II.7/8, 10/11, III.11, B II.7, 11, C I.12,
 14, E.5, 8/9; 1816.28
 ἐπιτίθωμι 859, 928 A.21, B.21 (στέφανον);
 1288.17; 1816.51
 ἐπιτίμιον 931.7, 19, 21; 1452.43/44
 ἐπιτολή 1816.29/30
 ἐπιτρέπω 248.29, 32; 248 bis.31
 ἐπίτροπος 1373 B.8/9; 1413 app.cr.;
 1502.11; 1623
 - Λυκίας Παμφυλίας 1470.3/4
 - τῆς πόλεως 1153
 - Σεβαστοῦ 752.8/9; 778, 1108, 1407
 - Σεβαστῶν 1622 app.cr.
 - Φρυγίας 2004
 ἐπιφανέστατος
 - Καῖσαρ 1280 II.5/6
 - τόπος 1816.66
 ἐπιφανέστερος 931.32
 ἐπιφθονος 249.18
 ἐπιφορά 59
 ἐπιχειρέω 1323 bis; 1413.8
 ἐπιχειροτονέω 930.40
 ἐπίχρυσος
 - εἰκὼν γραπτὴ ἐπίχρυσος 1492.11
 - εἰκὼν ἐν ὀπλῶι ἐπιχρῶσαι
 1329.16/17
 ἐπιψηφίζω 210, 235, 930.57
 ἐποποιός 2052
 ἔπος 1019
 ἐπασίς 546 bis app.cr.
 ἐπάνιον 2096
 ἐρατός 723.10
 ἐργασία 425.14; 1452.41
 ἐργάζομαι 260 (εἰργασμένος); 425.29
 ἐργάσιμος 3
 ἐργαστηριάρχης 1535(20)
 ἐργαστήριον 76, 1598(17); 1999
 ἐργεπιστάτης 753.6
 ἐργολάβος 743, 841.11; 1603
 ἔργον 78, 592, 636(1A); 753.7/8 (μεγάλα
 ἔργα); 775.1; 862.7, 11; 1602,
 1427.10; 1436, 1751
 ἐρέτης 744.12
 ἐρετριάζω 92
 ἔρκος 723.20
 ἐρπέτας 1068
 ἔρω 630 B
 ἐρώω 746.6/7; 1745
 ἔρχομαι 1483.11/12 (διὰ πάσης ἀρχῆς
 ἐληλυθώς)
 ἐρωτάω 1120
 ἐσθίω 1560, 1565 app.cr.
 ἐσθλός 1360, 2038
 ἐσπέρα 1264 bis B I.10, II.1, 7, 11; 1698
 A.10
 ἐσπέριος 1264 bis B I.7, II.5, C I.14
 ἐσπορεύομαι
 - ἐς τὰν ἀρχάν 931.13/14
 ἐσπράττω 904; cf. s.v. εἰσπράττω
 ἑταιρεία 986, 990
 ἑταῖρος 730
 ἔτος 248.19; 248 bis.19; 673, 674.1; 685
 I/II; 678 bis, 691/692, 700.1, 5, 7/8;
 745.49; 845, 846, 855.8; 869, 871.7;
 933.7; 1113 A.7; 1181 app.cr.; 1286.6;
 1293/1294, 1299, 1304.1; 1305.1;
 1306-1311, 1345-1367, 1370 A; 1371
 A.1; 1373 A.1/3; 1374 A.1; 1376
 A.1/3; 1378 A.1/2; 1380 A.1; 1381,
 1382 A.1; 1383 A.1; 1384 A.1/3; 1385
 A; 1386 A; 1387 A; 1388 A; 1430,
 1431.1; 1461, 1483, 1585 app.cr.; 1587,
 1603, 1647.1, 13; 1648, 1653/1654,
 1655.2; 1659-1661, 1673/1674, 1681,
 1687, 1694, 1697, 1718/1719, 1723 B,
 1730(2); 1749, 1811, 1812, 1813.6;
 1816.1, 21/22, 28, 30/31, 33, 35;
 1847.6, 9; 1851, 1875, 1877/1878,
 1961.10
 - Ἀδριανοῦ 1830

- αὐτοκράτορος 1335, 1827.12
 - ἐν τοσούτοις ἔτεσι 1029 I.8
 - ἐτῶν 613, 674, 700, 915, 966, 1084
 app.cr.; 1308, 1749, 1763, 1820, 1851
 - Καῖσαρος 1838
 - κατὰ ἔτος 838.8
 - νέον 1816.28, 35
 - πολλοῖς ἔτεσι 1216
 - σεβαστοῦ 689.8
 εὐαίων 307.10 (ὕγιεία)
 εὐανδρία 2049
 εὐάρεστος 1154 bis app.cr.
 εὐγενής 1483.4
 εὐγήρως 723.16
 εὐδαιμονία 862.41; 2046
 εὐδικίη 743
 εὐδοκέω 425.19
 εὐεργασία 21, 780 bis.9; 1029 I.10; 1054,
 1329.19; 1816.14
 εὐεργετας 509.6; 546 bis.5; 605.6; 1122
 εὐεργετέω 210, 1409.6/7; 1816.6
 εὐεργετής 230, 752.4; 1469.5; 1470.8;
 1482.8/9; 1644
 - θεοῖ ἐν. 1816.2, 6, 16-19, 24-26, 28,
 35, 37, 44, 47, 67
 εὐήκοος 1770(10)
 εὐθέως 1816.38/39
 εὐθυνα 931.8
 εὐθυνος 261
 εὐθύνω 1452.29, 31, 35, 36
 εὐκαρπία 1597(4), 1598(13)
 εὐκλεία 2046
 εὐκοσμία 2057
 εὐκοσμος 1975
 εὐκρατῶς 862.40
 εὐλίνη 1047
 εὐμενής 297
 εὐμοιρέω 1036 app.cr.
 - εὐμοίρει 1764
 εὐνοια 628(4); 719, 754.5/6; 755.6;
 862.44; 897, 1029 I.5; 1329.7, 29;
 1652, 1764
 εὐνομία 1816.10; 2046
 εὐνους 780 bis.6; 1104.7
 εὐνούχος 1843
 εὐπατριδής 11; 95
 εὐποτος 1165 app.cr.
 εὐρέκτης 1967
 εὐρεμα 931.26 36, 45
 εὐρίσκομαι 862.45
 εὐσταθῆω 1816.15
 εὐσταθῶς 1179 app.cr.
 εὐσύνθετος 2038
 εὐτεκνία 2049
 εὐτυχεστάτος 1817 (εὐ. καιροί)
 εὐτυχέω 1162, 1569
 - εὐτύχει 1183, 1202, 1214, 1216,
 1217, 1234, 1237, 1517 app.cr.;
 1554, 1556, 1557 app.cr.; 1569
 app.cr.
 - εὐτυχεῖτε 249.5; 1415.14; 1569
 app.cr.
 - εὐτυχεῖτω 1556
 εὐτυχής 1162
 εὐτυχία 1517 app.cr.; 2046
 εὐτυχῶς 692, 758.11; 760, 765, 1922
 εὐφραίνω/ομαι 775.2
 - εὐφραίνου ἐφ' ᾧ πάρει 951(1);
 1076, 1322
 - κατὰχαιρε καὶ εὐφραίνου 951(2)
 εὐφρόσυνος 630 D
 εὐχαριστέω 1166
 εὐψυχέω 1764 (εὐνύχει)
 εὐωχία 1597(4) (αἰωχία); 1598(12)
 ἐφάπτομαι 1452.30
 ἔφετος 871.2
 ἐφεύρεμα 248.17; 248 bis.17
 ἐφηβάρχης 862.3/4
 ἐφηβαρχία 678
 ἐφηβαρχος 1526, 2124; cf. s.v. ὑπεφηβαρχος
 ἐφηβεύω; cf. s.v. συνεφηβεύω
 ἔφηβος 1251, 1329.26; 2124; cf. s.v.
 συνέφηβος
 ἐφίζω 759.7/8
 ἐφίστημι
 - ἐπεστακῶν ταγῶς 608 app.cr.

- ἐφεστώς ταγός 608 app.cr.
 ἐφρόδιον 779, 1989
 ἔφοδος 1284
 ἐφοράω 2010
 ἔφορος 470, 1072
 ἔχω 1145, 1452.50
 ἔδιος 1264 bis A I.5-8, 10, 12/13, 16, II.4,
 7, 10, 12/13
 ἔως (= ἡώς) 104
- φαστία δικά 989
 φοικεύς 986
- ζάθεος 1770(5)
 ζεύγος 1360
 ζέφυρος 1264 bis A II.16, B I.11
 ζηλώω 1415.4
 ζημία 862 app.cr.
 ζήω 582.3; 1005.34/35
 - ἔζησεν ἀμέμπτως καὶ σεμνῶς 1030
 - ζῆ 1180, 1266
 - ζῆ καλή 1097(14)
 - ζῆθι 1176 app.cr.
 - ζήσαις 1212, 1213.1; 1564 app.cr.
 - ζήσας/ζήσασα 1286.2; 1310/1311,
 1361, 1345.3, 6, 9, 12; 1346.7/8;
 1347, 1352, 1354, 1356, 1357.4/5;
 1359, 1362.5/6; 1367, 1668 app.cr.
 - ζήσας ἐν πίστει Χριστοῦ 1764
 - ζήσης 1217
 - ζῶ 1302
 - ζῶν/ζῶσα/ζῶντες 1353, 1361, 1462,
 1511, 1512.2
 - ζῶν/ζῶσα καὶ φρονῶν/φρονούσα
 768.1/2; 1506.2
 - ζῶσιν 1875
- ζύγαστρα 1972
 ζυγοστάσιον 812
 ζωγραφία 1512 bis
 ζωγράφος 778
 ζωή 1568, 1770(10); 1907, 1910
 ζώδιον 1264 bis D I.4
 ζῶν 1816.7 (ἐνλόγιμον ἱερὸν)
- ζφός 759.9; 1360
- ἡγεμονεύω 761.7/8, 762, 763.3
 ἡγεμονία 1503.5, 9 (Ρωμαίων)
 ἡγέομαι; cf. s.v. ἀγέομαι
 ἡγητήρ 862 app.cr.
 ἡγητής 862 app.cr.
 ἡδονή 862 app.cr.
 ἡδος 862 app.cr.
 ἡδύλογος 2046
 ἡδύς 1344.4
 ἡδυσμα 862 app.cr.
 ἡδω 426
 ἡθος 723.8
 ἡκω 209
 ἡλιακός 1264 bis D I.2
 ἡλικία 746.6
 - ἀπὸ παιδὸς ἡ. 2124
 - ἀπὸ (τῆς) πρώτης ἡ. 1990, 2124
 - πρὸ ἡλικίας 2124
 ἡλιος 1264 bis A I.4, II.3, III.3; 2010
 ἡμέρα 730, 1145, 1264 bis D II.3, 5;
 1398.7; 1452.44; 1585, 1587, 1698
 A.8/9; 1764(6); 1816.5, 28, 30/31, 33-
 35, 47, 59, 62; see also Index VIII s.v. day
 ἡμίλιτρον 812, 821 A.1 (δίκαιον); 1281
 A; 1371 B.11/12; 1373 B.13/14; 1383
 B.12; 1384 B.16/17
 ἡμινᾶ 821
 ἡμινναῖον 566 (ἡμινναῖον)
 ἡμιόλιος 498, 1428
 ἡμιπόδιον 1263 B
 ἡμισυ 248.23; 1487.12
 ἡμιυφής 260
 ἡπιόθυμος 1704
 ἡπιος 1107
 ἡρῶν 1288.17; see also Index V
 ἡρως 759.5; 862.20; 1323 bis; 1405; see
 also Index V
 ἡσυχία 862 app.cr.
- θαλάμη 1360
 θαλαμηπόλος 1602

- θάλαμος 2010
 θάλασσα 1452.8, 27 (κατὰ θάλασσαν)
 θάλαττα 261
 θαλλός 252.1/2; 952
 θαμυρίδω 562
 θάνατος 1247 (Ρωμαϊκός)
 θάπτα 1368
 θαρρέω
 - θάρσει 1718, 1749, 1764
 θαυματοποιός 2108
 θέατρον 514, 1481
 θείος 1329.14; 1502.6
 - ἀρμάμεντον 1399
 - πριβάτα 1917 B
 - πριουάτα 1916
 θέμεθλα 630 A
 θεμέλιον 689.7 (ἐκ θεμελίων)
 θεμελιώω 1962
 θέμις 1472.4; 1758, 2044
 θεοφιλέστατος 761.2
 θεραπεία 1594(3)
 θερινός
 - ἐξάμηνος 931.11
 - τροπή 1264 bis F I.1; 1598(24); 1739
 D
 θερμός 1189.4; 1191.9
 θέρος 1816.32/33
 θέσις 743
 - θέσει 1490.4
 θέσκελος 775.1
 θηκαῖος 937 II; 937 bis/ter
 θήκη 768.2; 1496, 1514 app.cr.; 1594(13)
 θνήσκω 746.14
 θοινοδοτέω 995
 θρακάρχης 729, 757, 760, 761.13; 767
 θραύω 862.4
 θρεπτή 1141
 θρεπτικός 1288.19
 θρεπτός 1136, 2107
 θρέφω 692, 1304.6; 1344.3
 θυγάτηρ 743, 873, 1262 A.5; 1290, 1306,
 1310, 1347, 1348, 1361, 1816.37, 45;
 1849, 1872 B; 1974
- τῶν ἱερέων 1816.62
 θυγατροποιία 1502.7
 θυμέλη 723.6
 θυμηδία 2047
 θυμός? 346
 θυνηεῖον 418.2/3, 7; 425.24, 39, 44
- ιατρός 735, 743, 1698 C.1; 2036,
 (δημόσιος)
 ἰδία 1129.8
 ἴδιος 730, 1280 II.6
 - ἐκ τοῦ ἰδίου 515
 - ἐκ τοῦ ἰδίου βίου 1329.22
 - ἐκ τῶν ἰδίων 254, 301, 689.7/8;
 1647.9
 - ἐξ ἰδίων 1870 A-B
 - οἱ ἴδιοι 1338.4-6; 1341, 1498
 - νόμοι 1452.35, 36
 - χώρα 1452.12, 18
 ἰδιώτας 418.4; 425.37, 41
 ἰδιώτης 425.16
 ἴδιων 1107
 ἱερός; see also Index V
 - γερονσία 748, 765
 - σύγκλητος 763.2
 ἱερώτατος
 - μισθωτήριον 1183 app.cr.
 - ταμεῖον 1036.5/6
- ἵκελος 862.3
 ἱλαρός 723.7; 995
 Ἰλιάς 2048
 ἵμερος 2046
 ἵνδαλμα 630 B
 ἰνδικτιών 389, 841.12; 1398.5; 1523,
 1587, 1593(5) (ἰνδεκτιών); 1694/1695,
 1719, 1811, 1822, 1824, 1961.10; cf.
 s.v. ἐνδικτιών
 ἱππικός 759 app.cr.
 ἱππόλυτον 60
 ἱππόλυτος 60
 Ἰππος (title of a composition) 1466 II.4
 ἵππος 1099 ter.4; 1264 bis A II.10;
 1452.49

- ἵπποτρόφος 91
 ἴσος 931.19 (ἴσον μέρος)
 ἰστοτέλεια 229
 ἰστοτέλης 43, 597
 ἴστημι 252.15; 759.10; 1099 ter.10; 1745
 ἱστορία 962, 2052
 ἰσχυρότερος 746.8/9
 ἰχθύς 1264 bis A I.14, C app.cr.
- καβάσα 891
 καθαρός 715 (χεῖρες)
 καθήκον 1816.31
 κάθημι 928 A.13, B.13, 38
 καθίζω 723.22
 καθίστημι 135 (καθεστηκυῖα τιμή), 470, 779, 862.47; 1816.64
 καθολικός 743 (διάταγμα κ.)
 καί, ἡ 1294
 καί, ὁ 759.13; 1144 B; 1327, 1486
 καινός 410
 καινοτομέω 248.42; 248 bis.41
 καινοτομία 3, 276, 281
 καίριος 639 app.cr.
 καιρός 744.16/17 (κατὰ καιρόν); 791.6; 1816.33; 1817 (εὐτυχέστατοι)
 Καῖσαρ; see also Index III
 - ἔτος Καῖσαρος 1823
 - κυρίου Καῖσαρος φίσκος 1288.12/13
 κακότης 746.7
 κακοῦργος 2057
 καλέω 1053 A.9, B.14; 1816.64
 - εἰς τὸ πρυτανεῖον 222
 - ἐπὶ ξένια 145
 - ἐπὶ δεῖπνον 145
 - ὁ καλούμενος 1405
 καλή 48, 109, 126/127, 701, 1080 app.cr.; 1097(12, 14); 1156; cf. s.v. καλός
 καλλιγράφισσα 1594(7)
 καλλιερῶ 630 D
 καλλονή 775.2
 κάλλος 1084
 καλλοσύνη 1770(11)
- καλοκαγαθία 1440.4/5
 καλοκοίμητος 1040
 καλός 48, 113, 1156, 1167 app.cr.; 1168, 1552, 1764, 1974; cf. s.v. καλή
 - ὄνομα 1052(2)
 - ξενία 1186
 - παιδίων 1217
 - χρόνοι 1922
 καλῶς 1452.42
 καμάρα 1288.4/5
 κάματος 1770(12)
 κάμινος 286, 816
 καπηλίων 205
 καρπιζομαι 1452.61/62
 κάρπιμος 639 app.cr.
 καρπός 248.36, app.cr.; 1029 II.3; 1816.29
 καρποφορέω 1694
 καρποφορία 1598(35); 1756
 καρποφόρος 639 app.cr.
 καρπώσιμος 639 app.cr.
 κάρυξ 931.56
 καρύσσω 931.56
 κατά, ὁ 388 bis, 2111
 - κατὰ Λυκίαν 1467.5/6
 καταβάλλω 926.15; 931.51, 52, 59/60; 932.50; 1099 ter.10/11
 καταβολά 926.15; 931.26, 60; 932.50; 934 bis
 κατάγειος 1448.5 (οἶκος)
 καταγελάω 1465
 καταγινώσκω 261
 καταγραφή 698
 καταγωγή 425.10, 12
 καταδοξάζω 838 app.cr.
 καταδοσιάζω 838 app.cr.
 καταδωσιάζω 838.16
 κατάθεσις 1059(5)
 καταθραύνω 862 app.cr.
 καταθύνω 746.4
 κατακόπτω 862 app.cr.
 κατάκριτος 248.24; 248 bis.23
 καταλαμβάνω 276, 278, 281/282, 639.3
 καταλέγω 1816.20

- καταλείπω 862.15; 1472.5; 1473.5; 1474.7; 1816.14 (ὑπόμνημα)
 καταλογίζω 862.44
 καταλύω 838 app.cr.
 καταμένα 61
 κατάξιος 928 B.42
 κατάπανσις 1059(5)
 καταπλήσσομαι 1816.10/11
 κατάπλους 614
 καταπράττω 862 app.cr.
 καταπύω 91
 κατασκευά 931.23, 37, 44, 50
 κατασκευάζω 630 D; 689.7; 763.5; 931.33; 1049(3a); 1329.20/21; 1346.4; 1359, 1362.2/3; 1447.7; 1448.9/10; 1462, 1486, 1488.3/4; 1489.1; 1490.1; 1491, 1498, 1506.3; 1511, 1512.2, 5/6; 1655.7/8; 1816.55; 1832
 κατασκευή 930.56; 1131.3/4
 κατάστασις 1816.32 (τοῦ κόσμου)
 καταστικτός 260
 κατασφαλίζω 1452.64
 κατάταξις 1989
 κατατάσσω 1989 (κατατεταγμένον ἄγγυριον)
 κατατίθηναι 768.4
 κατατομή 3
 καταφθίμενος 412
 καταφθορά 1816.11
 καταφρονέω 1465
 καταχαίρω
 - καταχαίρει καὶ εὐφραίνων 951(2)
 καταχράσσομαι 930.56; 931.36/37, 42
 καταχωρίζω 1816.22, 61
 κατεργάζομαι 260 (κατειργασμένος)
 κατέχω 1099 ter.11/12; 1452.61
 κατηγορέω 1452 app.cr.
 κατοικέω 661, 1816.12, 14; 2106
 - οἱ ἐν Ἱεραζῇ κατοικοῦντες 1440.2
 - οἱ ἐν Σύμῃ κατοικοῦντες 968
 κατορέω 426
 καῦμα 1241
 καψάριον 1188.10
- κέγχρος 1189 app.cr.
 κείμει 672.5; 930.37; 966, 1344.2
 - ἐνθα κείται 1761
 - ἐνθάδε κείμει 672.2
 - ἐνθάδε κείται 672.2; 1040, 1084 app.cr.; 1406, 1764
 - ὧδε κείται 1036.6/7
 κείρω 1546 D app.cr. (κεκαρμένη)
 κελεύω 1053 A.2
 κέλης 559 (τέλειος)
 κελλαρικόν 1189.5; 1191.5
 κέλλιον 1560 app.cr.
 κεννος 1189.7
 κένταυρος 1264 bis A I.12
 κέντησις 1512 bis
 κέντρον 1264 bis A I.11
 Κεραμεικός 267/268
 κεραμεύς 33, 810
 κεράμιον 1821
 κέρμα 1188.2, 7/8, 10-13
 κεύθω 723.5
 κεφάλαιον 678, 1452.45
 κεφαλικός
 - δίκη 473
 - πράγμα 1452.34
 κηδεμονικῶς 1816.12, 43
 κηδεύω 1487.4
 κήπος 972
 κηπουρός 1199 app.cr.
 κήρυξ 1329.6, 9, 14, 27; 1972; cf. s.v. κάρυξ
 κηρύσσω; cf. s.v. καρύσσω
 κήτος 1264 bis A II.14
 κιβωτός 1972
 κιθαρωδέω 1466 II.5
 κιθών 928 B.12; 933.12 (διάλευκος)
 κινάρα 1188.13
 κίνδυνος 792, 1061
 κινέω 1099 ter.10
 κίνησις 2045 (τραγική ἐνρυσμος)
 κιννάβαρι 1189 app.cr.
 κιννάμων 1189 app.cr.
 κίων 1399 (Παρίη)
 κλαίω 1770(9)

- κλᾶρος 639.6
 κλαρώ 838.9
 κληρονόμος 248.35
 κλῆρος 1817
 κλῆσις 1989
 κλίνα 930.38 (ἐλεφαντίνα, κατάγλυρος)
 κλίνη 1654 app.cr.
 κλινοπήξ (gen. κλεινοπηγῶν) 1654, 1673
 κλυτός 746 app.cr.
 κλύω 1578 app.cr.
 κλωστήρ 866
 κνήκος 1821
 κοδράντης 821 A.6
 κοίμησις 1059(4)
 κοιμητήριον 716, 1030, 1059(4); 1431.3/4
 κοινανέω 471
 κοινῇ 1452.27 (ἀπηγορευμένα)
 κοινοβούλιον 755.2/3
 κοινόν, τό 605.16; 1029 I.11; 1113 B.21;
 1502.15; 1503.7; 1660
 - Ἀσίας 1103, 2055
 - τῶν ἐν Σύμῃ κατοικούντων 968
 - θιασιτῶν 863
 - Ὑρακῶν ἐπαρχείας 761.6-9
 - Κρητῶν 984
 - Λυκίων 1452; 1483.14/15; 1492.9;
 1493, 1503.1
 - Μακεδόνων 661
 - νησιωτῶν 968
 κοινός 425.8, 23
 - ἀγορά 954
 - ἀγῶν τῶν Ὑρακῶν 757
 - ἀπὸ κοινοῦ 425.34
 - ἐκ τοῦ κοινοῦ 1654
 - ἐκ τῶν τοῦ κοινοῦ 1655.8
 - ἐκκλησία 661
 - τὰ κοινὰ τῆς ἱερᾶς γενοῦσας 765
 - κοινὰ ποιεῶ 605.11
 - μοῖρη 1053 A.6, B.10
 - πόθοδος 418.6/7, 12
 - χώρα 425.24/25, 33, 38
 κοινανέω; cf. s.v. κοινανέω
 κοινωνία
- φιλία καὶ συμμαχία καὶ κ.
 1452.6/7
 κοινανός 2085 (κ. κατὰ τόπον)
 κολλάω 678
 κολλήγιον 2106
 κολοβάφινος 891
 κολοσσαῖος 1503 app.cr.
 κολοσσικός 1503.3 (εἰκὼν χαλκῇ
 κολοσσική)
 κολοσσός 1503 app.cr.
 κομέτιον 1452.5/6
 κόμης 774, 841 app.cr.; 1602
 - θεῶν περιβάτων 1917 B
 - θεῶν πριουάτων 1916
 κομιδή 266
 κομίζω 1493
 κομμερκιάριος 1605
 κόνης 723.4; 2010 (κουφή)
 κονχυλεύς 1686
 κονχυλευτής 1594(13)
 κόραξ 1066
 κόρη 617, 780
 κόρυς 502
 κοσμέω 307.7; 630 C; 753.8; 862.33, 38;
 1704
 κοσμητής 24
 κοσμίως 766.4
 κόσμος 986, 988, 990, 1447.7; 1761
 (ἀπέθανεν τὸ τρίτον τοῦ κόσμου),
 1816.32; 1824, 2038
 - μετέρχομαι εἰς τὸν ἀένανον κόσμον
 1816.38
 κουβικουλάριος 2111
 κουρεύς 1655.7
 κούρη 1368
 κουφός
 - γαῖα 2010
 - κόνης 2010
 - λίθος 2010
 κραιπάλη 2047
 κράνα 1124
 κρατερός 672.5
 κρατέω 1452.61

- πόλεις ὅσων Ἀθηναῖοι κρατοῦσι
 16
 - χώρας 1452.18
 κρατήρ 930.35 (ἀργύρεος); 1356 bis
 κράτιστος 678, 719, 998 ter (βουλή),
 1371 B.7; 1373 B.7/8; 1383 app.cr.;
 1470.2
 κράτος 1204
 κρέας 1191.1
 κρήνη 310, 1133; cf. s.v. κρίνα
 Κρητάρχας 984
 κρίνω 248.33/34 (κρίνομαι νήφω);
 838.6; 986 (ὀμνύντα κρίνειν),
 1452.35/36, 38, 62
 κριός 1264 bis A III.3
 κρίσις 862.7; 1482.10; 1483.18
 κριτήριον 473, 1452.40-42
 κριτής 838.16
 κρόκος 668
 κρύπτω 1264 bis B I.10; 2038
 κτάομαι 1280 Π.11
 κτέανον 630 B
 κτήμα 248.17, 25, app.cr.; 248 bis.17;
 862.44; 1113 D.3/4, 21; 1961.7
 κτήνος 744.20
 κτήσις 248 app.cr.; 425.25; 1641
 κτίζω 1360, 1654
 κτίσις 1594(10); 1597(5); 1598(3, 25);
 2049
 κτίσμα 1653, 2038
 κτίστης 759 app.cr.; 1709, 2049
 κυανός 1174
 κύδος 723.12
 κύθος 1178 app.cr.
 κύθρα 1547
 κυκλίσκος 1264 bis D app.cr.
 κυκλισμός 1264 bis D I.4/5
 κύκλος 1770(11)
 κύνων 1264 bis A I.6
 κύρα 1764, 1914(5)
 κυρία 1052 (2)
 κυριεία 248 bis.27; 990
 κύριος 418.15; 425.52; 780 bis.19; 862.26;
 873 app.cr.; 1114, 1555, 1647.6;
 1655.5; 1830, 1922; cf. s.v. κυρία
 - αὐτοκράτωρ 743, 1376 A.4/7; 1378
 A.3-5; 1387 A; 1388 A
 - ἐκκλησία 210, 1129.3/4
 - Καῖσαρ 1288.12/13
 - τῆς οἰκουμένης 1518
 - σύλλογος 1990
 κυριώτερος 698
 κυσός 1178 app.cr.
 κύρωσις 907
 καλοκράτης 255
 καλύω 425.11; 1108, 1280 app.cr.
 κόμη 784, 989, 1040, 1101, 1341, 1356
 bis, 1452.52, 57; 1694-1696, 1929,
 2106
 καμήτης 2085
 καμφθία 1598(18); 2047
 καμφθός 1013
 λάγνος 1171, 1562 app.cr.
 λάκυθος 1075
 λαγχάνω 775.5
 λαμβάνω 248.23; 248 bis.22; 249.13;
 639.3, 5; 862 app.cr.; 928 A.15, B.15;
 1172, 1313, 1452.43, 46; 1816.23/24
 - ἄθλον 1474.11
 - γέρα 1113 B.20, C.17
 - τὸ ἥμισυ 1487.12
 - τὸ τρίτον 1487.12
 λαμπαδαρχέω 262.2/3
 λαμπαδαρχία 928 B.11; 933.10
 λαμπαδαρχος 928 A.19, B.19
 λαμπρός 589, 862.21 (τύχη)
 λαμπρότατος 589, 841.7; 841 app.cr.; 1371
 B.3/4; 1378 B.5/6; 1385 B; 1388 B;
 1482.5/6; 1824
 - δημος 1102
 - Ὑρακῶν ἐπαρχία 761.5-9
 - Ὑρακῶν μητρόπολις 763 app.cr.
 - πόλις 1060, 1827.5
 λανρότατος 1374 B.6; 1386 B; 1387 B

- λάος 416, 1393
 λάρναξ 1510
 λατύπος 1419 B
 λαχανάς 743
 λαχανοπούλης 1514
 λαχανοπώλης 743, 1514 app.cr.
 λέβης 980 app.cr.
 λέγω 1280 app.cr.
 - ἄδικα λ. 324
 - εἶπαν/εἶπε(ν) 53, 210, 780 bis.2; 1816.5
 - ἔλεξεν 546 bis.3
 - λέγων καὶ πράσσων 791.6/7
 - λέξας 910 ter
 - πᾶς ὁ λέγων 1556
 - οἱ ῥηθέντες 871.3
 λεία 501
 λείπω/λείπομαι 1053 A.5, B.8; 1344.5; 2010
 λειτουργία 926.12; 928 A.11, B.11; 933.9/10; 1113 B.23, C.24; 1990, 2124
 λειτουργός 2124 (παίδων)
 λείτρα 812, 1382 A.8/B.7; 1385 A; cf. s.v. λίτρα
 λελογισμένως 862.45/46
 λεοντής 1131.6
 λεπταλέη 2038
 λευκός 425.22, 26; 1329.20 (στήλη)
 λεύκωμα 1972
 λέων 426, 1264 bis A app.cr.
 ληστεία 2057
 ληστής 2057
 λιβλάριος 1764(5)
 λιθαγωγία 61
 λίθιος 1329.20 (στήλη)
 λίθινος; 425.9
 - στήλη 252.14/15; 1816.65
 λίθος 630 A; 2010 (κουφός), 2038
 λιθοτόμος 61
 λιμένιον 425.27
 λιμήν 1452.52, 55; 1995
 λιμός 95
 λινουργός 1299
 λίτρα 813 A; 1335, 1370 B; 1565 app.cr.; 1900(23/24, 61); cf. s.v. λείτρα
 λογισμός 862.39/40
 λογιστεύω 1335, 1371 B.6/7; 1376 B.8/9; 1382 B.1/2; 1383 B.6/7; 1385 B
 λογιστής 415, 931.53; 1153 (τῆς πόλεως), 1371 B.7/8; 1383 app.cr.; 1990
 λόγος 248.15; 249.9; 418.8; 425.45; 862.33; 871 app.cr.; 931.36, 50-52; 992 (λόγων ταμῆς), 1816.63
 λοιμῖος 1107
 λοιμός 955, 2088
 λοῦδος 938
 λυκάβας 723.17
 Λυκιάρχης 1469.4/5; 1493
 Λυκίαρχία 1493
 λύκιον 722
 λύκος 426
 λυμαίνομαι 498
 λυπέομαι 1824 (μὴ λυπηθῆς)
 λύπη 743, 1764
 λύρα 1264 bis A Π.5, C Π.8
 λύσις
 - ἐπὶ λύσει 288-290
 - ξενική λ. 597, 627
 λυσιστελής 249.13
 λυτρώω 1452.45
 λύτρωσις
 - ξενική λ. 597
 μάγιστρος 718
 μαθητής 630 D; 1704
 μαῖα 929.7
 μαίνομαι 862 app.cr.
 μακαριώτατος 862.42
 μακρά, τὰ 1171
 μανικός 862 app.cr.
 μανθάνω 775.3; 1005.35
 μαρμάρινος 1329.17 (ἄγαλμα)
 μάρναμαι 413
 μαρτυρέω 2038
 μάρτυς 582.3; 1120
 μαστιγοφόρος 812, 2057

- μάτηρ 929.4
 - μ. ἀνδρός 929.5
 μάχαιρα 1580 app.cr.
 μαχαίροποιός 1660
 μάχθυμος 630 B; 723.15/16
 μεγαλομέρεια 1274
 μεγαλοπρέπεια 1274
 μεγαλοπρεπώς 1816.43
 μεγαλοφρόνως 1104.5
 μεγαλόφρων 1492.14
 μεγαλοψυχία 862 app.cr.; 1598(17); 1599, 2049
 μεγαλύνω 862 app.cr.
 μέγας 753.7/8 (ἔργα); 862.45; 1109, 1393 (ἀρχή), 1426 (ἀρχιερέως), 1571 app.cr.; 1658 (βασιλεύς)
 μέγιστος 1426 (ἀρχιερέως), 1452.30/31 (ἀρχή)
 μέδιμνος 291 app.cr.
 μεθόδιον 1989
 μεθοπωρινός 1739 A (τροπή)
 μείλιχος 1967
 μέλαθρον 1704
 μέλας 91
 μέλεος 1053 A.5, B.8
 μελέτη 862.29
 μέλλον, τό 862.9
 μέλλω 1465
 μένω 248.13
 μεράρχης 251
 μερικόν, τό 841.2
 μερίς 252.9
 μερισμός 1989
 μεριστός 1647.12
 μέρος 639.5; 759.6; 768.4; 931.19 (ἴσον); 931.36 (δέκατον); 1816.43
 μέρων 1053 A.6, B.10/11
 μεσάτος 759.11
 μεσώ 1264 bis A Π.9
 μεταβαίνω 1816.30
 μεταβάλλω 248.30/31; 862.31
 μετάγω 930.55; 248 bis.29/30
 μεταδίδωμι 743, 1005.12/13, 28/29
 μεταλάσσω 1816.45 (τὸν βίον)
 μεταλλοῖο 248.15
 μέταλλον 3, 279
 - ἀνασάξιμον 274, 276
 - στήλην ἔχων/οὐκ ἔχων 3
 μετάπεμπος 1275
 μεταπέμω 862.8; 1816.13/14
 μεταπορεύομαι 910, 1452.37-39
 μετασκευάζω 248.41; 248 bis.40
 μετατίθημι 248.16; 248 bis.16; 1264 bis D Π.3/4; 1816.30
 μεταφέρω 248 bis app.cr.
 μετέρχομαι
 - εἰς τὸν ἀέαντα κόσμον 1816.38
 - εἰς θεοῦς 1816.45
 μετέχω 605.15; 1816.24
 μετοικία 43
 μετοίκιον 43
 μέτοικος 661
 μέτριος 106, 477
 μετρονόμος 291
 μήκος 1175
 μηλονόμος 1770(12)
 μήνυσις 1698 B.5
 μῆνυ 248.23
 μής 608.2; 685 I; 700.2/3; 716, 841.11; 845/846, 869, 871.7; 926.14, 16; 928 A.7, B.7; 930.45/46; 931.27-29, 38, 40/41, 44; 933.1, 5; 934, 1172, 1193, 1196, 1205, 1220, 1222, 1264 bis D Π.3; 1288.1; 1290/1291, 1293, 1299, 1303, 1304.2; 1305.1; 1306-1311, 1398.5; 1430, 1431.1; 1523, 1547, 1587, 1653/1654, 1655.2; 1673-1675, 1681/1682, 1694/1695, 1723 B; 1781, 1789, 1811; 1816.2, 4, 21, 26, 29, 45-47, 54; 1824
 μήτηρ 249.2; 746.1 (γαίη); 1305.7; 1308, 1362.5; 1395, 1770(9); 1816.52; 1877/1878, 1974/1975; cf. s.v. μάτηρ
 μητροκομία 1753 bis
 μητρόπολις 700.5/6; 752.5; 753.6; 760; 763.4; 1382 B.2/3; 1560 app.cr.; 1990

- μηχανή 2109 (οὐδὲ τέχνη οὐδὲ μηχανή)
 μιμικός 723.7 (λόγος)
 μιμνήσκομαι 592; see also Index V
 - ἐμνήσθη 1052(2); 1156, 1158, 1160,
 1167 app.cr.; 1168, 1224
 - ἐμνήσθη τῆς καλῆς ξενίας 1186
 - μέμνησο 1082(4)
 - μνησθῇ ὁ ἀγοράζων 652 B; 2022
 μιμόριον 1059(6)
 Μιξέλληνες 829
 μισθός 61
 - ἄνευ μισθοῦ 2036
 μισθώ 248.18, 21; 248 bis.18; 744.12
 μίσθωσις 248.17, 20; 248 bis.17, 19/20;
 1113 C.32/33, D.3, 12/13, 20, 26
 μισθωτήριον 1183 app.cr. (ἱερώτατον)
 μῆν 566, 750 A; 750 A app.cr. (Περινθία);
 821
 μναεῖα 410
 μναμον(ε)ῖον 1122
 μνεῖα
 - μνεῖας ἔνεκεν 1136/1137, 1143
 - μνεῖας χάριν 673, 1036.3; 1138,
 1139-1142, 1144 A, C/D; 1289.6/7;
 1776
 μνήμα 84, 743, 1059(6); 1266, 1366, 1514
 μνημεῖον 1059(6); 1288.5-7; 1346.5;
 1357.2/3; 1359, 1362.3; 1462, 1486,
 1487.1; 1488.4/5; 1489.1; 1648, 1731,
 1764, 1824
 μνήμη 1059(6)
 - ἔνδοξος 2111
 - μνήμης ἔνεκα 1396/1397
 - μνήμης ἔνεκεν 1483.17
 - μνήμης χάριν 640, 996/997, 1267
 bis(3); 1347, 1349, 1353, 1402/1403,
 1430, 1433, 1511, 1515, 1875, 1877
 - ὑπὲρ μνήμης 1649 bis
 μνημονεύω
 - μνημόνευε 1885(2, 8); 1887(2)
 - μνημόνευσον 1080
 μνημονικός 1972 (γράμματα)
 μνημόριον; cf. s.v. μιμόριον
- μνημόσυνον 1059(6)
 μνήστις 1107
 μόδιος 1723 A
 μοιχός 91
 μοίρη 1053 A.6, B.10 (κοινή)
 μοιλόχιον 1565 app.cr.
 μόναρχος 926.14, 16; 928 A.20, B.20;
 931.28, 30; 933.1; 934
 μόνος
 - πρῶτος καὶ μ. 2121
 μορίδιν 1547
 μορμίλλων 724; cf. s.v. μυρμύλλων
 μοσχολόγος 2108
 Μουσείον 1770(12)
 μουσικός 1311
 μουσούργος 723.9
 μόχθος 743
 μύθος 1465
 μυρμύλλων 774 cf. s.v. μορμίλλων
 μῦς 1189.8; 1191.8
 ναύκληρος 207.3/4; 613, 780 ter, 845
 app.cr.; 1974
 ναῦλος 1200
 νεανίας 1483.3/4
 νεανισκάρχης 878
 νεανίσκος 1015 (Ἰεράνειοι)
 νεικηφόρος 1393
 νεῖκος 672.3
 νεκρός 743 (διάταγμα)
 νέμω 252.8
 νέοι, οἱ 553, 678, 928 B.28; 987, 1251,
 1329.26; 1417, 1990, 2124
 νέος 746.6; 1015, 1291, 1448.11; 1508
 - ἔτος 1816.28
 - ἔθμιστοκλῆς 248.6, 28; 248 bis.27
 - Ὁμηρος 248.6, 28; 248 bis.26/27;
 2048
 - Ἰουλιανὸς νέος 759.1/2
 νεώτεροι, οἱ 987
 νεώτερος 987
 - μὴ ν. ἐτῶν 928 A.9, B.9; 933.7
 νῆσος 248.5, 35, 37; 248 bis.36; 953; 968

- νησιώτης
 - κοινὸν τῶν ν. 968
 νικά 1561 app.cr.
 νικάω 432, 672.4; 749, 928 A.20, B.20,
 36; 1061, 1411, 1472.3; 1473.2; 1474.4
 - νικά 1561
 - νικᾷ 1560 app.cr.; 1561 app.cr.;
 1560
 - νικᾷ ἡ τύχη 615
 νίκη 245 app.cr.; 1047
 - δὸς νείκην 1068
 νικηφόρος; cf. s.v. νεικηφόρος
 νίτρον 1188.4; 1199.2
 νομίζω 418.10; 425.47; 1816.28, 58
 - τὰ νομιζόμενα 1816.36
 νομικός 1698 B.2, C.2
 νόμιμα, τὰ 1029 II.5
 νόμιμος 248.49; 248 bis.48
 νόμισμα 45, 669, 1082(3); 1694, 1714,
 1900(8, 11-16, 18, 22, 38-42, 49-59)
 νόμος 248.42, app.cr.; 248 bis app.cr.;
 838.10; 862.35, 46/47; 871.3; 1452.
 31/32, 44; 1465
 - ἀρχαῖος 1029 II.4
 - ἴδιοι ν. 1452.35, 36
 - τοῦ Καίσαρος 1452.5
 - Λυκίων ν. 1452.38
 - τῶν προξένων 838 app.cr.
 - προξενικός 838 app.cr.
 νομοθεσία 18
 νομοφύλαξ 23, 730, 743
 νόσος 1019, 1698 B.6
 νότιος 1264 bis A I.14
 νότος 1264 bis C I.7
 νουμηνία 1299, 1816.28-30
 νῦν 1007
 νύνφη 1286.4
 νῦξ 1145
 ξάνθος 1565 app.cr.
 ξενία 744.14; 1167 app.cr.; 1168, 1280 II.9;
 1989
 - ἐμνήσθη τῆς καλῆς ξ. 1186
 ξένια, τὰ 145 (καλέω ἐπὶ ξ.)
 ξενικά, τὰ 597
 ξενικός
 - ξ. λύσις 597, 627
 - ξ. λύτρωσις 597
 ξενοδόκος 597
 ξένος 13 (χσένος), 52, 511 A.2; 597, 986,
 1301
 - στρατηγὸς ὁ τοῖς ξένοις καὶ
 πολίταις δικαιοδοτῶν 1452.29/30
 ξενόων 597
 ξενῶν 744.13
 ξύλινος 425.9
 ξυλουργία 61 (χσυλοργία)
 ξυστιδωτός 260
 ξυστικός 1173
 - ἱερὰ ξ. σύνδοδος 1173 app.cr.
 ξυστός
 - γραμματεὺς 1053 A.9, B.14
 ὀβολός 1188.2, 4-6, 9/10, 13
 ὀβριμος 672.4
 ὀγδόη 248.36; 248 bis.36/37
 ὀδελός 566
 ὀδίτης 1770(12)
 ὁδός 744.16; 1770(12); cf. s.v. οὐδός
 ὀθονίτης 774
 οἶδα 219 (ἵνα εἰδῶσι)
 οἰδέομαι 1209 (οἰδεῖσθε)
 οἰκεῖος 1431.7
 οἰκειότης 839
 οἰκετεία 986
 οἰκέτης 2106
 οἰκεύς; cf. s.v. φοικεύς
 οἰκῶ 52, 862.47
 - ἐν τῇ νήσῳ οἰκόντες 968
 οἰκία 418.11; 425.47; 546 bis.7 (γὰ καὶ
 οἰκία); 1280 II.9 (συγκλητικῇ)
 οἰκιστής 1329.12
 οἰκοδεσπότης 1399
 οἰκοδομέω 748
 οἰκοδομή 1452.55, 60
 οἰκοδόμημα 747

- οικοδομία 249.11
οικονόμος 779, 1367, 1399, 1636, 1961.4;
1989 (της πόλεως)
οικόπεδον 639.4
οἶκος 514, 763.2 (ὁ σύμπαρ αὐτῶν οἶκος),
1059(3); 1288.4; 1398.11; 1522, 1710,
1814
- τῶν Ἀλεξανδρέων 780 ter
- κατάγειος 1448.5
- τῶν ναυκλήρων 780 ter
- τῶν Σεβαστῶν 2115
οἰκουμένη 1778
- κύριος τῆς οἰκουμένης 1518
οἶνος 106, 1072 app.cr.; 1165 app.cr.; 1221,
1598(23)
οἶομαι 1100
οἷστος 1264 bis A II.16
ὀλαγράφως 1764
ὀλιγανδρία 838.2
ὀλιωίτερος 838.16
ὀλκή 776(1/2)
ὄλλυμι 1106, 1204
ὀλογράφως; cf. s.v. ὀλαγράφως
ὀλόκληρος 926.6; 928 A.8, B.8
ὀμηλική 1344.4
ὀμηριστής 2108
ὄμηρος 1789
ὄμμα 1107
ὀμογνώμων 1029 app.cr.
ὀμοθυμαδόν 1102
ὀμολογέω 248 app.cr.; 248 bis.28; 1029
I.12/13, II.1
ὀμολογία 420, 425.3
ὀμόλογον 418.17; 425.53/54
ὀμολογούμενον 248.29/30
ὀμόνοια 754.6; 931.35; 1887(3)
ὀμονοιάρχης 1386 B
ὀνειδίζω 862.7
ὄνησις 2116 (τέκνων)
ὄνομα 745.4; 775.8; 931.49/50, 56;
1052(2) (καλόν); 1526, 1816.54
- ὀνόματι 248.17; 248 bis.17
ὀνομάζω 1816.37/38, 45
ὄξανον 712
ὄξος 1176
ὄπλον; see also Index VI
- εἰκὼν ἐν ὄπλοι ἐπιχρῶσαι
1329.16/17
- ἐν ὄπλοις 2021
ὀπώρα 1598(23)
ὀπωρίζω 248.38
ὄρθιος 1072
ὀρθός 1072
ὀρίζω 425.19, 23, 32; 519, 862.11
ὄριον 1452.12, 18, 53, 56, 60
ὀρμέομαι 1929 (ἀπὸ κόμης)
ὄρνις 1264 bis A II.6, 18
ὄρος 248 bis app.cr.; 268, 1005.9, 24;
1770(5)
ὄρος 75/76, 276, 283, 288-290, 908
- θηκαῖον 937 II, 937 bis/ter
ὀρφαντός 1413 app.cr.
ὄρχησις 2045 (τραγική)
ὀστοθήκη 1497/1498
οὐγγία 750 B app.cr.; 1900(2-5, 25-34, 45-
48, 62/63); 1917 A
οὐδός 746.11
οὐνομα 1053 A.7, B.12; 1368, 1427.5
οὐρά 1816.53
οὐσία 248.21; 744.15
ὀφείλω 249.2 (χαῖριν); 744.12/13; 931.19,
31; 1487.10
ὀφφικιάλιος 1764(5)
ὄχημα 744.17
πάθησις 862.32
παιδάριον 685 I; 859 app.cr.
παιδεία 1698 B.7; 1987, 2002, 2036
παιδιά 2046/2047
παιδὶν 1186
παιδίον 301, 1217, 1955
παιδονόμος 1399
παιδοτριβέω 262.6
παιδοτρίβης 24, 262 app.cr.
παῖς 48 (καλός), 248.32; 248 bis.31;
307.2, 7; 580, 759.7; 928 B.33/34;

- 1477, 1861, 2124
- ἀπὸ παιδὸς ἡλικίας 2124
- ἐν παιδί 2124
- ἐν πασὶ 2124
- αἶδες 1329.26
- αἶδες παίδων 2010
παῖς, ἡ 109/110
πάλα 1461
παιαιργός 307.4
παλαιός 249.8 (χρόνος)
πάλη 580, 1472.4; 1473.4; 1474.5; 1656
app.cr.
πανάριστος 630 A, C
πανβασίλεια 1204
πανδαισία 2046
πανδαμάτωρ 1106, 1745 (χρόνος)
Πανέλλην 1449
πανκράτιον 1061, 1411 (ἀνδρῶν), 1656,
1657 app.cr.
παντάρων 1483 app.cr.
- βουλευτὴς π. 2124
παντόμιμος 2045
πανυπεύροχος 1427.12/13
παπαῖ 1882(16)
πάππας 1974
πάππος 1329.11/12; 1472.5; 1647.12
παππῶσις 1641
παπυροειδής 1816.53
παρά 248.29/30 (ἀντιλέγω παρά); 1181,
1235 E; 1284
παραβαίνω 248 bis.28
παραβιάζω 249.19
παραγίνομαι 418.16/17; 425.53; 470,
744.11; 897 (οἱ παραγενόμενοι
Ἰταλικοί), 955, 1452.51; cf. s.v.
παργίνομαι
παραγοά 425.10-12
παραδίδωμι 931.49; 1029 II.6 (ἐκ
προγόνων παραδεδομένα)
παράδοσις 931.50
παρακαλέω 605.7
παρακαταθήκη 573
παράκειμαι 1440.5/6
παραλαμβάνω 605.9/10
- π. τὴν βασιλείαν 1816.4
παράλαμψις 931.52
παραλείπω 248.43; 248 bis.42
παραμένω 582.2; 1524
παραμονή 698, 2107
παραπαγῇ 1264 bis D II.2
παραπέμπω 1329.27; 1416.7
παραπομπή 2000
παράσημον 862.35
παρασκευάζω 1029 I.6/7; 1655 app.cr.
παραστάς 700 app.cr.
παράστασις 700.11/12
παρατίθημι 1816.58
παραφιλάθεος 863
παραφύλαξ 1990, 2057
παραφυλάσσω 1503 app.cr.; 1280 II.12
παραχρῆμα 931.50
παργίνομαι 605.6
πάρεμι
- εὐφραίνω ἐφ' ᾧ πάρεμι 951(1);
1076, 1322
παρελαύνω 1597(7); 1598(30)
παρεύρεσις 248 app.cr.; 248 bis.16;
1452.68
παρεύρημα 248.16
παρέχω/ομαι 928 B.36; 959
- πρόθυμον ἐαυτὸν παρέχομαι
790.2/3; 791.5/6
- χρεῖας 1029 I.4/5; 1129.9
Παρθενική 1133
παρθένος 1148, 1816.38, 55/56
- ἄνασσα παρθέnon 1816.51, 55
- ἱερὰ π. 1816.57/58
παρίημι 1452.13, 19
παρίστημι 242
παροδίτης
- χαῖρε παροδίτα 672.1
πάροδος 1348
παροίγω 1036 app.cr.
παρόιθε 746.2
παροικέω 829
παρόικος 915, 1317, 1993

- πᾶς
 - διὰ παντός 1452.10
 - ἱπαρχέω ἐκ πάντων 1502.13/14
 παστάς 986
 πατήρ 758.3/4; 759.7; 873 app.cr.; 1029
 Π.5 (οἱ πατέρες); 1104.24; 1140, 1144
 C; 1286.5; 1304.9, 10/11; 1329.13,
 23/24; 1353, 1362.4; 1427.6/7; 1430,
 1468, 1502.4; 1695, 1816.5, 23, 45;
 1877/1878, 1974/1975
 - θεὸς π. 1415.11
 - πατρίδος 515, 744.5/6; 796.5; 1374
 A.10/11; 1384 A.15/16; 1385 A;
 1416.3/4; 1495.6; 1518
 - πόλεως 841.9/8
 πάτηρ 630 A, C; 759.9/10
 πατρίκιος 1032 B; 1033 B; 1034 B
 πατρικός
 - εἰς πατρικά 1113 C.34/35, D.3/4,
 20/21, 27/28
 πάτριος 730 (χώρα)
 πατρίς 247, 608.13; 689.3; 746.5; 1053
 A.1, B.1; 1061, 1104.10; 1329.16;
 1410, 1447.9; 1475.6; 1492.15; 1986;
 cf. s.v. πατήρ πατρίδος
 πατρόβουλος 1990
 πατρόθεν 931.48
 πατροῦκος 986
 πατροπότης 1308
 πάτρων 719, 730, 774
 πατρώνης 1462 (dat. pl. πατρώνας)
 πατῆρος 1415.6 (ἀρχή); 1502.12
 παυσίλυπος 1995
 παύω 838.5
 πέδον 746.13; 1175
 πείθω/ομαι 862.35; 1816.40
 πειθῶ 862.33; 2046
 πεινέω 862 app.cr.
 πελιδνός 1641
 πέλλα 1562 app.cr.
 πέλω 775.3
 πέμπω 859, 1415.8; 1647.10
 πενθερός 1304.12/13
 πενθέω 1770(11)
 πένθος 1816.39
 - πένθους ἀπόλυσις 1816.43
 πενταετηρικός 757 (κοινὸς τῶν Θρακῶν
 ἀγών)
 πεντάλιτρον 750 B app.cr.; 813 app.cr.
 πεντάπρωτος 1636
 πεντηκοστή 135; 931 app.cr.
 πεπαμμένα 425.49
 πεπαμμένοι 418.13
 πεπρωμένον 746.9
 πέπτε 1635(3) (στόμαχε, πέπτε)
 περιγράφω 1452.70, 72
 περιήκω 1415.6
 περίκειμαι 862.46
 περικεῖρω 1546 D app.cr. (περικεκαρμένη)
 Περικεκαρμένη 1546 D
 περιμένω 1329 app.cr.
 περιοδονίκης 1977/1978
 περίοδος 1978
 περιπατέω 1242 bis app.cr.
 περίπατος 1598(17)
 περιπίπτω 1816.11/12
 περίπυστος 630 A, C
 περισπούδαστος 862.42
 περίστημι 955
 περιστόμιον 310
 περίφαντος 630 B
 περίφρων 249.17
 περιχεύω 1192?
 περσεύς 1264 bis A.1.9
 πέταλον 1005.6 (χρυσός)
 πηγὴ 862.47
 πιάτρα 1490.9
 πινυτός 775.4; 962
 πίνω 1821 (πίε)
 πιπράσκω 288-290, 925; 926.3; 927,
 931.55
 πίπτω 596
 πιστεύω 862.38/39; 1431.7/8
 πίστις 862.19
 πιστός 1344.3; 2109
 πλάθος 838.4, 17/18 (ἐννομον)

- πλάνη 2049
 πλάτος 1175 app.cr.
 Πλατωνικός 296
 πλειάδες 1264 bis A III.14, C app.cr., E.7
 πλέω 261
 πληθός 1473.2/3; 1641; 1816.19, 62; cf.
 s.v. πλᾶθος
 - κατὰ πληθός 1251 app.cr.
 πληθύω 55
 πλησίον, ὁ 862.12
 πληττω 553
 πλοῖον 1452.16, 21, 49; 1816.41
 πλοῦτος 307.9; 1598(26); 1604
 πλωτός 1175
 πνέω 1264 bis C I.7
 πνίω 630 B
 ποθέω 775.3; 1861 (ποθέσσαια)
 πόθοδος 418.7, 12; 425.39; 930.53, 55
 - κοινὰ π. 425.43, 49
 πόθος 1053 A.2, B.2; 2046
 ποιέω 310, 324 (ἄδικα), 592, 748, 790.1;
 930.30/31 (πρόνοιαν); 1005.6; 1741/
 1742
 - ἐπόησε 704
 - ἐποίει 105, 383, 641, 653, 1394,
 1419 B; 1445, 1546 E; 2020, 2022
 - ἐποίησα 590, 1353, 1356 bis
 - ἐποίησαν 513, 1734, 1738
 - ἐποίησε(ν) 107, 112, 132, 578, 589,
 628(4); 652 A; 717, 825 bis, 960,
 1029 bis, 1125, 1267 bis(3); 1270,
 1510, 1733, 1735-1737, 1740, 2022
 - παρὰ ταῦτα π. 1488.9/10
 ποιητάς 2052
 ποιητής 956
 - διθυράμβων 1466 II.1/2
 - σατύρων 1466 III.1/2
 ποιμαίνω 84
 ποιμήν 85
 ποίμνη 1770(12)
 ποινικαστής 1972
 πολεμέω 1452.15, 20
 πολεμικός 862.34
 πολεμικῶς 862.46
 πολέμιος 1452.11, 17, 45/46, 48/49-50
 πόλεμος 234, 862.32; 780 bis.17; 955,
 1452.23, 25
 - ἐνστάς π. 1503.8
 - ὁ κατὰ Πτολεμαῖον π. 1329.13
 πολίος 426, 1745 (χρόνος)
 πόλις 248.29, 37; 248 bis.28, 36; 409.12;
 418.4-6, 13; 425.15, 34/35, 38, 41;
 476, 605.6-9, 11, 22, 31; 608.11, 13;
 639.4; 715, 719, 744.13; 768.5; 780
 bis.7; 791.6; 838.2; 928 B.12; 931.48;
 933.11; 1029 I.4, 9; 1101, 1280 II.10;
 1323 bis app.cr.; 1329.19, 32; 1409.7;
 1448.4; 1452.52; 1467.6, 8; 1468,
 1469.7; 1482.7; 1486, 1647.10; 1974,
 1986
 - διοίκησης τῆς π. 1989
 - Ἑλληνίς π. 744.18
 - Ἑστία πόλεως 2099
 - λαμπροτάτη 1060, 1827.5
 - υἱὸς τῆς πόλεως 785, 1408, 1409.4;
 2117
 πολίτας 838.4; 931.35; 1029 II.8
 πολιτεία 605.15; 608.3/4, 9; 780 bis.9;
 790.12/13; 840 (προξενίας π.); 1029
 app.cr.; 1452.56; 1576 app.cr.
 πολιτεύω/ομαι 661, 1735 app.cr.
 (πολιτευόμενος)
 - ἐν ταῖς κατὰ Λυκίαν πόλεσι πάσαις
 1467.4/6
 πολίτης 608.15; 790.2; 952, 1129.9; 1261,
 1329.4; 1452.35/36; 1771(3); cf. s.v.
 πολίτας
 - πρῶτοι π. 1102
 - στρατηγὸς ὁ τοῖς ξένοις καὶ
 πολίταις δικαιοδοτῶν 1452.29/30
 πολιτικός 1990 (ἀρχή)
 πολιτίς 1261
 πολιτογράφος 1990
 πόλος 323
 πολυτελής 249.12
 πονέω 1360

- πονηρός 1452.8, 14, 17, 19, 22, 33, 68, 74
 πόνος 743
 ποντολοή 672.4
 πορισμός 1989
 πόρος/πόροι 248.31; 248 bis.30; 744.19;
 1989
 πόρπαξ 712
 ποταμός 862 app.cr.; 1113 D.22; 1816.10
 - ανάβασις π. 1816.29
 πότης 1758
 πούς 1099 ter.9
 πράγμα 409.10; 1329 app.cr.; 1452.34, 37,
 41
 - κεφαλικόν 1452.34
 πραγματεύομαι 897, 2052
 - οί πραγματευόμενοι Ῥωμαῖοι
 1329.6
 πραιφέκτος 1382 app.cr.
 πράξις 749, 931.20, 22, 60; 2069
 πραπίς 1770(11)
 Πράσινος 615
 πράσις 248.40; 248 bis.39; 931.58; 932.50
 πράσσω 425.13/14; 791.6/7 (λέγων καὶ
 πράσων); 910
 πράττω 841.9
 πρέπει
 - πρόπον 1452.10
 - σοὶ πρέπει 1183
 πρεπόσιτος 1764(5)
 πρεβεία 418.15; 425.52
 πρεβευτής 225, 425.5/6; 1452.77-79;
 1788
 πρεσβεύω 779, 954, 1415 app.cr.; 1502.14
 πρέσβυς 1029 I.13
 πρεσβύτερος 590, 733(2); 778, 1846; see
 also Index V
 πρήγμα 957
 πρίαμαι 425.11/12; 926.5; 928 A.8/9,
 B.8/9; 931.25, 60; 932.50; 933.6, 8;
 1113 C.6; 1744
 πριβάτον 1598(17)
 πριβάτα 1917 B (θεῖα); cf. s.v. πριουάτα
 πριμικήριος 1764(5)
 πριουάτα 1916 (θεῖα); cf. s.v. πριβάτα
 προαιρέομαι 249.14
 προάστειον 768.4; 768 app.cr.
 προβαλανεῖον 1261
 προβλέπω 862 app.cr.
 προβοκάτωρ 743, 774
 πρόγονος 217, 1415.4; 1816.17
 - ἀπὸ προγόνων 753.1
 - διὰ προγόνων 1329.28/29; 1502
 app.cr.
 - ἐκ προγόνων 760, 1104.13, 1329.19
 - ἐκ προγόνων παραδεδομένα 1029
 II.6
 προγραφή 608.1; 1284
 προγράψω 928 B.30; 1251, 1284
 προδότης 91, 94
 προεδρία 252.6/7; 926.12; 928 A.12/13,
 B.12/13, 38/39
 πρόεδρος 210, 235
 προεισφορά 43
 προέλευσις 1698 B.8
 προευκαλέω 474
 προευκλητά 474
 προηγῆτωρ 775.7
 πρόθεσις 2098
 πρόθυμος 790.2; 791.5
 προῖκα 779
 προίστημι 249.3; 1816.12
 - προεστὼς ταγός 608.7
 προκατάρχω 1452.23, 25 (πολέμου)
 προκινδυνεύω 606
 πρόκριμα 473
 προκυρώ 928 B.19/20
 προκύων 1264 bis A app.cr.
 προλέγω 871.5
 πρόμαχος 596, 1770(7)
 πρόμοιρος 2010
 προνοέω 931.34; 1104.16; 1816.12/13;
 2112
 πρόνοια 930.30 (π. ποιέω)
 προνοητής 1448.10
 προξενία 21, 409.8; 565, 780 bis.9;
 790.12; 840 (προξενίας πολιτεία)

- προξενικός 838 app.cr. (νόμος)
 πρόξενος 149, 219, 409.12; 509.4/5, 10;
 546 bis.4/5; 608.4; 838 app.cr. (νόμος
 τῶν π.); 1986
 πρόσδος 862.37
 προπεν 1189.6; 1191.7
 προπίνα 1189 app.cr.
 προπολεμέω 1816.9
 προπρίμαμι 1113 B.19
 πρόπυλον 1512 bis
 πρόσ (= ca.) 915
 προσάγω 1415.7
 προσάποδείκνυμι 1816.18
 προσεγκολάπτω 1816.18
 προσέρχομαι 1452.40
 προσεσθίω 1565 app.cr.
 προσηγορία 2038
 προσήκω 249.11
 - προσήκοντα, τά 1816.31
 - προσήκων 1357.6/7
 προσήνης 1415.8
 πρόσθεσις 248.19; 248 bis.19; 1647.12
 προσκατατάσσω 1816.21
 πρόσκειμαι 1288 app.cr.
 προσλαμβάνω 1816.24
 προσμένω 698
 προσνομίζω 1816.34
 πρόσσος 21, 248.12, 16; 248 bis.12, 16;
 1284, 1428, 1448.7; 1816.13, 62/63
 (ιέρα); 1989
 προσονομάζω 1816.17
 προσποιήτος 249.15
 προστάσσω 744.20/21; 931.17/18
 προστατάς 930.45; 931.4, 15, 39, 43;
 933.2
 προστατής 928 B.3/4; 1482.8; 1972, 2107
 προστατικός 1972 (ἀρχεῖον)
 προστίθημι 678, 1452.70/71
 πρόστιμον 1036.6; 1413.9
 προσφέρω 409.2
 προσφυλῆς 730, 743
 πρόσσωπον 700.12
 προτίθημι 862.29
 προτρέπω 862.9, app.cr.
 πρόφασις 248.20; 248 bis.20
 πρυτανεία 203, 210
 πρυτανεῖον
 - καλέω εἰς τὸ π. 222
 πρυτανεύω 1073 app.cr.; 1315
 πρυτανικός 1990 (ἐξουσία)
 πρύτανις 1029 app.cr.; 1185, 1275
 πρῶην 630 D
 πρῶμος 1816.58 (σπόρος)
 πρωτένγραφος 24
 πρωτεύουσα 678
 πρωτεύω 1741
 - ἐκ τῶν πρωτευνόντων 1492.15/16
 - πρωτεῖον ἀξίωμα 1102
 πρωτόθρονος 1107
 πρῶτοι, οἱ 678
 πρωτόκοσμος 988, 998 ter
 πρῶτος 639.3, 6; 1492.15; cf. s.v. πρῶτοι
 - ἄρχων 760, 763 app.cr.; 1990
 - γένος 1102
 - γυναικῶν 1251 ter, 2121
 - ἐπαρχείας 753.1/2
 - ἡλικία 1990, 2124
 - π. καὶ μόνος 2121
 - πολῖται 1102
 - Πύθια 758 app.cr.
 - τάξις 1102
 - τετραετηρίς 766.4/5
 - τιμαί 1492.10
 πρωτοστάτης ταγός 608 app.cr.
 πτερόν 1029 bis
 πτώμα 768.4
 πυγμαχία 1427.1
 πυγμή 1656
 πύλος 1059(8)
 πυκτεύω 672.3
 πύκτης 746 app.cr.
 πύργος 587, 763.5
 πωλέω 248.15; 248 bis.15; 768.4; 928 A.5,
 B.5
 πωλητάς 931.32, 54
 πωλητής 926.13; 928 A.7, B.7; 933.5

πωλικός 559, 608 app.cr. (συνωρίς)

ῥεῦμα 862.4

ῥέω 105

ῥήγνυμι 1098 (ῥήξον)

ῥητιάριος 777

ῥήτωρ 381; 759.3; 1974, 2105

ῥιτιάρης 743

ῥομβίζω 866

ῥοπά 1019

ῥυσιάζω 425.42, 44, 48-50

ῥύσιον 1452.43/44

ῥυτιάζω 418.5, 7, 11-13

ῥώνυμι

- ἔρρωσο 1280 II.13

Σάμιον 1171

σανίς 1972

σάπων 1188.5

σατράπης 1643

σάτυρος

- ποιητής σατύρων 1466 III.1/2

σεβαστός 1652

Σεβαστός/Σεβαστοί; cf. s.v. ἐπίτροπος,

πρεσβευτής; see also Index III

- βαλανεία τοῦ Σ. 1061

- γένος τῶν Σ. 2115

- οἶκος τῶν Σ. 2115

- υἱοὶ τοῦ Σεβαστοῦ 1386 A

- υἱὸς τοῦ Σεβαστοῦ 1376 A.11/12

σεισμός 1764(6)

σειτευτής 778

σειτανία 248.17/18; 248 bis.17/18

σειτωνικός 1409.7/8 (χρήματα)

σελίς 1264 bis D app.cr.

σεμνότατος 249.2; 1396

σεμνῶς 1030, 1492.16/17

σηκός 1490.12

σήκωμα 291 app.cr.

σημα 672.6; 1059(1); 1770(12)

σημαίνω 249.5

σημεῖον 1242 bis app.cr.

σηστέρισος 1452.44

σίδηρος 1108

σιτευτής; cf. s.v. σειτευτής

σιτηγός 208

σιτία 954

σίτος 207.8/9, 14; 222

σιτοφυλακία 928 B.10

σιτοφύλαξ 135

σιτώνης 743

σιτανία 889; cf. s.v. σειτανία

σιτωνικός 889

σκάφος 744.11

σκήπτρον; see also Index VI

- παπυροειδές 1816.52/53

σκοπέω

- σκοπεῖν τῷ βουλομένῳ 1972

σκορπίος 1264 bis A I.11

σκυλέω 1357.6

σκύλον 962

σόρος 1059(7); 1368, 1506.3/4

(δοκιμηνή); 1511, 1512.3

σοφός 630 B

σπειροκέφαλος 1693

σπόρος 1816.58 (πρώϊμος)

σπουδάζω 862 app.cr.

στάδιον 672.2

σταθμεύω 744.17

σταθμόν 972

σταθμός 972

στάλα 418.18; 425.23, 32, 54; 931.59;

932.49

- λιθίνα 931.55

σαρτός 999

στάσις 418.8; 425.44; 1986, 2057

στατήρ 328

στάχυς 1816.52, 58

στέγη 748

στέμμα 1974

στέργω 1816.45

στεφανηφορέω 926.9; 1409.4/5

στεφανηφορία 862 app.cr.

στεφανηφόρος 924, 1129.1; 2053

στεφανίτης 928 A.21, B.21 (ἀγών)

στέφανος 928 A.21, B.21; 1251, 1329.30

- δάφνινος 933.13

- θαλλοῦ 252.1/2; 952

- χρυσός 1440.3/4; 1459

- χρυσός 1415.9; 1503.2

στεφανῶν 221.7/8; 223, 228, 252.1; 1100,

1251, 1329.6, 8-10, 14, 24, 28; 1393,

1440.2/3; 1459

στεφάνωσις 1329.26/27

στέφω/ομαι 1410, 1427.2/3

στήλη 3 (μέταλλον στήλην ἔχων/οὔκ

ἔχων), 745.3, 16; 1329.31; 1485; cf. s.v.

στάλα

- λευκή λιθία 1329.20

- λιθίνη 252.14/15; 1816.65

- χαλκή 1816.65

στοά 1329.21; 1512 bis

στοιχέω 1104.11

στόμα 736.3-5 (ἀργὸς τὸ σ.)

στόμαχος 1635(3) (στόμαχε, πέπτε)

στρατός 999

στρεπτός 862 app.cr. (χρῦσεον, ψέλιον)

συγ-; cf. s.v. συν-

συνγένεια 839, 1996

συνγνώμη 1079(13)

συγγραφέω 926.1; 928 A.1, B.1; 933.2; 934

συγκλητικός 1328; cf. s.v. συνκλητικός

σύνκλητος 763.2 (ἱερά); cf. s.v. σύνκλητος

συγκρίνω 1816.62

συγχαρέω 248.38; 248 bis.37; 249.2/3, 5;

1288.15; cf. s.v. συγχαρέω

συλέω 588

συμ-; cf. s.v. συν-

συμβαίνω 1816.11, 20

σύμβιος 768.2; 780, 1756; 1036.3; 1512.3;

cf. s.v. σύνβιος

συμβίωσις 1975

σύμβλημα 1723 A

συμβόλαιον 1114

συμβουλή 871.3

συμμαχία 862.17

- φιλία καὶ σ. καὶ κοινωνία 1452.6/7

συμμαχικόν 893

σύμμαχος 1452.15, 22/23, 25

σύμμετρος 1816.52

συμπάθεια 1196 (ἐν συμπαθείᾳ)

συμπάρεμι 1452.78

συμπολιτεία 1101

συμπρόεδρος 236

συμφέρον 1029 I.6

συμφέρω 150

συμφιλοσοφέω 249.23

συμφωνέω 248 app.cr.; 418.15; 425.51/52

συν-; cf. s.v. συγ-, συμ-

σύν, οἱ 937 II, 937 bis/ter

συνάγω 862.18

συναγωγή 1655 app.cr.; 1816.29

συναγωνίζομαι 1329.12

συναίρω 862.22

συναίτιος 1101

συναντάω 862.20; 1816.3/4

συνάπτω 249.11

συναρχία 1990

συνάρχοντες 1990

συναυξάνω 862.38

συναύξημα 249.20

συνβαίνει 838.4/5

σύνβιος 1139, 1400, 1418, 1709, 1877

συνβίωσις 1291 app.cr.; 1310

συνγενής 1104.22; 1136, 1304.15

σύνδικος 1990

σύνδουλος 2106

συνεδρεύω 1816.5

συνεδρία 791.5

συνέδριον 415, 551, 1988, 2064 (τῆς

βουλῆς)

σύνεδρος 409.2, 11; 473, 782, 1644, 1988,

1990

συνεπικυρώ 1452.63

συνεργασία 1299

συνεργέω 1751

συνεφηβέω 2124

συνέφηβος 2124

συνθήκη 678

συνθήκη 471, 1452.67, 74

συνίστημι 1452.41

συνκλητικός 1104.23; 1280 II.9 (οἰκία);

cf. s.v. συγκλητικός
 σύνκλητος 248 app.cr.; 1415.11; 1452.62;
 1502.15; cf. s.v. σύγκλητος
 συνκομίσσιος 743
 σύνκτησις 248.32, 38; 248 bis.31, 36/37
 συνκτίζω 1101
 συνμετρέω 249.17/18
 συνναύτης 658
 σύνοδος; see also Index V
 - ἱερὰ ἔυστική 1173 app.cr.
 - κομητῶν 2085
 σύνοιδα 1029 I.4
 συνοικισμός 1986
 συνόμενος 779
 συνστέφω 1473.1
 σύνταξις 248 bis.30; 1114, 1816.34, 36
 συντάσσω 2052
 συντέλεια 54
 συντελέω 926.2, 10; 928 B.41; συντελέω
 1329.22; 1452.5, 43; 1816.27, 31, 39,
 42, 44, 47/48, 55/56
 συντελώνης 780
 συντέμνω 248.31
 συντομή 3
 συντροφία 1344.4
 σύντροφος 1307
 συνυπηρετέω 1452.16, 21
 σύνφυτος 1360
 σύνφωνον 248.10, 16/17; 248 bis.10,
 16/17
 συνχωρέω 1490.8/9, 11/12; cf. s.v. συγχωρέω
 συνωρίς
 - παλική 559, 608 app.cr.
 σφενδόνη 579
 σχοινία 855 app.cr.
 σχοινιαία 855.6
 σχολάρχης 249.5
 σφῶζω 746.5
 σῶμα 418.8; 425.45; 1496
 σωματέμπορος 2106
 σωτηρία 820, 1591(4); 1598(14); 1816.13;
 2049
 - ὑπὲρ σωτηρίας τῆς πόλεως 1329.32

σώφρων 775.5; 1483.4

τάβλα 1734/1735, 1738, 1740
 ταγεύω 605.2
 ταγός 605.33; 608.7
 ταινία 1968
 τάλας 1344.2
 ταμείον 768.5; 1036.6 (ἱερώτατον); 1368,
 1506.8
 ταμίας 248.22; 418.8; 425.45; 605.28, 30;
 606, 743, 926.15; 928 B.29; 931.25/26,
 35, 42, 44; 1975, 2088
 - τ. ἐπὶ τῆς διοικήσεως 1989
 ταμιεύω 765, 1370 B
 ταμίης 992 (λόγων)
 τάξις 1102 (πρώτη)
 τάπης 930.40
 ταρχοπώλης 1266
 τάσσω/ομαι 248.36; 248 bis.35; 791.5;
 1816.10 (ὑπὸ τὴν βασιλείαν)
 ταῦρος 1264 bis A app.cr.
 τάφος 1059(7); 1131.1; 1490.1; 1491
 τάχιστα 1452.42 (ὡς τάχιστα)
 τιμ-; cf. s.v. τιμ-
 τεῖμαμα 838.13/14
 τεμῆ 248.22; 248 bis.22
 τεμμητής 1374 app.cr.
 τευχίζω 639.4, 5
 τευχίον 40 bis
 τευχιοπία 931.7
 τευχιοποιός 61
 τέκνον 700.13; 780, 1141, 1288.9, 20;
 1289.3; 1305.4; 1309, 1400, 1462,
 1487.8; 1488.6/7; 1489.4-6; 1490.6-8;
 1735, 1741, 1756
 - ἄμα τέκνοις 1738
 - μετὰ τέκνων 1740
 - τέκνων ὄνησις 2116
 - τέκνων τέκνα 2010
 τέκνος 1399
 τέκος 1288.18
 τέκτων 61, 1674 app.cr.
 τελαμών 846 app.cr.

τέλειος
 - εἰκὼν 1329.16
 - κέλης 559
 τελειόω 1452.76, 78; 1694
 - ἐτελειώθη 1585, 1586, 1587, 1588
 τελευτάω 700.3; 1030, 1308, 1764
 τελευτή 248.33; 248 bis.32
 τελέω 52, 1344.1; 1483.12; 1492.16
 τερπνός 1344.4
 τέρπω 723.8
 τετράδραχμον 776(1/2)
 τετραετία 248.19; 248 bis.19
 τετράστοον 1512 bis
 τετρόβελον 1075
 τεύχω 775.1
 τέχνη 630 B; 1088, 1654
 - οὐδὲ τέχνη οὐδὲ μηχανή 2109
 τεχνίτης 681.3; 1394 (τεχνίτης)
 - οἱ περὶ τὸν Διόνυσον τεχνίται 1973
 τήθη 1368
 τηρέω 862.41; 1280 II.8
 τίθημι 700.11; 807(16); 862.401136,
 1288.7, 11, 21; 1323 bis; 1413.9;
 1431.4/5; 1462
 - ἀγῶνα 252.7/8; 928 B.12; 933.11;
 1329.11
 τιθήνη 1107
 τιμ-; cf. s.v. τιμ-
 τιμά 926.2; 931 bis, 934 bis, 1029 I.3
 τιμαρεσία 1990
 τιμάω 249.9; 752.3/4; 754.8; 755.7; 862
 app.cr.; 930.34; 1123, 1286.3; 1290,
 1299, 1304.4/5; 1305.3/4; 1306-1311,
 1408, 1409.2; 1430, 1492.9/10;
 1503.1; 1816.41, 67, 50; 1878
 τιμή 61, 135, 605.8, 31; 719, 1108 app.cr.;
 1329.15; 1415.9; 1647.9; 1816.6, 14,
 16, 44
 - πρώται τιμαί 1492.10
 - τιμῆς χάριν 863, 1510, 1646 app.cr.
 τίμημα 23
 τιμητεύω 1374 B.3/5
 τιμητής 1988, 1990
 τιμώτατος 1280 II.13
 τιμοῦχος 730, 1284
 τίνυμι 931.21
 τιταίνω 1107
 τοκεύς 1368
 τόκος 730 (ἐλαφρύς)
 τολμέω 248.18; 248 bis.18; 768.5
 τολυπεύω 630 A
 τόξενμα 1264 bis A app.cr.
 τοξότης 1264 bis A I.4, 8
 τόπος 249.10; 678, 753.7; 769, 784,
 1059(1); 1440.6; 1452.55, 59; 1560,
 1641, 1816.13; 2106
 - ἀναπαύσεως 1059 (5)
 - ἐπιφανέστατος 1816.66
 - κοινανὸς κατὰ τόπον 2085
 τραγικός
 - ἔνρυθμος κίνησις 2045
 - ὄρχησις 2045
 τράπεζα 1416 app.cr. (τῶν φόρων)
 τρειούγκιον 821 A.2
 τρέφω 1288.18
 τρέχω 1099 ter.9
 τριακάς 931.5
 τριβούνος 841.10/11
 τριηραρχία 926.11; 933.10
 τριηροποιός 61
 τρίκλεινον 694, 1447.6; 1448.7
 τριούγκιον; cf. s.v. τρειούγκιον
 τρίστωος 630 D
 τρίτον, τό 1487.12
 τροπή
 - ἐαρινή 1598(24); 1739 C
 - θερινή 1264 bis F I.1; 1598(24);
 1739 D
 - μεθοπωρινή 1739 A
 - χειμερινή 1597(4); 1598(24); 1739
 B
 τρόπος 248.16; 248 bis.15/16, 29
 τροφεύς 1974
 τροφή 1816.61, 62
 τρόφιμος 743, 1974
 τροφός 1546 A

τρυφώνω 1807(2)
 τρυφή 1598(11, 19)
 τρώγω 1560 app.cr.
 τυγχάνω 862.16, 910, 1053 A.5,6, B.8, 10;
 1452.39
 τύμβος 1059(7)
 τύπος 553, 1816.64
 τύπωμα 553
 τύχη 862.5; 1348; see also Index V
 - νικᾷ ἡ τύχη 615
 ὑάδες 1264 bis C II.6, 10, 13
 ὕβρις 862 app.cr.
 ὑγεία 671.1/2; 763.2 (ὑ. καὶ διαμονή);
 1870 A; 1907, 1910, 1914(4); 1923,
 1926 B
 ὑγιαίνω
 - ὑγιαίνων χρῶ 1921, 1922
 ὑγίεια 69, 307.10; 2046
 ὑγιής 926.6; 928 A.8, B.8; 933.6
 ὑδραγωγία 1124
 ὑδραγωγός 1172
 ὑδρεῖον 1512 bis
 ὑδρομηχανή 678
 ὕδρος 1264 bis A I.13
 ὑδροχόος 1264 bis A II.3, 9
 ὕδωρ 1053 A.4, B.6
 υἱός 512.12; 640, 674.4; 742, 830, 1122
 bis, 1287, 1306, 1359, 1360, 1397,
 1452.75-79; 1460, 1483.16; 1502.3;
 1515, 1658, 1662, 1696, 1734, 1744,
 1758, 1840, 1863, 1875, 1877, 1974
 - δήμου καὶ βουλῆς 1102
 - Ἑλλάδος 1770(1)
 - πόλεως 785, 1408, 1409.4; 2117
 - Σεβαστοῦ 1376 A.11/12; 1386 A
 ὑπαγορανός 1990
 ὑπαγορεύω 1280 app.cr.
 ὑπαγωνοθέτης 1990
 ὑπάντησις 1994
 ὑπαπάντησις 1994
 ὑπάρχω 1452.53

ὑπατεύω 1335, 1371 B.1/2; 1374 B.1/3;
 1376 B.1/4; 1378 B.1/3; 1382 A.1;
 1383 B.1; 1384 B.1/4; 1385 B; 1386 B;
 1387 B; 1388 B
 ὑπατικός 820, 1371 B.4; 1374 B.7; 1378
 B.6; 1385 B; 1386 B; 1387 B; 1388 B
 ὑπατος 249.1, 7; 744.5; 1373 A.15; 1374
 A.9/10; 1383 A.11; 1384 A.15; 1385
 A; 1416.3; 1608/1609
 ὑπέγγαιος 91
 ὑπενάντιος 1452.11, 17
 ὑπεξαιρέω 838.18
 ὑπέρ 1025
 ὑπεργίγνομαι 560 bis
 ὑπερορέω 1816.13
 ὑπεροχή 1121, 1452.9
 ὑπερήβαρχος 1990
 ὑπηρεσία 1990
 ὑπηρετής 511 B.2; 1990
 ὑπισχνέομαι 779, 1261, 1990
 ὕπνος 307.5
 ὑπογραμματεύς 1990
 ὑπογράφω 744.21; 1329.18; 1440.6
 (ὑπογεγραμμένος)
 ὑπογυμνασιαρχία 1827.9 (θεοῦ)
 ὑπογυμνασίαρχος 928 B.29/30; 2124
 ὑπόδικος 248 app.cr.
 ὑποδρήσσω 1602
 ὑπόκειμαι 965, 1506.7/8
 ὑποκλήρῳ 1990
 ὑποκριτής 2045 (τραγικῆς ἐνρhythμου
 κινήσεως ὑποκριτής)
 ὑπολείπω 931.35/36, 45
 ὑπολογίζω 792
 ὑπόμνημα 1816.14
 ὑποπαιδοτριβέω 264
 ὑποπαιδοτρίβης 262 app.cr.
 ὑποπίπτω 248.41, app.cr.; 248 bis.40
 ὑποργός 61
 ὑποστρέφω 862.18, app.cr.
 ὑπόσχεσις 248 bis app.cr.
 ὑποταμία 1990
 ὑποτάσσω 862.30; 1452.14/15, 20, 22,

24/25; 1647.9
 ὑποτίθημι 248.15; 248 bis.15
 ὑπουργέω 1603
 ὑποχείριος 862.34
 ὕστερος 238, 240
 ὑφάγρειμι 605.30
 ὑφάγω 605.12
 ὑφαίνω 1602
 ὑφαιρέομαι 248.17
 ὑφοράω 249.19; 1641
 φάβα 1191.4
 φαίνομαι 930.30, 34; 931.34; 1452.42,
 69/70; 1816.67
 φαμίλια 777, 2106
 φανερὸν 1029 I.7
 φαντασία 1005.34
 φάρμακον 862.33
 φέγγος 630 A, C; 2010
 φέρτατος 1967
 φέρω 248.40; 248 bis.39; 418.8;
 425.44/45; 838.20 (ψάφον)
 φεύγω 471
 φημί 1280 II.11
 φθίνω 1360 (φθίμενος)
 φθόνος 1061, 1594(8)
 φιλαγαθέω 790 app.cr.
 φιλάδελφος 1771(6); 1974
 φιλανδρος 1396, 1843
 φιλανθρωπία 1975
 φιλανθρώπως 608.17
 φιλάνπελος 191, 1418
 φιλάργυρος 91
 φιλέλλην 1539
 φίλευνος 1843
 φιλέω 966, 1052(1, 3), 1211
 φιλία 605.8; 837, 839, 1698 B.9; 1975
 - φ. καὶ συμμαχία καὶ κοινωνία
 1452.6/7
 φιλή 1360
 φιλογύναιος 1843
 φιλόδοξος 1104.8
 φιλόκ. 1249

φιλοκαῖσαρ 769, 844-846, 1415 app.cr.;
 1539; 1827.2
 φιλοκαλέω 1756
 φιλόκτιστος 2049
 φιλόλογος 1669
 φιλομήτωρ 1847.1, 8
 φιλόνηκος 672.2
 φιλόπατρις 1415 app.cr.; 1447.4; 1483.5
 φιλορωμαίος 844-846, 1539
 φίλος 207.20/21; 249.8; 605.5; 723.10;
 743, 746.13; 958, 1139, 1368, 1539,
 1764, 1847 app.cr.; 1975
 φιλοσέβαστος 1281 B; 1415.13
 φιλοσοφία 2049
 φιλόσοφος 249.1 (Ἐπικούρειος); 1652,
 2105
 φιλοστοργία 1483.16; 1974
 φιλοτιμέομαι 215, 730
 φιλοτιμία 228, 252.4; 1493
 φιλότιμος 1415 app.cr.; 1492.14
 φίλτατος 1764
 φύσκος 1288.13; 1413.10
 φοβερὸς 746.7/8
 φόβος 862.31
 φορέω 928 B.13; 933.12/13
 φορμικτής 1565 app.cr.
 φορνιτής 1565 app.cr.
 φόρος 248.2/3; 1114, 1416 app.cr.
 φρήν 426
 φρόγιον 1241
 φρονέω
 - ζῶν καὶ φρονῶν 768.1/2
 - ζῶσα καὶ φρονοῦσα 1506.2
 φρόνημα 862.31
 φρόνιμος 1397
 φροντίζω 1029 I.2; 1280 II.11
 φρυγάνιον 1188.6
 φυλά 931.4; 999
 φυλακή 1989
 - τῆς πόλεως 1989
 - τῆς χώρας 261
 φύλαρχος 1816.25

- φυλάσσω 248.25/26, 39; 910, 1121, 1393,
1452.63/64; 1572
φυλάττω 248 bis.38; 744.18
φυλή 248.34; 248 bis.32; 758.6; 759.4;
924, 1399, 1452.75; 1484 app.cr.; 1711,
1816.19/20, 22-25; 1988, 1990, 2096;
cf. s.v. φυλά
φυσικός 723.9
φυσίοω 862.43
φύσις
- φύσει 606, 743
φυτεία 744.19
φωνή
- φωναίς 1967
φῶς 2010

χαίρω
- χαῖρε 387, 416, 642, 644, 672.1;
723.3; 730, 850, 898/899, 937 I;
1039 bis(1/2); 1280 II.6; 1323 bis;
1345.7, 10, 13; 1347, 1350, 1357.9;
1358, 1362.7; 1405, 1531/1532,
1594(12); 1667-1670, 1793,
1873/1874
- χαίρειν 249.1, 8; 700.9; 1345.4;
1361, 1415.3; 1416.5
- χαίρετε 830, 874 app.cr.; 1367/
1368, 1412, 1833
- χαίρετε πάροδοι 1348
χάλαζα 1264 bis B I.8, 10
χαλκείπλαστος 553
χάλκεος 553
χαλκότευκτος 553
χαλκομάς 1598(17)
χαλκός/χαλκοὺς 1189 app.cr.
- εἰκὼν 1251 app.cr.; 1459 app.cr.;
1492.10
- εἰκὼν κολοσσική 1503.3
- στήλη 1816.65
χαμοσόριν 743
χαρά 1910
χάραξ 425.14, 20-22, 26

χαρίζω/ομαι 745.16; 862 app.cr.; 1467.7;
1990
χάριν; cf. s.v. μνείας χάριν, μνήμη χάριν
- τῆς διηγετοῦς εὐνοίας χ. 755.5/6
- τῆς διηγετοῦς εὐνοίας καὶ ὁμονοίας
χ. 754.4-7
χάρις 723.10; 1647.11/12; 1770(11);
1914(4), (5); 2047
- χάριν ὀφείλω 249.2
χάρισμα 862 app.cr.
χαροπός 426
χειμαρρός 519
χειμαίνω 1264 bis C II.12, 14
χειμερινός
- (ἐξάμηνος) 931.10/11
- τροπή 1597(4); 1598(24); 1739 B
χειμέριος 1264 bis C app.cr.
χειμών 1264 bis C app.cr.; 1597(4); 1739
app.cr.; 1816.32, 33
χείρ 723.19; 943, 1816.53
- γράψας χειρὶ 1764
- καθαραὶ χεῖρες 715
- πρὸς χεῖρα 2106
χειριζόμεαι 1989
χειροτονέω 207.10; 215
χειροτονητός 248.2/3, 11
χείρων 1452.67/68 (χείρων μὴ ποιείτωσαν)
χιτών; cf. s.v. κιθών
χλωρόν 1189.2; 1191.3
χοραγία 928 B.10
χορηγία 1816.7/8
χορηγός 2124 (παίδων)
χορός 1271
χράομαι 838.16
- ὑγιαίνων χρῶ 1921/1922
χρεῖα 1129.9
- χρεῖαν παρέχομαι 1816.57
χρήξω 931.22
χρήμα/χρήματα 45; 425.36; 928 B.6;
1409.7/8 (σειτονικά); 1452.15, 20/21,
32, 46, 50; 1503.7; 1989
χρηματίζω 1827.4
χρηματισμός 1816.18

- χρηματιστήριον 1999
χρήσιμος 608.15
χρήσις 1108, 1598(26)
χρηστή 898/899; 1039 bis(1); 1594(12);
1667/1668, 1793
χρηστός 608.11; 850, 1173 app.cr.; 1323
bis; 1395, 1405, 1531-1533, 1547
(μορίδιν), 1873, 1669 app.cr.; 1670,
1771(3); 2049
- χρηστοί, χαίρετε 1833
χρόνος 248.18; 248 bis.18; 425.4; 862.45;
931.30, 53; 1694, 1726
- ἀεὶ χ. 1816.15, 21
- ἅπας 418.14/15; 425. 4, 51; 780
bis.13/14; 1452.7
- ἔμπροσθεν 425.40
- ἐν τῇ τῆς συμποσιαρχίας χρόνῳ
1647.10
- κατὰ παντὸς χρόνου 1007
- παλαιός 249.8
- πανδαμάτωρ 1106, 1745
- παρελθὼν χ. 605.10
- πολίος 1745
- πολλοὶ καὶ καλοὶ 1922
- πρόσθεν 207.7, 234
χρύσεος 862.37, app.cr. (στρεπτόν); 1053
A.3, B.4 (ἄστν)
χρυσός
- πέταλον 1005.6
- εἰκὼν 1459
- στέφανος 1440.3/4; 1459, 1503.2
χρυσοὺς 930.54
- ἄγαλμα 1816.48
- στέφανος 1415.9
χρυσοφορέω 933.13
χσένος 13
χῶμα 889
χώρα 418.6; 425.6, 18, 21, 34/35, 39, 43;
639.3/4, 6; 915 A col.I.1; 953, 1452.
12-13, 52, 55, 60; 1457, 1816.4, 6-10,
12, 14, 16/17, 27, 39, 41, 45, 47, 67
- κοινὰ 425.24/25, 33, 38
- πάτριος 730

χωρίον 248.34; 288-290, 418.11; 425.47;
724, 743 (Ἐρεσηνών), 964, 1436,
1452.57; 1522, 1562 app.cr.

ψαλῖς 1147
ψάριον 1188.7
ψαφαρός 723.4
ψαφίζω/ομαι 605.10, 13/14, 31/32; 1100
ψάψισμα 605.1, 33; 907
ψάφος 409.11; 838.20
ψέλιον 862 app.cr. (στρεπτόν ψ.)
ψευδάριον 859
ψευδῆριον 859 app.cr.
ψηφίζω 17, 780 bis.3; 998 ter, 1415.5;
1641
ψηφισμα 147, 203, 252.13/14; 935; 1275
app.cr.; 1329.31-32; 1816.3, 26, 65;
1989; cf. s.v. ψάψισμα
ψηφος 248 bis.33; cf. s.v. ψάφος
- κρίνομαι ψηφῶι 248.33/34
ψηφοθεσία 1475.7/8
ψηφοθετέω 1391
ψηφώ 1636
ψηφωσις 1694, 1730(2); 1961.1
ψιλωτής 1655 app.cr.
ψύλλα 1771(2)
ψωμίον 1188.1

ὠνά 931.49
ὠνή 698
ὠιδοδιδάσκαλος 1816.60
ὠιδός 1816.60
ὠκεανός 630 B
ὠκύμορος 2010
ὠνητής 274, 279, 1280 app.cr.
ὠνοφύλαξ 1972
ὠρα 1196, 1764(6); 1816.31, 36
ὠραῖα, τὰ 266
ὠρίων 1264 bis C II.4

LATIN WORDS

- aeternalis 1059(3)
 aeternus 1059(3)
 alumnus patriae 2117
 annus 1065
 arcisolum 1059(2)
 Augusta
 - gens 2115
 Augustus
 - filius Augustorum 2006
 - perpetuus A. 1917 A

 biscandens 1059(2)
 bisomum 1059(2)
 bisomus 1059(2)
 bule 1646 A, B
 bustum 1059(9)

 Caesar 2006
 canabae 784
 capere 1452 app.cr. (pignus)
 casa 1059(3)
 cella 1059(3)
 civitas 796.3; 1280 I.2; 1646 A/B
 clarissimus 1280 I.5
 coemeterium 1059(4)
 comes rerum privatarum 1917 B app.cr.
 conditorium 1059(7)
 consul 796.3
 - suffectus 1381
 consularis 1371 app.cr.
 copertorium 1059(10)
 cubile 1059(4)
 cura 1280 I.3
 curator 1835
 - rei publicae 415, 1153
 - rei publicae Attalaeae 1371 app.cr.
 - civitatis 415

 depositio 1059(5)
 dies 1065
 dominus noster 1917 A

 domus 1059(3)
 dormitio 1059(4)

 egregious 1373 app.cr.
 emporiarcha 814

 filius Augustorum 2006
 foedus 1452 app.cr.
 forma 1059(8)
 fornix 1565 app.cr.

 gens Augusta 2115

 hospitium 1059(3)

 iusiurandum 1452 app.cr.

 kalendae 1280 I.6

 locus 784, 1059(1)
 - dormitionis 1059(4)
 - requietionis 1059(5)
 - sepulturae 1059(7)

 magistratus 1280 I.2
 mango 2106
 mansio 1059(3)
 memoria 1059(6)
 mensa 1059(10)
 monumentum 1059(6)

 observatio 1280 I.5

 pater patriae 796.3
 patria
 - alumnus patriae 2117
 - pater patriae 796.3
 perpetuus 1059(3); 1917 A (Augustus)
 petere 1452 app.cr.
 petitio 1452 app.cr.
 pietas 1088

- pignus 1452 app.cr.
 placuit 1280 I.4
 potestas
 - tribunicia p. 796.3
 praefectus urbi 1378 app.cr.
 privatus
 - res privatae 1917 B app.cr.
 proconsul 1371 app.cr.; 1378 app.cr.
 procurator 2004, 2059
 - Aug. provinciae Syriae 1622 app.cr.
 - marmorum 1407

 quies 1059(5)

 reiectio 838
 res privatae 1917 B app.cr.

 sarcophagus 1059(2)
 sedes 1059(1)
 sempiternus 1059(3)
 sepulchrum 1059(7)

 sepultura 1059(7)
 suffectus 1381 (consul)
 supervivas 1564 app.cr.

 tabula 1059(10)
 tercandens 1059(2)
 titulus 1059(10)
 torus 1059(4)
 tribunicia potestas 796.3
 trisomus 1059(2)
 tumba 1059(7)
 tumulus 1059(7)

 urna 1059(9)

 vale 1280 I.5
 venalicius 2106
 vicus 784
 villa 784
 vivere 1065
 - vivas 1564 app.cr. VIII.

SELECTED TOPICS

- abacus 2122
 abbreviated writing 737, 1025, 1244, 1529,
 1566, 1585-1588, 1687(7); 1732, 1809,
 1882(17); 1961
 abbreviation sign 716, 1057, 1098, 1286,
 1696, 1751
 abecedarium 83, 980(3), 1043/1044, 1177,
 1206-1208, 1219, 1229, 1239, 1242,
 1860, 1969, 2122
 abuse of power 744
 Abydos 59
 Academy 295
 acclamation 615, 1095, 1098 bis, 1173,
 1183, 1202, 1204, 1209, 1473, 1552,
 1554, 1556/1557, 1560/1561, 1732,
 1764, 1859, 1886(3); 1945, 1958,
 1967, 2102; cf. s.v. benediction, invocation

 account 60-63, 261, 464, 669, 887, 1172,
 1188/1189, 1191, 1199, 1241
 acculturation 1007
 Achaia
 - alphabet 1073
 - Koinon 418, 424
 Acropolis of Athens 86
 actor 169, 189, 202, 382, 1552 app.cr.
 - boy actor 382
 administration 1967 bis; cf. s.v. city
 administration, provincial administration
 adoption 743, 988 bis, 1490 (of woman)
 Adrastus, philosopher 1105
 Adria 261
 adultery 91
 advertisement 1727 (for fish)
 Aelius Aristides 1279

- Aeolia 59, 1861 (dialect)
 afterlife 36, 612, 723 app.cr.; 1995
 age 915
 age at death 613, 674, 700, 730, 743, 778,
 966, 1030, 1039 bis(5); 1084, 1286,
 1308, 1310/1311, 1344-1348, 1352,
 1354-1357, 1359, 1361/1362, 1367,
 1483, 1764, 1769, 1770(10); 1820(2);
 1851
 age-class 986, 995, 1015; cf. s.v. ephebes
 Aglauros 257
 agonistic inscription 1411, 1466,
 1656/1657; cf. s.v. athlete, contest
 agonesia 1274; see also Index VII
 Agora 74 (Athens)
 agriculture 266, 968, 990, 1770(6); 1968;
 cf. s.v. grain, land, olive, terrace, wine
 Agrippa, Marcus 625
 Aigina 998 bis (and Crete)
 Ainianes 565 (hieromnemes)
 Aitolians
 - hieromnemes 565
 - Koinon 591, 661
 - and Sparta 471
 Akanthos 706 (amphora stamp)
 Akragas 547
 alabaster vase 668
 Alans 862
 Alcibiades 131
 Alexander of Aphrodisias 1105
 Alexander the Great 568, 661, 958, 1272,
 1428, 1452 app.cr.; 1594(3); 1882(1, 4-
 8); 2027, 2096
 Alexandria 1921
 Alkmeonids 72, 94
 allegory 1594(10); 1597(4)
 alliance 854
 alphabet 2122
 - Achaian 1073
 - Attic 556
 - Corinthian 712
 - development 1969
 - Etruscan 83
 - Euboian 980
 - Ionic 556
 - origin 1969
 - Parian 683, 947
 - Thasian 683
 alphabetical oracle 2122
 altar 430, 1543, 2114
 - table 1929
 Amastris 860 (amphora stamp)
 Amazon 1579 app.cr.
 Ammianus Marcellinus
 - 15.2.10 1602
 Amorion 1401
 Amphiarara 205
 amphora
 - Black Sea 1970
 - capacity 901, 1821
 - dipinto on 130, 396-399, 818, 831,
 847, 852, 882, 988, 1072, 1099 bis,
 1627(2); 1727
 - fish sauce amphora 1727
 - graffito on 101, 397, 847(6); 877,
 881, 980, 1099 bis
 - Panathenaic 128, 350/351
 - stopper 1821
 amphora stamp 5, 355, 648, 788 bis, 851,
 1399, 1594(11); 1627(1); 1777
 - Akanthos 706
 - Amastris 860
 - Brindisian 1087 bis
 - Chersonesos Taurica 810, 843, 860,
 879
 - Chios 706, 879, 1535, 1701
 - Corinth 706
 - Cyprus 1529, 1638
 - Herakleia Pontica 851, 860, 879, 883
 - Italy 706
 - Knidos 358-367, 706, 879, 1128,
 1152, 1535, 1883
 - Korkyra 706, 1883
 - Kos 357, 706, 879, 1117, 1152, 1535
 - North Africa 706
 - Pamphylia 1535

- 'Parmeniskos group' 706, 1535
 - Paros 1883
 - Phoenician 1687
 - pseudo-Koan 1638
 - Rhodes 706, 810, 842/843, 850,
 879/880, 902, 1132, 1152,
 1535/1536, 1630, 1638, 1701,
 1746/1746 bis, 1762, 1862, 1883,
 1970
 - Semitic 1593(3, 4, 6); 1638, 1701
 - Sinope 356, 810, 818, 843, 851, 860,
 879, 1970
 - Thasos 352-354, 670, 706, 810, 842,
 851, 860, 879, 883(12); 969/969 bis,
 975, 1535, 1862, 1970
 ampulla 1301, 1399
 amulet 750, 1005, 1009, 1037, 1041, 1057,
 1068, 1096, 1301, 1537 app.cr.;
 1593(2); 1631, 1635, 1895-1899,
 1936-1941, 1958/1959, 2082/2083; cf.
 s.v. gem
 - capsule 884
 - Jewish 380
 anagram 2082
 anatomical votive 304, 1445/1446
 ancestors 1101, 1990
 Anchialos 785
 anchor, bronze 1013
 Andros 572 (and Delphi), 1989
 Androton 22
 animal; cf. s.v. bird, dog, fish, goat, horse, pasture,
 pig, sacrificial animal, snake
 - control of movement 968, 972
 - god, patron of flocks 1342
 - grave epigram for 1854
 - prohibition against requisitioning
 animals 1399
 - sale of 730
 annona 780 ter
 Anthologia Palatina
 - 9.499 1745
 - 9.656 1745
 Antigonids 2027
 Antigonos Gonatas 675, 677, 678 ter, 894
 Antigonos Monophthalmos 2095
 Antioch 1921
 Antiochos I, king of Kommagene 1539
 Antiochos IV, king of Kommagene 1539
 Antiochos I, Seleukid king 1319/1320
 Antiochos II, Seleukid king 741 (and
 Thrace), 952
 Antiochos III, Seleukid king 743, 952,
 955, 1283
 Antiochos IV, Seleukid king 1589
 Antipatros 23
 antiquarians
 - Cyriacus of Ancona 474, 508, 913
 - Fulvio Orsini 2012
 - Stavros Mertzidis 663
 Aphrodite 31, 569, 919, 936, 985, 1890(8);
 1891, 2046
 Apollo 28, 70, 242, 499 (Karneios,
 Kereatas, Korythos), 985, 1264
 (Delphinios), 1342 (Lykeios), 1579
 app.cr.; 2088
 Apollodoros, sculptor 82
 Apollonia (North Shore of the Black Sea)
 54, 782
 apotropaic text 1008, 1030; cf. s.v. amulet
 Aramaic; cf. s.v. bilingual inscription
 arbitration 418, 424/425, 902, 1120, 1971,
 2030; cf. s.v. dispute, territory
 archaism 40
 archaizing script 86
 archer 13
 Archilochos 941
 architect 1049(2)
 architecture 86, 1147, 1512 bis, 1986; cf.
 s.v. building activities, building inscription,
 clamps and dowels, mason
 archive 959, 1073 app.cr.; 1252, 1417,
 1972, 1998
 Ares 985, 2089
 aretology 743, 2071
 Ariarathes V 295
 Aristeides 94

- aristocracy 11, 24, 911, 986; cf. s.v. elite
 aristocratization 551 (Boiotia)
 Aristonikos 1110, 1247
 Aristophanes
 - *Peace* 614-624 464
 - *Wasps* 1186-1190 100
 Aristotle 990
 - *Ath. Pol.* 41.2 18
 - *Ath. Pol.* 51.4 135
 Arkades, Crete 987/988
 army; cf. s.v. archer, casualty list, fleet, garrison,
 mercenary, military, navy, officer, soldier,
 veteran
 - billeting 2000
 - Bosporan 862 app.cr.
 - Cretan 999
 - and economy 2000
 - Ptolemaic 1847 app.cr.
 - Roman 665, 743, 820, 1393, 1399,
 1570 app.cr.; 1644, 1753, 1766, 1835,
 1865, 2000, 2057
 - supply 1921, 1999
 - transfer 2000
 Arrian
 - *Anab.* 1.24.3-6 1452 app.cr.
 Arsinoe 418, 424/425
 Artemidoros 2037
 Artemis 26, 506 (in Messene), 520
 (Laphria, Limnatis), 526, 530/531,
 545, 569, 985, 2080, 2094
 artisan 986 (rights)
 Arybbas, king of the Molossians 21
 Asklepios 26, 30, 65, 300, 304, 306,
 427/428, 506, 569, 1445/1446, 2062
 assembly 20, 175, 591, 661, 990, 1100,
 1284
 - citizen in 1284
 - dates of a. in Athens 175, 196, 202
 - ephebes in 1251 app.cr.
 - Hellenistic 1987
 - presentation of a foreigner 608
 - president of 605 app.cr.; 608 app.cr.
 - provincial 755 (Thrace)
 - submission of proposal 608
 association 29, 769, 846, 861, 1767, 1974,
 2085; cf. s.v. Dionysiac artists
 - of athletes 1053
 - burial 1311, 1597(4)
 - burial grounds of 937-937 ter
 - cult 29, 265, 562/563, 612, 681, 743,
 745, 861, 878, 937-937 ter, 1314,
 1463 bis, 1974/1975, 2062, 2068,
 2097, 2106
 - of friends 861
 - funerary 861, 1974
 - of musicians 1310
 - professional 780 ter, 1654/1655,
 1660, 1674
 - of slaves 635 bis
 - statutes 259
 astragalos 1249, 2069
 astrology 1077, 1196, 2082; cf. s.v. horoscope
 astronomy 1264 bis
 asyilia 555, 743, 1686(3)
 asylum 564 bis
 Athena 172, 257, 501, 527/528, 569
 Athens, Athenians
 - and Amorgos 964
 - and Boiotia 564 bis
 - and Delos 893, 1979
 - and Dionysios of Syracuse 564 bis
 - Empire 16, 52, 780, 1967 bis, 1986
 - finances 1979
 - hieromnemes 565
 - imperialism 133
 - judges in international arbitration
 418
 - lamp 368-373, 401, 1880 app.cr.
 - manumission 2107
 - orators 381
 - potters 1153 bis
 - pottery, exported 806, 807(4, 12);
 1075, 1583(1-4, 6-9, 11-14)
 - and Priene 1996
 - relief 1038
 - religion 1131 bis

- topography 60
 - tribute 780
 - tribute quota lists 51, 54, 59, 720,
 1129
 - and Troizen 415, 421
 athlete 71, 472, 743, 746, 1053, 1056,
 1410/1411, 1427, 1977/1978; cf. s.v.
 boxer, pankratiast
 - association of 1053
 athletics 37, 472, 2002; cf. s.v. agonistic
 inscription, contest
 - exhibition combats 1053
 Attalids 1399
 - adoption of Seleukid administration
 1300, 1428
 - financial administration 1428
 Attalos II 295, 1300, 1333, 1401
 Augustus 2053
 autonomy
 - loss of 1129 app.cr.
 axones 10
 Axos 988

 Babylas, St. 1602
 Bactria 1882(11)
 band, bronze 1253
 bank 573, 1979
 banquet 694, 971, 980, 1102, 1550 app.cr.;
 1274, 1683, 1988, 2064
 - funerary 1357, 1597(4)
 barber 1655
 basin 431
 bath, bathing 1921
 battle of Marathon 14
 bell, bronze 733(1/2); 1916
 benediction 701, 951, 1076, 1162, 1180,
 1212-1214, 1216/1217, 1234, 1237,
 1322, 1517, 1564, 1568/1569, 1886(2);
 1903, 1907/1908, 1910, 1914(4/5);
 1921-1923, 1951
 benefactor 415, 628, 1146, 1148, 1733-
 1742, 1975, 1987/1988, 1990, 1999,
 2036, 2064, 2118, 2124; cf. s.v.
 euergetism
 - imperial benefaction 46
 Beroia 664
 Bias of Priene 1276
 bilingual inscription 1644
 - Greek/Aramaic 1642, 1730
 - Greek/Hebrew 8, 1739, 1743/1744
 - Greek/Latin 632, 676, 743, 774, 796,
 1045, 1065, 1088, 1399, 1727, 1815
 - Greek/Palmyrene 1643, 1645
 - Greek/Phoenician 936, 1594(2)
 bilingualism 1049(1); 1642
 billeting 744, 2000
 biography 746, 1698, 1771(4)
 bird 1066
 birthday 1698, 1984 (of Augustus)
 Bithynia 2000
 Black Sea 54, 1999, 2119
 boasting 807 app.cr.
 Boiotia, Boiotian
 - alphabet 1969
 - dialect 551
 - hieromnemes 565
 - Koinon 551, 553
 - in Macedonia 703(1)
 - manumission 2071
 - and Priene 1996
 bollard 614
 bone tablet 832
 booty 610
 - dedication of 403, 501, 576
 border 587; cf. s.v. boundary, delimitation
 Bosporan kingdom 826, 854
 boundary
 - marker 1441-1443, 1980
 - settlement 519
 - stone 3, 40, 73-76, 563, 957, 1399
 - of burial grounds 937-937 ter
 - of estate 908
 - of furnace 286
 - of Kerameikos 267/268
 - of mine 269-285

- of sanctuary 73, 777, 947, 963, 1980
- of territory 730, 738
- of workshop 76, 277
- Boupalos 577
- boustrophedon 83
- boxer 1056, 1427
- Brauron 26
- bread stamp 378, 683, 1953/1954
- brick, inscribed 736, 816, 1879
- brigandage 1770(3); 2057
- bronze
 - amulet 750, 1937-1940, 1959
 - anchor 1013
 - band 1253
 - bell 733(1/2); 1916
 - bread stamp 1954
 - candelabra 733(3); 1099
 - club 1008
 - cross 1926/1927
 - hand 1594(5); 1870
 - helmet 776(3)
 - horse harness 1901
 - lamp 858, 1925, 1934
 - measuring cup 88/89
 - plaque 822, 1452
 - ring 1958
 - scale 1924
 - ship model 1594(4)
 - situla 1921
 - statuette 385
 - tablet 326/327, 550, 1005, 1055, 1073, 1316, 1541, 1860
 - vase 1881, 1933, 1963
 - weight 811, 983, 1082(3); 1594(1); 1635, 1714, 1917
 - wine sieve 1956
- building
 - account 61, 63
 - activities 887, 1320, 1999
 - inscription 595, 724, 762/763, 765, 775, 841, 844, 869, 1029 bis, 1124, 1399, 1436, 1447/1448, 1460/1461, 1603, 1632, 1653-1655, 1686, 1706, 1745, 1748, 1826, 1832, 1961/1962
 - work 514, 539
- bullae, clay 1759
- Burebista 793, 2119
- burial; cf. s.v. funeral
 - cave 1705, 1731, 1743/1744
 - grounds of association 937-937 ter
 - in gymnasium 2023
 - society 1398 app.cr.
 - of Spartans in Athens 321
- Byzantion 157, 741, 1921, 1981/1982
- caduceus 547
- Caesar, Julius 839, 1329, 1452, 2053
- Caius Caesar 293
- calculation 669, 1548 app.cr.; 1573 app.cr.; 1577 app.cr.
- calendar 1983; cf. s.v. month
 - anomaly 197, 210, 238
 - dislocation of 173
 - equation 175, 177, 193, 238
 - intercalation 1984
 - Kolophon 1251 app.cr.
 - Kos 917, 921
 - lunar 2039
 - Macedonian 665
 - Roman 1984
 - sacrificial 34, 38, 58, 917
 - Tyre 1694 app.cr.
- Callanus 1264 bis B app.cr.
- cameo 1885, 1887
- candelabra 733(3); 1099
- capacity of vase 397, 1639, 1821
- capital, inscribed 1920, 1931
- capsule for amulet 884
- captive 597
- Caracalla 1061
- caravan 1644, 1826
- Caria 2055
- carpenter 1674 app.cr.
- Carthage 564 bis (and Boiotia)
- Cassiodorus 1601
- casualty list 13, 77, 413

- catalogue, military 553
- cave 541, 947, 1015
 - burial cave 1705, 1731, 1743/1744
- Chaleion 1882(9/10)
- Chalkis 52, 608 (and Thessaly)
- charcoal, used for writing 668
- charioteer 1070
- Charon 647
- Chersonesos Taurica 810, 829, 854
 - amphora stamp 810, 843, 860, 879
- childhood 34
 - boy actor 382
 - children and cults 258
 - office-holding 1990, 2124
- Chios 157, 968
 - amphora stamp 706, 879, 1535, 1701
 - dipinto on amphora 1072
 - wine 1072
- choral song 1271
- choregic monument 242
- Chremonidean War 322, 331
- Christian, Christianity 415, 469, 697, 709, 733, 746 bis, 778, 908, 1268, 1399, 1431, 1686, 1819, 1914, 1923/1924, 1974/1975, 2065-2067, 2078; cf. s.v.
- Jesus, Montanists
 - acronym of Christ 1909
 - altar screen 504
 - ampulla 1301
 - amulet 1005, 1009, 1037, 1057, 1301, 1635, 1936-1941, 1958/1959
 - basilica 404
 - bishop 1747, 2038
 - bread stamp 378, 683
 - building inscription 724, 775, 1436, 1603, 1686, 1745, 1748, 1962
 - Christianization 1082(4)
 - christogram 469, 702, 1030, 1040, 1530, 1537, 1703, 1716, 1900(17); 1906, 1938
 - church 1512 bis, 1602, 1621, 1686, 1725, 1929
 - conversion of Jew 1095
 - cross 1919, 1926-1928
 - deacon 1004
 - dedication 717
 - dipinto on vase 397, 1703
 - dipinto on wall painting 1242 bis, 1807
 - donation 1929
 - epigram 724, 1602, 1686, 1702, 1745
 - epitaph 6, 388 bis, 389, 716, 724, 730, 735, 743, 746 bis, 774, 777/778, 1001, 1004, 1014, 1030, 1040, 1059, 1065, 1067, 1437, 1504, 1514, 1523, 1648, 1764, 1819, 1822, 1824, 1836, 1855-1859, 1879
 - eulogia 1912, 1933, 1953, 1957
 - exorcism 1017, 1006 bis
 - gem 1893-1895
 - graffito 1585-1588
 - icon 1942-1945, 1960
 - incense-burner 1932
 - invocation 816, 1686, 1819, 1895, 1900(31, 47); 1901 B; 1904, 1906, 1918, 1934, 1937/1938, 1942/1943, 1949/1950, 1954/1955, 1960
 - and Jews 1282
 - lamp 373, 1634, 1925, 1934
 - liturgy 1956
 - martyr, martyrism 724, 1030, 1602, 1719, 1748(3), 2065
 - mason's mark 1538
 - monk 1585-1588, 1857/1858
 - monogram 718, 733, 981, 1099, 1243/1244, 1438, 1728, 1900(9, 23, 31, 34, 47, 61-63, 66-70); 1914(1); 1915, 1929, 1931, 1946-1949
 - Monophysitism 1504, 1686
 - mosaic inscription 590, 592, 630, 636, 993, 1085, 1537, 1593(5); 1636, 1686(1); 1694/1695, 1704, 1715, 1726, 1730, 1748, 1751, 1755/1756, 1760, 1961, 2038
 - pagan motifs in Christianity 1030

- prayer 374, 378, 671, 720, 724, 736, 997 bis, 1301, 1522, 1524/1525, 1598(35); 1620, 1686, 1894, 1897, 1900(9, 23); 1901 A; 1906, 1914(2/3); 1926-1929, 1932, 1937, 1949, 1954/1955, 2088
- ring 1946-1952
- saints, cult of 2065
- seal 1935
- situla 1921/1922
- stamp 1904-1913
- stamp on pithos 374
- trishagion 1940
- weight 702, 1915
- wine sieve 1956
- chronology 72 (Athens), 902; cf. s.v. dating formula, eponymous archon, era, indictio, intercalation
- Cicero
 - *Phil.* 8.27 984
 - *Pro Flacco* 98 1103
- Cilicia, Cilicians 1502 app.cr.; 1872, 2055
- circus 391, 1686
 - circus faction 615, 1069, 1686
- citizenship, Greek 988 bis
 - decree 608, 780 bis, 1153 bis
 - double 690
 - grant 931 app.cr.
 - grant to a woman 597
 - multiple 1466
 - restriction of 23
 - subdivisions of citizens 924, 931, 1054, 1986
- citizenship, Roman 415, 662, 785, 1060, 1148, 1317, 2041, 2053
 - grant to an athlete 1060
- city 1102, 1433 bis, 1986/1987, 1994; cf. s.v. assembly, autonomy, citizenship, council, decree, deme, freedom, magistrate, territory
 - administration 633, 987/988, 1153, 1644, 1754, 1990
 - autonomy 666, 1114
 - conflict between 754, 954
 - finances 678, 887, 889, 1641, 1972, 1989/1990
 - foundation of 661, 1101, 1458
 - Hellenistic 1987-1990
 - ideology 1994
 - Imperial period 1990, 2057
 - institutions 782
 - privileges 1415/1416
 - riots 2057
- city wall 715, 855, 1986; cf. s.v. fortification
- clamps and dowels 86
- clay
 - oscillum 1008, 1049(3)
 - sling bullet 1010
- Clemens Alex.
 - *Protr.* 32.3 1579 app.cr.
- cleruchy 41/42, 194
- club, bronze 1008
- cobbler 307
- coin, coinage
 - Abdera 730
 - association of Dionysiac artists 1973
 - Athens 45, 81, 134
 - Crete 984, 988, 990
 - Delphi 566
 - diffusion of 405, 409 bis
 - names on 988
 - Ptolemaic 410
- collegium 1767
- colony 261, 393, 631
 - foundation 639
 - Hellenistic 1401, 1434 (Pisidia)
 - Roman 633, 1317, 2041
- column
 - donation of 1688-1693
- comedy 100, 2108; cf. s.v. Aristophanes, Menander
- commemorative graffito/inscription 84/85, 1080, 1158, 1160, 1168, 1186, 1224, 1818/1819
- commercial graffito 1075, 1969
- Commodus 862

- confession inscription 1048, 1308 app.cr.; 1465, 2067, 2106
- confiscation 957
- conflict; cf. s.v. dispute
 - between cities 754
- conquest 2030
- conspiracy 730
- Constantine the Great I 2006
- constitutio Antoniniana 785
- consul 2043 (polyonymy)
- content, indication of 663, 1639
- contest 1659 app.cr.; 1778 (Olympic games in Alexandria), 1978, 2079, 2095; cf. s.v. agonistic inscription
 - athletic 472
 - decision reached by the spectators 1473
- contract 959, 988 bis
 - with doctor 2036
 - of sale 421, 1314
- conversion 1095
- copper-alloy
 - polykandelon 1849
 - ring 697, 976/977, 1914(1-3)
 - roundel 1914(4/5)
- Coptic text 1810/1811, 1819
- copy of document 418, 425, 675, 963, 1972, 1998
- Corinth, Corinthian
 - alphabet 712
 - amphora stamp 706
 - dialect 1012, 1019
 - lamp 49, 646
 - loomweight 335/336
 - vase 111
- couch-maker 1654
- council 52, 55 (Athens), 678, 1284
 - cults in 2064
 - entrance fees 1990
 - Hellenistic 1987/1988
 - Imperial period 1990
 - membership in council of two cities 1483
- counting 1527
- court, Hellenistic 2036
- crime, criminality 988 bis, 2057; cf. s.v. adultery, brigandage, piracy, theft
- Crimean Bosphoros 54
- cross, iron 1919
- crown
 - gold frontlet 863
 - priestly 933 app.cr.
- cult
 - of abstract ideas 2090
 - of athlete 973
 - Hellenistic ruler 926/927, 1029, 1283, 1658 app.cr.; 2064, 2093, 2095/2096
 - imperial 664, 694, 748, 769, 944, 1399, 1408/1409, 1444, 1561 app.cr.; 1645, 1683, 2075
 - introduction of 864
 - of mortals 1276
 - of poet 941, 1126
- cult regulation 242, 256, 308, 498, 550, 940, 971, 973, 1111, 1271, 1277, 1332, 1526, 2071, 2094, 2097/2097 bis
- curator rei publicae 1369-1388
- curse 87, 730, 978, 2116; cf. s.v. defixio, funerary imprecation
- customs 772, 1452 app.cr.; 1825
- cutlery-maker 1660
- cylinder, from well 333
- Cyprus 257, 410, 499, 1013, 1638
 - amphora stamp 1529, 1638
 - sling bullets 1882(7, 11)
- Cyriacus of Ancona 474, 508, 913
- damnatio memoriae 862, 1106, 1830 app.cr.; 2005
- Damophon, sculptor 520
- dance 807 app.cr.; 2045
- dating formula 988
- day
 - δ' ἀπρίοντος 1193, 1220
 - δεκάς 1698 A.5



- δεκάτα 931.39
- δεκάτη 1131.7
- δευτέρα 1547
- εβδομάς 1698
- ἐβδόμη 1816.2
- ἐβδόμη ἀπρίοντος 1131.4
- ἐβδομικός 1698 A.1
- εικάς 1113 B.6/7, C.5; 1698 A.6; 1816.42
- ἐκακαιδεκάτα 928.7/8; 931.43; 933.1, 6
- ἐνάτα 931.11
- ἐνάτη 1816.26
- ἐνη καὶ νέα 197
- ἐπτακαιδεκάτη 1816.3, 48
- ἑσκαϊδεκότα 605.4
- ἡμέρα Κυρίου 1764(7)
- ἰ' ἀπρίοντος 1193
- ὀκτωκαιδεκάτη 1251.2
- πέμπτη 1698 A.9; 1816.20, 26
- πέμπτη ἐπ' εἰκάδι 1816.26
- πέμπτη καὶ εἰκάς 1816.4
- πεντεκαιδεκάτα 931.40/41
- πέπτη 1304.2/3
- πρὸ θ' καλανδῶν Σεξιλιῶν 1452.4
- πρὸ ἰδῶν Μαρτίων 249.6
- Σαβαθ (Ankyra) 1398.7
- Σελήνης 1764(6)
- τέσσαρεσκαϊδεκάτα 931.11/12
- τεσερεσκαϊδεκάτη 1698 A.2
- τετάρτη 1698 A.8
- τετρακαιδεκάτη 1131 bis
- τετράς 1131.6
- τετράς φθίνοντος 164.4
- indicated by numeral 685, 716, 869, 928.7/8; 1205, 1264 bis F; 1286, 1288, 1303-1305, 1307-1311, 1398.6; 1523, 1593(3); 1764(7); 1782/1783, 1799, 1822-1824, 1838, 1877
- kalendae 1280 I
- deacon 1004
- dead, voice of 1770(4, 8); 2011
- death 412, 1995, 2066; cf. s.v. epigram (grave)
- at childbed 1771(7); 2110
- cause of 1764, 1769(2)
- notification of 1585-1588
- death penalty 1247
- decree 782, 1991; cf. s.v. hortatory intention
- formula
 - abbreviated 782
 - amendment 1998
 - Athenian 17, 19-21, 133
 - Boiotian 551
 - copy 1284
 - 'ecclesiastic' 782
 - enactment 17
 - non-state (in Athens) 199, 231
 - probouleusis 17, 782, 988, 1998
 - procedure for issuing 1284
 - proposal 17, 551, 608, 1100, 1251 app.cr.; 1284
 - publication of 133, 470, 551, 1991
- dedication 64-70, 547, 569, 895, 906, 962, 1969, 2123; cf. s.v. anatomical votive, ears, feet, hands, reliefs
- control 907, 1641, 1991
- family 26
- of feet 2074
- of garments 260, 2080
- joint 70
- vases 66
- war booty 403, 501, 576
- weapon 501/502, 546
- deed of sale 720
- defense expenses 1989
- defixio 324/325, 391, 585, 867, 1018-1028, 1048, 1069/1070; cf. s.v. curse, funerary imprecation, prayer for justice/vengeance
- against a horse 1099 ter
- judicial 325
- political 325
- delegation to oracle 1248
- delimitation 678 bis, 957
- delivery record 1169, 1171, 1181, 1235

- Delos 27, 42 (Athenian cleruchs), 896/897 (Italians on Delos), 1049(1, 7) (Italians and Eleans on Delos); 1979 (financial administration), 1989, 2071
- Delphi 27/28, 242 bis, 2107
- Demades 196
- deme
 - Athenian 40, 253, 255, 267
 - decrees 39
 - religion 38
- Demeter 26, 392, 526, 550, 569, 1049(4); 1867
- Demetrius II, king of Macedonia 677, 2026
- Demetrius Poliorketes 238, 553, 1882(2); 2095
- democracy 9, 23, 91
- demography 915, 1769
 - decline of population 838
 - mortality 915, 1768
- demos 1102
- Demosthenes 22
 - 58.53 156
 - 58.56 156
- demotic inscription cf. s.v. trilingual inscription
- denunciation 730 (of conspiracy), 1698
- deposit 573 (in a sanctuary)
- desert road 1815 app.cr.
- dialect 2032/2033
 - Aeolia 1861
 - Boiotia 551
 - Corinth 1012, 1019
 - Doric 104, 1049(1)
 - Ionic 1049(1)
 - Kyrenaika 1861
 - Lakonia 1012
 - Rhodes 904 bis
 - Thessaly 610
- dice oracle 2069
- Didyma 2088
- digamma 998
- dikastic tablet 326/327, 1316
- Dikynna 569
- Dio Chrysostomos
 - *Corinthian Oration* (37) 386
- Diocletian 415 (price edict)
- Diodoros 568, 1023
 - 4.16.2 1579 app.cr.
 - 11.26.7 576
 - 13.59.3 1023
 - 15.71.2 564 bis
 - 15.75.2 564 bis
 - 16.77.2 157
 - 17.28.1 1452 app.cr.
 - 18.11.1 191
- Diohenes Laertios
 - 2.138 979
- Diomedes 658
- Dionysiac artists 295, 1973
- Dionysios I of Syracuse 631
- Dionysopolis 785
- Dionysos 46 (and Hadrian), 104, 257, 525, 569, 612, 634, 944, 1315, 1579 app.cr.; 2068
- Dioskouroi 564 bis, 2110
- Diotogenes 862 app.cr.
- dipinto 1836
 - on amphora 130, 396-399, 818, 831, 847, 852, 882, 988, 1072, 1099 bis, 1627(2); 1727
 - in grave 1865
 - on Hadra vase 1785, 1789/1790, 1795
 - on vase 108-110, 126/127, 339-343, 348/349, 807(16, 18); 980(1/2); 1150, 1639, 1703
 - on wall 404, 1819
 - on wall painting 1155-1242 bis, 1551, 1565, 1574/1575
- diplomacy 21, 1992, 1996; cf. s.v. embassy, envoy, kinship
- diptych, ivory 1077
- disc
 - gold 647
 - stone 1527
- discus, marble 71

- disease 955, 1096, 1635(3); 1698, 1769(2);
cf. s.v. epilepsy, plague, speech impediment
- dispute 959, 968
- distinction, military 1393
- distribution of money 1274
- divination 53, 2070; cf. s.v. alphabetical oracle,
dice oracle, necromancy, oracle, seer
- divorce 988 bis, 990
- doctor 735, 955, 1698, 2036
- public 2036
- document 1972, 1997/1998; cf. s.v. archive,
contract, copy, deed of sale, dossier
- destruction 1998
- display 1998
- falsification 1972
- re-inscribed 1641, 1998
- Dodona 597
- dog 82
- Dokimeion 1407, 2004
- Dolopians 565 (hieromnemes)
- Domitian 862
- Domitius Ahenobarbus, Cn. 1110
- donation 661, 1145
- of columns 1688-1693
- land 661, 1319
- mosaics 1733-1738, 1740-1742,
1756
- Donoussa 54
- Doric dialect 104
- Doris 565 (hieromnemes)
- dossier of documents 910 ter
- Douris 48
- Drakon 10
- dream 823
- ears, relief 679 bis
- earthquake 1153, 1764, 2036
- economy 135, 415, 2118; cf. s.v. account,
agriculture, bank, contract, customs, emporion,
export, harbor revenues, import, land, lease,
loan, market, merchant, occupations, price,
salary, sale, trade, wage
- Abdera 730
- Asia Minor 1999/2000
- Bosphoran kingdom 833
- Crete 990
- Delos 42
- Imperial period 1999
- Kibyrtis 1458
- Thrace 743
- edict 419, 678, 743/744, 2001, 2029
- education 1698, 1987, 2002, 2036, 2105;
cf. s.v. gymnasium
- Egnatia, via 632
- Egypt, Egyptian
- cults 30, 49, 713, 743, 745, 1152 ter,
1273, 1277, 1641, 2071-2074
- magic 1070, 2082/2083
- religion 1070/1071
- traders 713
- Eileithia 569
- Elea 1049(7)
- Eleusinian mysteries 36, 50, 256, 612
app.cr.; 723
- Eleutherna 988
- Eleven, the 44
- Elis 471 (and Aitolia)
- elite 27, 30, 548, 662, 678, 785, 878, 987,
1101/1102, 1284, 1393, 1582, 1753,
1987/1988, 1990, 2117, 2124; cf. s.v.
aristocracy, aristocratization, benefactor,
equestrian order, senator
- competition 511
- women 2120/2121
- embassy 207; cf. s.v. delegation to oracle, envoy
- to emperor 743, 1415
- to Rome 1103, 1133, 1502
- emperor, Roman; cf. s.v. Caracalla, Commodus,
Constantine, Diocletian, Domitian, edict,
embassy, empress, Gallienus, Hadrian,
Justinian, Marcus Aurelius, Maximinus Daia,
Nero, Pescennius Niger, petition, rescript,
Septimius Severus, subscriptio; see also Index
III
- benefaction 46
- and city 46

- cult 664, 694, 748, 769, 944,
1399, 1408/1409, 1444, 1561 app.cr.;
1645, 1683, 2075
- embassy to 743, 1415
- freedman 743
- journeys 415, 744, 1416 app.cr.;
1471 app.cr.; 1830 app.cr.
- letter 249/250, 473, 954, 1399, 1415/
1416, 1647 app.cr.
- marble quarries 1130, 1407, 1835,
2004
- oath to 1534
- petition to 2000, 2054
- property 1407, 2004
- statue bases 2005
- visit 415
- emporion 772
- empress; cf. s.v. Livia, Plotina
- letter 249/250
- enclosure 40 bis
- Endoios 33
- endowment 678, 1102
- envoy 42, 145, 153, 191, 225, 229, 839,
878, 1274, 1284, 1780; cf. s.v. embassy
- Epameinondas 564 bis
- Epeiros
- Koinon 628
- unification 626
- ephebe, ephebeia 24, 42, 244, 257, 265,
678, 1015, 1251, 2124
- ephebic decree 244
- ephebic dedication 262
- ephebic list 505, 511
- Jew as ephebe 505
- Ephesos 1990, 2055
- cult of Artemis 864
- orators 381
- Epicureans 249/250, 1465, 2050
- Epidaurus 626
- epigram 1107, 2007-2010; cf. s.v. metrical
text
- building 775, 1745
- Christian 724, 1686, 1702
- commemorative 323, 715, 1602
- dedicatory 292, 617, 635, 1045,
1706, 1869, 2048
- epideictic 1334
- grave 36, 40, 313/314, 323, 408, 564,
596, 651, 672, 723/724, 730, 743,
746, 774, 778, 866, 943, 995, 1066,
1126, 1344, 1360, 1368, 1393, 1500,
1601, 1702, 1758, 1770, 1854 (for
sacred serpent), 2010/2011, 2066
- Homeric influence 2007
- honorary 564, 759, 962, 992, 1053,
1106, 1410, 1427, 1637
- posthumous honorary 553
- epigraphic habit 986
- epigraphists; cf. s.v. antiquarians
- Margaritis G. Dimittas 663
- C. Fourniades 416
- Margherita Guarducci 2016
- Maurice Holleaux 2013 bis
- Louis Robert 2013 bis
- Ludwig Ross 2, 77, 297, 375/376,
914, 918, 2013
- Mario Segre 2017
- Adolf Wilhelm 2013 bis, 2018
- epigraphy 2014, 2018
- history of 1
- scientific methods 2019
- Epiktetos, vase-painter 104
- epilepsy 1041
- epiphany 2024, 2076; cf. s.v. miracle
- epithet of god 2077, 2087
- eponymous archon 72, 262, 1328
- god as 1315
- equestrian order 785, 1373 app.cr.; 1382,
1393, 1644 app.cr.; 1706(1)
- women 2120
- era 2014
- Actian 674, 679, 689, 692,
1293/1294, 1723 app.cr.; 1877
- of Antioch 1603
- of Arabia 1764
- of Berytos 1593(3)

- Bithynian 837
- Bosporan 869
- of creation of the world 671
- of Dekapolis 1748
- of Gerasa 1961
- in Lykia 1355
- Macedonian 665, 674, 689, 691, 700
- of Paneas 1649, 1719
- in Pisidia 1440
- Pontic 837
- regnal year 136, 677, 855, 1300, 1349-1351, 1354, 1358, 1360, 1369-1388, 1723, 1781-1784, 1787, 1821, 1823, 1827, 1830, 1838, 1847, 1851
- Seleukid 837, 1113 A; 1286, 1587, 1593(3); 1647, 1697, 1719
- of Sidon 1593(3); 1651, 1654/1655, 1659-1661, 1687
- Sullan 1299, 1303-1311, 1430/1431, 1440, 1875, 1877/1878
- of Tyre 1593(3); 1686/1687, 1695
- Erechtheion 63
- Erechtheus 35, 309
- Eresos 1989
- Eretria 92
- Eros 1890(8)
- erotic graffito 1052, 1156, 1565 app.cr.
- ethnic, double 661
- Etruscan 261
 - alphabet 83
 - graffito 107, 1051
- Euboia 565 (hierommemones)
- euergetism 1274, 1539, 1987, 2035; cf. s.v. benefactor
- eulogia 1912, 1933, 1953, 1957
- Eumenes II 1333, 1428
- eunuch 1003
- Euripides 1546 app.cr.; 1624, 2108
- Euthymides, vase-painter 105
- evil eye 1598(1); 1937
- exclamation of soldier 1882(16/17)
- Exekias 102/103
- exile 23, 91, 151, 170, 198, 247, 471, 547, 553, 564 bis, 857, 958
- exorcism 1017, 1006 bis, 1631, 1889
- export 1452 app.cr.
- falsification of document 1972
- family 11, 26-28, 988 bis, 990; cf. s.v. adoption, ancestors, foster child, guardian, marriage, orphan, polygamy, remarriage, step-father
 - elite f. 94, 102, 465, 508, 548, 1148, 1990
 - metaphorical use of 1974/1975, 2117
 - of priest 1596
 - of slaves 915
 - tomb 314
- famine 95, 1764
- feet, dedicated to Isis 2074
- festival 498, 1111, 1252, 1271, 1988, 2039, 2079, 2096/2097
 - Athens 25, 50, 58, 63, 172, 205, 242, 257/258, 266
 - establishment of 894
- financial administration; cf. s.v. account, customs, tax
 - of cities 678, 887, 889, 1641, 1972, 1989/1990
 - of Hellenistic monarchies 1428
 - in the Roman empire 678, 1767
 - of sanctuaries 887, 889, 1979
- fine 931
 - funerary 730, 768, 777/778, 1036 app.cr.; 1288, 1323 bis, 1368, 1411, 1462, 1486/1487, 1490, 1506
- fish 415, 418, 1970
 - fish sauce amphora 1727
- fishermen 2101
- fleet, Roman 1622; cf. s.v. navy
- flute 1875
- food 1171, 1188/1189, 1191/1192, 1199; cf. s.v. fish, garum, grain

- foreigner 52, 145, 190, 199, 202, 215, 217, 224, 228, 234, 597, 968, 986; cf. s.v.
 - metic
 - integration 895
 - in Venetia 1074
- forest 1452 app.cr.
- forgery 376, 663, 707, 1052, 1086, 1839, 1860, 1886
- fort 1247, 1452 app.cr.; 1815 app.cr.
- fortification 1706(1); 1989, 2119; cf. s.v.
 - city wall
- foster child 692, 1352
- foundation 912, 987, 1154 (funerary), 2097
- founder
 - of colony 393
- fountain 1124, 1133
- freedman 743, 989, 1052, 1303, 1407, 1439, 1458, 1462, 1975; cf. s.v.
 - manumission
- freedom of city 744, 839
- friend 2050 (of Hellenistic king)
- friendship, declaration of 1211
- frontier; cf. s.v. border
- funding
 - of gymnasium 678
- funeral 1102, 2098; cf. s.v. burial
 - control of 989, 1323
- funerary
 - banquet 1357, 1597(4)
 - imprecation 388, 743, 1357, 1488, 1512, 1514, 1521 bis, 2078
 - monument 1288
 - oration 862
 - regulation 989, 2097
- furnace 286
- Galatians 743, 1401; cf. s.v. Gauls
- Galepsos 59
- Gallienus 580, 1778
- gaming board 1527
- garden 972, 1770(6)
- gardener 1199
- garments
 - in festivals 498
 - in inventories 260, 2080
 - priestly 933 app.cr.
- garrison 294, 564 bis, 855, 1590
- garum 1727
- Gauls 894, 2076
 - in Thrace 741
- Ge 569
- Gelon 576
- gem 825, 1037, 1097, 1625, 1885-1890, 1892-1897, 1902, 1966, 2081-2084
- gem-cutter 1086, 1886(1); 2020
- genealogy 1582
- genos 257
- Gergis, satrap of Lykia 1119, 1500
- gerousia
 - entrance fees 1990
- Gets 777 bis
- gift 1921
- gladiator 672, 724, 730, 743, 746, 777, 938, 1552 app.cr.; 1560 app.cr.; 1565 app.cr.; 2021
- gladiatorial games 1102
- glass; cf. s.v. signature
 - vase 652/653, 825 bis, 951, 1076, 1097 bis, 1322, 1594(6); 2022
 - weight 1900, 1915
- Gnosis, Gnostic 1017, 1811, 1888, 2083
- goat, illegal entrance onto island 968
- gold
 - amulet 1537 app.cr.; 1631, 1936
 - capsule for amulet 884
 - disc 647
 - frontlet of crown 863
 - leaf 612, 1006 bis, 1928
 - ring 981, 1039 bis(6); 1080, 1903, 1923, 1946, 1948-1952
 - tablet 1068
- Gortyn 987/988
- governor; cf. s.v. provincial governor
 - of city 855, 952

- graffito 578, 727, 1049(6); 1776, 1846, 2122/2123; cf. s.v. *proskynema*
 - on amphora 101, 397, 720, 808, 847(6); 877, 881, 1099 bis
 - in burial cave 1705
 - on bust 1867
 - commemorative 84/85, 1080, 1158, 1160, 1168, 1186, 1224, 1818/1819
 - commercial 1075, 1969
 - dedicatory 658, 804-807, 809, 843, 1868
 - erotic 1052, 1156, 1565 app.cr.
 - Etruscan 107, 1051
 - funerary 1585-1588
 - on Hadra vase 1785, 1791-1794, 1796-1798
 - on lamp 332, 380, 1880
 - of mason 86
 - on plate 669
 - on spindle whorl 980(41)
 - on stucco 1399
 - on tile 438/439, 535, 736, 803, 805, 1092
 - on vase 106/107, 111/112, 114-125, 129, 132, 344-347, 443-460, 468, 477, 500, 658, 709/710, 737, 740, 773, 804, 806/807, 809, 843, 849/850, 868, 876, 904, 949/950, 980, 998, 1008(1); 1012, 1043/1044, 1051, 1075, 1078, 1079(12/13); 1083, 1084 bis, 1093/1094, 1399, 1464, 1542, 1583, 1639, 1868
 - on wall 1819
 - on wall painting 402, 705, 1155-1242, 1547-1550, 1552-1567, 1569-1573, 1576-1578, 1580/1581
- grain
 - measure 291
 - tax 135
 - trade 135, 161, 206, 208, 210, 261, 780 ter
 - grave; cf. s.v. *fine* (funerary)
 - dimensions 778
- offering 4
 Gregory of Nazianzos 718
 - *Carmina* 1602
 Gregory the Great, Pope 718
 guardian 990, 1413
 gymnasiarchy 1274; see also Index VII
 gymnasium 237, 246, 553, 677 bis, 678, 916, 1015, 1146, 1251, 1428, 1847
 app.cr.; 1863, 1986
 - burial in 2023
 gymnosophist 1264 bis B app.cr.
 Gytheion 564 bis
- Hadra vase 1780-1805
 Hadrian 249, 415, 473
 - and Athens 24, 46
 - journeys 1830 app.cr.
 hand, bronze 1594(5); 1870
 harbor 415
 - revenues 1114
 healing; cf. s.v. *disease, doctor*
 - cult 300
 - miracle 427
 health 69
 Hebrew; cf. s.v. *bilingual inscription, Jews*
 - transcription into Greek 1752
 Hebryzelmis 21
 Hekataios 1078
 Hekatomnids 1099 quater
 Heliodorus, philosopher 249
 Helios 1135 app.cr.
 Hellenization 936, 1007, 1049(1); 1440
 app.cr.; 1539, 1733-1742, 1771(2); 1826, 1986
 helmet 502, 776(3)
 Hera 1073 bis
 Herakleia Pontica 181, 208, 829, 839
 - amphora stamp 851, 860, 879, 883
 Herakles 26, 255, 300, 542, 564 bis, 569, 944, 971/972, 1579 app.cr.
 herm 296, 524
 Hermes 569, 610 (Chthonios), 944, 985
 Hermione 612

- hero cult 26, 394, 477, 497/498, 506, 529, 564, 569 (Phylakos), 599, 1869, 2097
 bis; cf. s.v. *heroization*
 Herodes Atticus 313, 413, 564
 Herodes the Great 8, 1723, 1727
 Herodotos
 - 3.59 998 bis
 - 6.115 94
 - 6.121 94
 heroization 292, 531, 680, 2011; cf. s.v. *hero*
 cult
 Hesiod 563
 Hesiychios of Miletos, historian 1268
 hetaira 320
 Hierapytna 987/988
 hieroglyphic inscription; cf. s.v. *trilingual*
 inscription
 Hieron 576
 Himerios
 - *orat.* 16.1 862 app.cr.
 hippodrome 1712/1713
 historian 962, 1268, 1998 (use of
 inscriptions by ancient h.), 2024, 2052
 historical consciousness 1252
 historiography
 - sacred history 906, 2024
 Histria 782, 785
 Homer 778, 889, 940, 956, 1081, 1269, 1334, 1624, 1702, 1704, 1854, 2007, 2048, 2052
 - *Odyssey* 1.2 778
 - *Odyssey* 11.489-491 412
 homopoliteia 924
 horos 964/965
 horoscope 1196, 1544
 horse 1069
 - defixio against 1099 ter
 - harness 1901
 horse-breeding 91
 horsemen 60
 hortatory intention formula 150, 155, 219, 234
 hospitality 1168, 1186
- hostage 1780, 1789
 hunting dog 82
 Hygieia 65
 hymn 28, 426, 428, 1000, 2052, 2071
- icon, lead 1942-1945
 identity 906, 1642, 2039
 Illyria, Illyrians 651
 - names 686
 imperial cult 664, 694, 748, 769, 944, 1399, 1408/1409, 1444, 1561 app.cr.; 1645, 1683, 2075
 imperialism, Athenian 16
 import 1452 app.cr.
 impost 469
 impurity 1959
 incense 1647 app.cr.
 incubation 427
 indictio 389, 716, 2014
 indigenous population 829, 1049
 infertility 629
 initiation 612, 723 app.cr.; 933
 inscription; cf. s.v. *boustrophedon, writing*
 - collections of 913, 1064/1065, 1886
 - copying 913
 - destruction 1998
 - erased 1622, 1830 app.cr.; 1998
 - manuscripts, i. in 1064
 - monumental 986, 1991
 - museum collections 416, 1773, 2015
 - public function 1991
 - reading of 9, 1972, 1991, 1998
 instructions for craftsmen 1174
 intercalation 1984
 inventory 260, 299, 891/892, 931 app.cr.; 2071, 2080
 invocation 705, 816, 1098, 1170, 1187, 1522, 1524/1525, 1686, 1732, 1764, 1819, 1895, 1900(31, 47); 1901 B; 1904, 1906, 1918, 1934, 1937/1938, 1941-1943, 1949/1950, 1954/1955, 1960 A; 1991
 Ionia, Ionians 58

- Ionic dialect 1049(1)
- Ionic script 12, 16
- iron
 - clamps and dowels 86
 - cross 1919
 - shield strap 712
 - spoon 1807(2)
 - tax on 1108
- island 968
 - Aegean, connectivity 54, 968
- Ismenias of Thebes 564 bis
- isopsephic inscription 1037 app.cr.; 1052, 1156
- Italian 706 (amphora stamp)
 - Italians in Alexandria 897
 - Italians on Delos 896/897, 1049(1)
 - Italians in Greece 2041
 - Italians on Rhodes 1049(1)
- Itanos 988
- iteration 986/987, 1990
- Iulius Caesar cf. s.v. Caesar
- ivory 1077 (diptych)
- Jerusalem 1428
- Jesus
 - date of birth 1723
- Jews 8, 380, 496, 536, 872, 878, 1049(6); 1095, 1282, 1398 app.cr.; 1428, 1649 bis, 1764, 1771(7); 2067, 2078, 2086; cf. s.v. synagogue
 - amulet 380
 - ephebe 505
 - epitaph 380, 412 bis, 414, 495, 543, 1098 bis, 1743/1744, 1771(7)
 - lamp 1729, 1849
 - magic 1005, 1017, 1037 app.cr.; 1898, 1941, 2082/2083
 - mosaic inscription 377, 1733-1742, 1752
 - names 2039
 - religion 1078
 - seals 1089-1091
 - in Sicily 1002
- judge
 - appointment 838
 - foreign 528, 553, 605 app.cr.; 1275
 - rejection 838
- jumping-weight 432, 494, 546
- Jupiter Dolichenus 1870
- justice; cf. s.v. judge, law, prayer for
 - justice/vengeance
 - divine 1048
- Justinian I 1931
- Kadmos 1969
- Kallanos 1264 bis B app.cr.
- Kallatis 612, 785
- Kallimachos 2008
- Kallistratos, Athenian statesman 325
- kalos inscription 48, 113
 - for women 109, 126
- Kalymna 919, 924, 931, 1120
- Karneades 295
- Kassandros 1882(12)
- Kavaros, Galatian ruler 741
- Kephisodotos 2104
- Kerameikos 74, 267/268
- kiln 816
 - kiln support 1628
- king; cf. s.v. Alexander the Great, Arybbas, Herodes, Kotys III, Philip II, Philokles, Rheskouporis, Sauromates, Spartokids, Straton; see also Index II
- king, Hellenistic 2027, 2118; cf. s.v.
 - Antigonids, Antigonos Gonatas, Antigonos Monophthalmos, Antiochos, Ariarathes, Attalids, Attalos, Demetrios Poliorketes, Demetrios II, Eumenes II, Kassandros, Kleomenes III, Lysimachos, Mithridates VI, Pharnakes, Philip V, Ptolemies, Ptolemy I, Ptolemy V, Ptolemy VI, Ptolemy VIII, queen, Seleukis, Seleukos I, Seleukos IV; see also Index II
 - and city 666, 826, 1114, 1539, 1967 bis
 - co-regency 677, 2026

- donation of land 1319
- friend of 2050
- gymnasium named after k. 1015
- letter 675, 678 ter, 1029, 1399, 1401, 1428
- kinship between cities 839, 1996
- Kissa 664
- Klaros 2088/2089
- Klazomenai 1989
- Kleisthenes 72
- Kleomenes III 539
- Kleopatra VII 1050
- Knidos
 - amphora stamp 358-367, 706, 879, 1128, 1152, 1535, 1883
- knuckle-bone 1249; cf. s.v. astragalos
- Koinon
 - Achaian 418, 424
 - Aitolian 591, 661
 - Boiotian 564 bis
 - Cretan 984
 - Lykian 1452, 1492/1493, 2057
 - Macedonian 661
 - ton Nesioton 968
 - Thessalian 922
 - Thracian 755
- Kolophon 1989
- Kommos 1969
- Korkyra
 - amphora stamp 706, 1883
- Korybantes 985
- Korykeian cave 430
- Kos 194, 743, 849 bis, 968, 1120, 1503 app.cr.; 1989
 - amphora stamp 357, 706, 879, 1117, 1152, 1535, 1638 (pseudo-Koan)
- Kotys III, 743
- Kouretes 985
- Kydonia 988
- Kylon 94
- Kyme 59
- Kyramides 2084
- kyrbeis 10
- Kyrene 246, 1861 (dialect)
- Kythnos 209
- Kyzikos 1013 (sailor in Sicily)
- label 1819
 - on icon 1942 B; 1944/1945, 1960
 - on ivory diptych 1077
 - on lamella 1923
 - on marble tripod 1706(4)
 - on mosaic 1056, 1088, 1391, 1546, 1584, 1597-1599, 1604, 1739, 1752, 1760, 1762 bis, 1891, 2049
 - on relief 938
 - on ring 1952
 - on seal 1618
 - on shield strap 712
 - on vase 48, 102, 105, 107/108, 110, 339, 341-343, 393, 2046/2047
 - on wall painting 1157, 1161, 1551, 1574/1575, 1579, 1807
- Labienus 2053
- Lachares 238
- Lakonia
 - dialect 1012
 - dog 82
 - pottery 1012
- Lamian War 23, 197, 209, 220
- lamp
 - bronze 858, 1925, 1934
 - copper-alloy 1849 (polykandelon)
 - graffito on 332, 380, 1880
 - inscription on 1634, 1729
 - Jewish 1729
 - mark on 368/369
 - mould for 1244 bis
 - signature on 49, 370-373, 401, 646, 1880 app.cr.
- land 248/248 bis; cf. s.v. lease
 - of association 563
 - distribution 639, 989
 - donation 661, 1319
 - list of properties 587
 - management 1458

- ownership 248 bis, 915, 986, 990, 1319, 1458
- public 248, 957
- revenues from 1319
- sacred 266, 587, 972
- Laodike IV 1591
- Latin cf. s.v. bilingual inscription, trilingual inscription
 - graffito 1564
 - influence on Greek 473, 763 app.cr.; 1288 app.cr.; 1399
 - inscription 379, 632, 724, 730, 743, 780, 1099 bis, 1399, 1622, 1644, 1817, 1917
 - Latin word written in Greek characters 1030, 1065, 1067, 1069, 1098 bis
 - transcription of Greek word in Latin 1646
 - translation from Latin to Greek 1452 app.cr.; 2113
- law 18, 44, 55, 134/135, 237 (Athens), 498, 573, 730, 959, 986, 988 bis, 990, 1318 bis, 1452 app.cr.; cf. s.v. adultery, arbitration, association, confiscation, contract, crime, cult regulation, death penalty, deed of sale, document, Drakon, edict, endowment, fine, guardian, judge, justice, lawcourt, lawyer, lex, penalty, police, reprisals, seizure, Solon, statute, testament, trial, witness
 - criminal 1452 app.cr.
 - international 2030
 - judicial appeal 935
 - judicial competence of agoranomoi 2035
 - legal terminology in drama 52
 - Roman 1767 (collegia)
 - Roman influence on Greek law 259, 473
 - sacred 2097; cf. s.v. cult regulation
- lawcourt 44, 52, 838
- lawyer 1698
- lead
 - amulet 1941
 - icon 1942-1945, 1960
 - medicine vase 722
 - sarcophagus (miniature) 87
 - seal 1003, 1032-1035, 1088-1091, 1605-1620
 - sling bullet 331, 1270, 1882
 - tablet 391, 585, 867, 959, 1018, 1020-1028, 1069
 - vase 722
 - weight 328-330, 702, 748, 813, 819, 1255, 1281, 1369-1388, 1629, 1697, 1717, 1964/1965
- leaf
 - gold 612, 1006 bis, 1928
 - silver 1041, 1096, 1923
- lease 42, 248/248 bis, 266, 959, 972, 1113
- Lebedos 574 app.cr.
- lekythos, funerary 318/319
- Lemnos 162
- letter
 - commercial 720
 - of governor 473, 935, 1407
 - imperial 249/250, 473, 777, 954, 1399, 1415/1416, 1647 app.cr.
 - of Roman magistrate 473
 - private 859, 2031
 - royal 675, 678 ter, 958, 1029, 1399, 1401, 1428
- letter-cutter, signature 1764; cf. s.v. mason, stone-cutter
- letterform 1764
 - delta 963 (Athens)
 - digamma 998
 - in Ephesos 1245
 - epsilon, reversed 689
 - gamma 576 (Selinous)
 - nu, reversed 937 ter
 - san 83 (Athens)
 - sigma, reversed 700, 755
- Leukippe 1546 app.cr.
- lex
 - Acilia 1984

- de Cilicia Macedoniaque 2055
- Iulia 1767
- lex sacra; cf. s.v. cult regulation
- Libanius 1698
- libation 705, 1148
- library 1015
- Linear B texts 552
- linguistic phenomena 665, 990, 1049(1); 1764; cf. s.v. bilingual inscription, bilingualism, dialect, translation, trilingual inscription
 - aspiration 2122
 - confusion between dative and genitive 1402, 1830 app.cr.; 1846
 - confusion between Greek and Latin letters 1036 app.cr.
 - confusion between tau and delta 1824 app.cr.
 - crasis, inverted 1008
 - epsilon for epsilon iota 1012, 1019
 - eta for epsilon iota 909
 - exchange of tenses and aspiratae 1304 app.cr.
 - gemination of the sigma 1386 B
 - inversion of letters 1036 app.cr.
 - iota adscriptum, omission 609
 - iota parasitic 754/755, 795, 1452 app.cr.
 - iota prothetic 1082(4) (Ἰοτέφανος); 1357, 1399 (Ἰοσφύμνος)
 - iotacism 561
 - koine, influence of 561
 - mixed forms 561
 - omission of nasal mu 947
 - spelling 556
 - transcription of Latin word in Greek 1056 app.cr.; 1865
 - undeclined name 1360
 - various forms
 - πέπλητ 1304.2/3
 - συγγενεους 1136.7
 - τέκνος (for τέκνον) 1399
 - τον (for αὐτόν) 1308
- list
 - casualty 13, 77, 413
 - of cult personnel 1262
 - of ephebes 505, 511
 - of epithets 584
 - of eponymous archons 72
 - of expenditure 1188/1189, 1191, 1241
 - of food items 1171, 1188/1189, 1191/1192, 1199
 - of magistrates 1326
 - of members of an association 745
 - of names 681, 801/802, 1324
 - of new citizens 1328
 - of priests 905, 1113
 - of victories 1061, 1656/1657
 - of victors 559, 606/607, 1466, 2071
 - of worshippers 743, 745
- literacy 83, 986, 1547 app.cr.; 1998, 2123
- literature; cf. s.v. Aelius Aristides, Alexander of Aphrodisias, Ammianus Marcellinus, Androtion, *Anthologia Palatina*, Archilochos, Aristophanes, Aristotle, Arrian, Artemidoros, Cassiodorus, Cicero, comedy, Demades, Demosthenes, Diodoros, Diogenes Laertios, Diotogenes, Douris, epigram, Euripides, Hekataios, Herodotos, Hesiod, Hesychios, Himerios, historian, historiography, Homer, hymn, Kallimachos, Libanius, Malalas, Menander, Nonnos, oration, Pausanias, Petronius, Pindar, Plato, Pliny, Plutarch, Polybios, Poseidippos, Sappho, Simonides, Sophistic, Sophocles, Strabo, Thucydides, Tyrtaios, Vergil, Xenophon
- liturgy 785, 2124
- livestock; cf. s.v. animal, pasture
- Livia 2121
 - deification 1251 ter
- loan 42, 415, 470, 730, 893, 964, 988 bis, 1979
- Lokris
 - hieromnemones 565
 - manumission 2071

- Lokroi (Italy) 547, 1049(4)
loomweight, inscribed 334-337, 463
love; cf. s.v. sexuality
- magic 2084
- marital 1360
luxury 92
Lydia 1877
- name 872
- provenance of weight? 1965
Lykaonia 2055
Lykosoura 612
Lykourgos of Athens 20, 164, 166
Lysimachos 1320, 2095
Lyttos 987/988
- Maccabees 1428
Macedonia, Macedonians 191
- and Athens 53, 294
- hieromnemes 565
- manumission 2107
- in Pisidia 1434
Macedonian War, Third 955
maenad 2047
magic 94, 825, 1097, 1625, 1888-1890,
2082-2084; cf. s.v. amulet, anagram, curse,
gem, palindrome
- charakteres 1096
- love magic 2084
- signs 1005, 1966, 2083
- voces magicae 1625, 1890, 2082
- voodoo-doll 87
- vowels 1097(4/5, 8); 1890(1, 9);
1966
magistrate, civic 988, 1990
- accumulation of offices 1990
- child 1990, 2124
- death in office 921
- iteration 987, 1990
- minor 2124
- term for one semester 921, 931 app.cr.
- woman 1990
Magnesia on the Maeander 902
Magnesians 565 (hieromnemes)
- Malalas, John
- Chron. 13.7 1602
malediction 1215
manufacturer's mark 1099 app.cr.
manumission 597, 667, 698, 1698, 2107
- record 520, 582, 587, 595, 627, 677,
871-873, 915, 1591, 2071, 2107
Marathon, battle of 94, 413
Marcus Aurelius 1060, 1778
market 954, 1767, 1999
marriage 915, 988 bis, 990, 995, 1951; cf.
s.v. adultery, remarriage
- between brother and sister 1099
quater
- between elite families 548
- between relatives 1502 app.cr.
- mixed 43
- remarriage 1144 app.cr.
- of slave 915, 1064
martyr, martyrism 724, 1030, 1602, 1719,
1748(3), 2065
mason
- inscription by 86
- instructions 579
- mark 411, 522, 544, 720, 1399,
1516, 1520, 1538, 1545, 1633, 1649
bis
Massalia 1967 bis
mathematics 1527
Mausolos 1991
Maximinus Daia 2006
measures
- of Alexander the Great 776
- Athenian 81
measuring
- cup 88/89
- stone 291, 1263
- table 814
- vase 88/89, 546, 1723
medicine; cf. s.v. disease, doctor, healing, health,
infertility
medicine vase 722
'Megarian bowl' 1884

- memory, collective 72, 1101; cf. s.v. past
Menander 294, 1624, 2108
Menedemos 979
mercenary 1401, 1780
- Cretan 743
- Cypriot 1440 app.cr.
- Persian 322
merchant 1049(2); cf. s.v. trade
- Sidonian in Athens 136
Mesambria 785
Messene (Sicily) 547
Metapontion 393, 529
meteorology 1264 bis
Meter Theon 426, 531, 634
Methone 53, 141
Methymna 1989
metic 43, 195 app.cr.; 210; cf. s.v. foreigner
metrical text 93 (ostrakon), 612
metronymic 574 L. 73; 986, 1299 app.cr.;
1605
migration 1001 bis, 1007, 1040 app.cr.,
1074, 2041
milestone 632, 724, 743, 1399
Miletos 902
military
- catalogue 553
- distinction 1393
- settlement 1993
- training 986
Miltiades 102, 261, 547
mime 723, 2108
mine, silver 3, 75, 269-285
miracle 906, 2024; cf. s.v. epiphany
Mithraeum 1594(5 bis)
Mithridates VI 855, 1502 app.cr.; 1503,
1967 bis; 2027, 2119
Mithridatic Wars 953
mixed culture 878
Molossoi 21
monarchy 1099 quater, 2027; cf. s.v. court,
cult (Hellenistic ruler), emperor, financial
administration, king, queen
money-grubbing 91
money lending; cf. s.v. loan
monk 1585-1588, 1857/1858
monogram 702, 718, 733, 843, 851, 981,
1033/1034, 1097, 1099, 1243/1244,
1438, 1529, 1535, 1606-1617, 1619,
1649 bis, 1697, 1728, 1882(2, 14);
1886(4); 1892-1894, 1900(9, 23, 31,
34, 47, 61-63, 66-70); 1914(1); 1915,
1929, 1931, 1946-1949
Monophysitism 1504, 1686
Montanists 1398, 1431 app.cr.; 2085/2086
month
- ζ' (Philadelphiea) 1293
- θ' (Miletos) 1206
- ια' (Miletos) 1220
- ιβ' (Lydia) 1303
- Ἀγριάνιος
- Kos 917
- Rhodes 1152(24)
- Αἰδοναῖος (Macedonia) 700.8
- Ἀλσειος (Kos) 917, 931.27, 29, 43
- Ἀπελλαῖος
- Egypt 1816.3
- Ephesos 1196
- Hypaipa 1288.1
- Lydia 1309.1/2
- Zeugma 1562 app.cr.
- Ἀρταμείσιος (Lydia) 1307.1/2
- Ἀρταμίτιος (Kos 917
- Rhodes 1152(21); 1883(4)
- Ἀρτεμίστιος (Macedonia) 685 II.1; 691
- Ἀρτεμίστιος (Rhodes) 1152(10);
1535.16
- Αὐδοναῖος
- Alexandria 1781/1782
- Asia Minor 1877/1878
- Lydia 1308.1/2
- Βατρώμιος
- Kos 917, 934
- Rhodes 880(9)
- Γεράστιος (Kos) 917, 931.28
- Γορπιαῖος 1593(3)

- Alexandria 1785
- Lydia 1310.1
- Δαείσιος (Phanagoria) 685 I.1
- Δαίσιος
 - Alexandria 1783
 - Macedonia 871.7
 - Mylasa 1131.6
- Δάλιος
 - Kos 917
 - Rhodes 880(2, 5, 7); 1152(7, 14, 18, 22); 1883(2)
- Δ(ε)ῖος
 - Egypt 1816.4, 20
 - Lydia 1305.1
 - Patraeus 869
 - Saïttai 1299.1
- Δέσιος (Syria) 1698 A.1
- Διθυράμβιος (Thessaly) 598
- Δύστρος
 - Alexandria 1784
 - Ephesos 1193
- Ἐκατομβαιῶν (Athens) 146
- Ἐλαφηβολίων (Alexandria) 1799
- Ἐπίρ (Ephesos) 1159 app.cr.
- Θαρρηλίων (Athens) 197
- Θεοδαίσιος (Rhodes) 1132(2)
- Θεσμοφόριος (Rhodes) 880(8); 1152(19)
- Θευδαίσιος (Kos) 917, 931.11
- Θάωθ (Egypt) 1823
- Ἰούνιος 1014
- Ἰπποδρόμιος (Thessaly) 608.2
- Ἰτουίνιος (Thessaly) 605.4
- Κάρνειος
 - Kos 917, 930.45; 931.3
 - Syracuse 1029 I.11
- Καρήσιος (Kos) 917, 926.16; 933.6
- Ληναίων (Kolophon) 1251.2
- Λῶρος (Syria) 1698 A.2
- Μαίμακτηριών (Athens) 164.4
- Μάιος (Europos) 1587
- Μεταγεινιῶν (Athens) 164.4
- Νοέμβριος 716
- Ξανδικός (Karetepa) 1440.1
- Πάναμος
 - Hyllarima 1113 B.6, C.4/5
 - Kos 917
 - Rhodes 1152(15); 1535.10, 21; 1883(1)
- Πάνεμος (Syria) 1698 A.4
- Πάνημος
 - Lydia 1304.2
 - Mylasa 1131.4
- Παῦνι (Egypt) 1264 bis F.11; 1816.29/30
- Παχών (Egypt) 1824
- Περ(ε)ίτιος
 - Lydia 1286.6; 1306.1
 - Mylasa 1131.6
 - Phrygia 1430
 - Syria 1698 A.3/4
- Πεταγείτνυος (Kos) 917, 928 B.7; 933.1
- Πεταγέτνεος (Kos) 926.14
- Σεξτίλιος 1452.4/5
- Σκιροφοριῶν
 - Athens 197
 - Miletos 1264 bis F.3, 9/10
- Τῦβι (Egypt) 1816.3, 47
- Ὑακίνθιος
 - Kos 917, 931.11
 - Rhodes 1152(6, 20)
- Ὑπερβερεταῖος
 - Syria 1961.9
 - Zeugma 1547
- Ὑπερβερεταῖος
 - Lydia 1311.1/2
 - Macedonia 674 (Ὑπερβερετός), 700.2
- Φαμενώθ (Egypt) 1264 bis F.6; 1838, 1851
- Φαρμουῦθι (Egypt) 1822
- Φεβρουάριος 716, 1398.6
- Φευράριος 1523
- Χοιάχ (Egypt) 1816.42, 54
- Iunius (Rome) 1280 I

- mortar, stamp on 1627
- mosaic 775, 2037
- mosaic inscription 377, 589/590, 592, 630, 636, 701, 704, 993, 1050, 1056, 1085, 1088, 1391, 1475, 1537, 1546, 1584, 1593(1, 5, 7); 1594(3, 8); 1597-1599, 1604, 1636, 1649 bis, 1686, 1694/1695, 1698, 1704, 1715, 1726, 1730, 1733-1742, 1748, 1751/1752, 1755/1756, 1760, 1762 bis, 1891, 1961, 2038, 2048/2049
- mould
 - for lamp 1244 bis
 - for pendant 1914(6)
 - for weight 821, 1389
- Mucianus, C. Licinius 906
- Mummius, Lucius 403
- mummy 1825 (transport and taxation)
- music; cf. s.v. choral song, flute
- musical contest 1466
- musician 1311
- Mycenaean religion 499, 634
- Mysia 1877
- mysteries 256, 634, 1145 app.cr.; 1148, 1974; cf. s.v. Eleusinian mysteries
 - Andania 498
 - Egyptian 2071
 - Hermione 612
 - lesser mysteries 32
 - Samothrake 723
- mythology 58, 237, 393, 712, 906, 1066, 1252, 1391, 1460, 1546 app.cr.; 1579 app.cr.; 1581 app.cr.; 1598, 1762 bis, 1921, 1992, 2037, 2066
- Mytilene 226, 1989
 - and Thessaly 605
- names 747; cf. s.v. metronymic
 - in Boiotia 554
 - in Dacia 815
 - derived from
 - ἄστν- 911
 - θέμις 2044
- festivals 2039
- sea 2042
- duo nomina 1014
- gladiators 2021
- historical 856
- Hittite 1399
- Illyrian 686
- Iranian 878
- isopsephic 1052
- Jewish 1733-1742, 2039
- in Late Antiquity 915
- Latin 1764, 2040 (cognomina), 2041
- Lydian 872
- in Macedonia 666 bis
- in Moesia 781, 815
- nickname 745.12/13; 953, 1066, 1144, 1405, 1771(2)
- from the North Shore of the Black Sea 828
- Persian 856
- polyonymy 2043
- Roman names adopted in Kommagene 1582
- Sarmatian 856
- second 745.12/13; 872, 1386, 1669, 1734
- Semitic 1757, 1764
- of slave 953, 1199 app.cr.
- theophoric 781, 1764
- in Thera 911, 915
- in Thrace 728
- Thracian 742, 1348
- navy 261, 564 bis; cf. s.v. fleet
- Naxos 54
- Neapolis (Thrace) 59
- necromancy 1068
- Neoplatonism 296
- Nero 1086
- New Testament
 - Acts 13.7 1526
 - John 5.8 1242 bis app.cr.
 - Luke 2.1-5 1723 app.cr.
- Nikaia 1967 bis

Nikokles of Athens 319
 Nikomedeia 1921
 Nile, mosaic 1050
 nilometer 1748(3)
 Nonnos 715, 1107, 1579 app.cr.; 1602, 1624, 1745, 2009
 nonsense inscription 48
 nudity 80
 number
 - of ephebes and neoi 1251
 numeral 685, 1010, 1052, 1065, 1113
 B; 1145, 1213, 1225, 1228, 1527, 1900, 1961, 1964
 - indicating month; cf. s.v. months
 - indicating shop 1594(9)
 nurse 1288 app.cr.
 Nymphaion 854
 Nymphs 26, 634, 944, 985

 oath 52, 542, 959, 1029, 1114, 1971
 - to emperor 1534
 - treaty 837, 985, 1452, 2087
 obscene text 91
 occupations; cf. s.v. architect, barber, boxer,
 carpenter, couch-maker, cutlery-maker, doctor,
 fisherman, gardener, gem-cutter, hetaira,
 lawyer, letter-cutter, mason, mime, musician,
 nurse, orator, pankratiast, pantomime,
 philosopher, poet, potter, purple-fisher,
 sculptor, shepherd, vase-painter, ἄρχιαιτρος,
 ἀρχιτέκτων, βιολόγος, βουκόλος,
 γαυσάπιος, γεωμέτρης, γραμματικός, δι-
 δάσκαλος, δορκάριος?, ἔμπορος, ἐποποιός,
 ἐργαστηριάρχης, ἐργολάβος, ἐρέτης,
 ζωγράφος, θαυματοποιός, ἱατρός, κτηπουρός,
 κλινική, κορυμβεύς, κορυμβεύτης, κουρεύς,
 κτίστης, καμφοδός, λατύπος, λαχανάς,
 λαχανοπούλης, λαχανοπώλης, λιθοτόμος,
 λινουργός, μαία, μαχαιροποιός, μηλονόμος,
 μοσχολόγος, μουσικός, ναυκλήριος, ὀθονίτης,
 ὀμπριστής, παντόμιμος, ποιητάς, ποιητής,
 ποιητής διθυράμβων, ποιητής σατύρων,
 κύκτης, ῥήτωρ, σωματέμπορος, ταριχοπώλης,

τέκτων, τεχνίτης, ὑποκριτής, φιλόλογος,
 φιλόσοφος, φυσικός, χαλκομάς, ψιλωτής,
 ὠδοδιδάσκαλος
 Odessos 782, 785
 Odrysoi 21, 170, 772
 officer 686, 862, 743, 952, 1401, 1835,
 1847, 1882(1-13); 2118
 Olbia 782, 789, 829
 - and Athens 54, 81
 Old Testament, quotation
 - *Gen.* 10.2-5 1752
 - *Job* 2.2 1888
 - 1 *Samuel* 16.4 1598(6)
 Oliaros 54
 oligarchy
 - in Athens 23
 - Hellenistic 1284
 - law against 1318 bis
 olive
 - cultivation 1017, 1146, 1999
 - grove 57, 915
 Olous 988
 Olympia 545
 Olympic games 37
 Olynthos 141/142, 1882(15)
 Onesimos, vase-painter 107
 oracle 555, 570, 1248, 1971, 2088/2089
 - alphabetical 2122
 - dice oracle 2069
 - enquiry 629
 orality 72, 1972, 2123
 oration, funerary 862
 orator 381
 Oropos 608 app.cr.
 - and Athens 197, 564 bis
 orphan 1413 app.cr.
 Orphics 612, 795
 Oscans 1049(1)
 Oschophoria 257
 oscillum 1008, 1049(3)
 ostracism 90-94, 96-100
 ostrakon 91-100, 857
 - against famine 95

- and magic 94
 - metrical 93
 owner's inscription 111, 129, 131, 466,
 686, 737(1); 742, 776, 882, 980, 1078,
 1099 app.cr.; 1464, 1639, 1880, 1900(1,
 31, 34, 40, 47, 58, 61-63, 65-70); 1902,
 1905, 1911, 1913, 1914(1); 1915,
 1924, 1930, 1946-1949, 1956

 pagan motifs in Christianity 1031
 painted inscription 1743; cf. s.v. dipinto
 Palaestina
 - amphora 396
 - icons 1942-1945, 1960
 - mosaic 1961
 Palaimon 403
 palindrome 1028, 2083
 Palmyra 1929; cf. s.v. bilingual inscription
 Pamphylia 1535 (amphora stamp), 1872,
 2055
 Pan 308, 429, 569, 634, 1770(6)
 Panathenaia 37, 172/173
 Panathenaic amphora 128, 350/351
 Panhellenion 1458
 Pankrates 26, 324
 pankratiast 537, 1056, 1060/1061, 1411,
 1977
 pantomime 2045, 2108
 parapegma 1264 bis
 'Parmeniskos group' of amphoras 706,
 1535
 Paros 54, 651, 893
 - alphabet 683, 947
 - amphora stamp 1883
 Parthenon 61
 Parthians 293, 1539/1540, 2027
 past, reception of 916; cf. s.v. memory
 pasture 968
 Paul 2067, 2075
 Paul of Samosata 1643
 Pausanias 74, 465, 548 bis
 - 1.24.3 33
 - 2.12.14 500

 - 3.22.4 432
 - 3.22.6/7 467
 - 4.31.7 520
 - 4.31.10/11 506
 - 4.32.2 508
 - 5.27.2 576
 - 6.3.9 537
 - 6.13.1 576
 - 8.34.5 499
 - 8.44.5 531
 - 9.3.2 562
 - 9.30.1 2104
 peace 548 bis
 pebble, inscribed 338
 Peisistratids 33, 72
 Peisistratos 11
 Peisistratos the Younger 72
 Pellene 153
 Pelopidas 564 bis
 Peloponnesian League 471
 Peloponnesian War 464
 penalty 498
 Pergamon 2055
 Perikles 54, 81
 perioikos 564 bis
 Peripatetics 1105
 Perrhaiboi 565 (hieronymemon)
 Persephone 609, 943, 1867
 Persian 322 (mercenary of the Ptolemies in
 Athens)
 personification 754/755, 1598/1599, 1604,
 1698, 1739, 1760, 1891, 2046-2049,
 2090
 Pescennius Niger 1623
 Petelia 1049(5)
 petition to emperor 2000, 2054
 Petronius
 - *Sat.* 29 1698
 Phaiax 99
 Phakoussai 54
 phallic symbol 1024
 Pharnakes, king of Pontos 837
 Pharos 651

- Pharsalos 212, 430
 Pheidias 62
 Pheneos 550
 Pherai 612
 phiale, silver 742, 776(1)
 Philaidai 102
 Philip II of Macedonia 151, 661, 678 bis, 1882(6)
 Philip V of Macedonia 713, 1049(2)
 Philippi 664
 Philo
 - in *Flaccum* 4 1767
 Philokles, king of Sidon 936, 967
 philosopher 249/250, 295/296, 909 bis, 979, 1105, 1643, 2034, 2050
 philosophy; cf. s.v. Neoplatonism, Peripatetics, Platonic
 - Epicurean 1465, 2050
 - moral 862 app.cr.
 Phoenician(s) 1594; cf. s.v. bilingual
 inscription, trilingual inscription
 - amphora stamps 1687
 - inscription 1665, 1687(9)
 - script 1969
 Phokian War 568
 Phokion 319, 325
 Phokis, Phokeis 191
 - hieromnemones 565
 - manumission 2071
 phratry 1010 app.cr.
 Phrygia 1877, 2055
 - religion 1315
 Phylakos 569
 pierre errante 961 bis, 1267 bis
 pig, in religion 2091
 pilgrimage 570, 1271
 pinax, inscribed 390
 Pindar 2051
 - *Olympionikai* 6.5-9 576
 piracy 209, 261, 595, 597, 849 bis, 953, 1502 app.cr.; 2119
 Pixodaros, satrap of Caria 1119
 plague 65, 1381
 plaque
 - bronze 822, 1452
 - clay 695
 plate, stamped 637
 Plato 323, 1465
 Platonic philosopher 909 bis
 Pliny
 - *hist. nat.* 4.36 678 bis
 - *hist. nat.* 12.12 988
 Plotina 249/250
 Plutarch
 - *Brutus* 30.3-5 1452 app.cr.
 - *Luc.* 10.2 1131
 - *mor.* 614 c 862 app.cr.
 - *mor.* 776 d 1066
 poet 168, 292, 909 bis, 1126; cf. s.v.
 Archilochos, Aristophanes, Homer
 - Christian 1624
 - comic 294, 2034
 - cult of 2051
 - itinerant 2052
 poetry; cf. s.v. choral song, comedy, epigram, Hesiod, Homer, hymn, Kallimachos, metrical text, Nonnos, Pindar, Sappho, Simonides, tragedy, Tyrtaios, Vergil
 police
 - Asia Minor 2057
 - Skythians in Athens 79
 pollution 91
 Polybios
 - 8.25 741
 polygamy 724
 Pompey 2053
 Poseidippos 2010, 2051
 Poseidon 35, 309, 526, 569, 635 bis, 1073 bis
 Poseidonia 1049(7)
 Potamon of Mytilene 910 ter
 potter 33, 48, 64, 66, 69, 107, 112, 132, 304, 578, 695, 833, 1151, 1153 bis, 1154 bis, 1535, 1630, 1638, 1746/1746 bis, 1762; cf. s.v. workshop
 praise of the Lord 1729

- prayer 978
 - Christian 374, 378, 671, 720, 724, 736, 997 bis, 1301, 1522, 1524/1525, 1598(35); 1620, 1686, 1894, 1897, 1900(9, 23); 1901 A; 1906, 1914(2/3); 1926-1929, 1932, 1937, 1949, 1954/1955, 2088
 - exorcistic 1017
 prayer for justice/vengeance 324, 1048, 1854
 Prepesinthos 54
 Priansos 988
 price 135, 1188/1189, 1191, 1199
 - control 954
 - edict 415
 - of grain 954
 - of lease 1113 D
 - of priesthood 1113 B/C
 - of sacrificial animal 931
 - of slaves 2106
 Priene 902, 1996
 priest 30, 303, 498, 548, 1596, 1637, 1641, 1645, 1774/1775
 - decree of 1816
 - Egyptian 1774/1775, 1816
 - family of 27, 1596
 - fasti 1058
 - list 1113
 priestess 242 bis, 931 app.cr.; 2120
 - appointment 231
 priesthood 1277, 2092, 2097, 2099, 2113
 - hereditary 1113 A
 - sale of 917, 925-928, 930-934 bis, 1113
 probouleusis 17, 782, 988, 1998
 procession 172, 267, 1988, 1994, 2095
 proskynema 1809, 1846
 prostitution 267, 320; cf. s.v. hetaira
 Proteus 1546 app.cr.
 Prothoe 1579
 provincial administration, Roman 1369-1388
 - Asia 2055
 - Cilicia 1513, 2055
 - Lykaonia 2055
 provincial governor 1644, 2001, 2029, 2057
 - Achaia 473
 - Asia 1248, 1328
 - Bithynia et Pontus 1369-1388
 - Cappadocia 138 app.cr.
 - Crete 988
 - Cyprus 1526
 - Egypt 1830
 - letter 473, 935, 1407
 - Lycia et Pamphylia 1482 app.cr.
 - Macedonia 678, 698
 - Phrygia 1407
 - Sicily 1003
 - Syria 1723
 - Thrace 726
 proxenos 608 app.cr.
 proxeny 565, 608
 - proxeny decree 409, 509, 553, 743, 1055
 Prusias II, king of Bithynia 1333
 Psalm quotation 1624
 - Ps. 24 1764
 - Ps. 28.2 1537 A
 - Ps. 34.2 1530
 - Ps. 91 (90) 1939, 1944
 - Ps. 117.20 630, 1536
 - Ps. 146.6 1760
 Ptolemaia 967
 Ptolemies 2027
 - and Achaian Koinon 418, 424
 - and Argos 410
 - cult of 2093
 - dedications 1768
 - and Iasos 1114
 - mercenary 322
 - and Pisidia 1440 app.cr.
 - and Thrace 777
 Ptolemy I 2095
 Ptolemy V 777
 Ptolemy VI 743

- Ptolemy VIII 897
 publicani 1644
 punishment, divine 685 app.cr.
 purification 94, 2097
 purity 2094
 purple-fisher 1686
 Pythais 28
 pyxis, inscribed 102
- quarry 415, 418, 1130
 - imperial 1130, 1407, 1835, 2004
 - marble 1130
- queen, Hellenistic; cf. s.v. Kleopatra VII,
 Laodike IV, Stratonike; see also Index II
 quotation; cf. s.v. New Testament, Old Testament,
 Psalm quotation
 - Biblical 1686
 - from Homer 778, 1081
 - literary q. 1194 app.cr.; 1571 app.cr.;
 1576 app.cr.
- ransom 597, 1452 app.cr.
 record-keeping 1527
 register of property 587
 relics 906
 relief
 - commemorative 938
 - dedicatory 7, 186, 231, 302, 307,
 429, 641, 679 bis, 691, 734, 820, 820
 bis, 1038, 1419-1424, 1637, 1640,
 1869, 1962
 - documentary 19, 163, 174, 181, 184-
 186, 190/191, 193, 206, 211, 231,
 564 bis
 - funerary 78, 80, 82, 314/315, 319,
 412, 416, 680, 713, 735, 817, 830,
 898/899, 1039 bis, 1286, 1347-1351,
 1357-1360, 1362, 1366, 1394,
 1405/1406, 1430/1431, 1433, 1497,
 1852/1853, 1855-1857, 1871/1872,
 1874/1875, 1877/1878, 1995
 - protective function 1869

- religion 2060-2103; cf. s.v. afterlife, Aglauros,
 altar, Amphiaraiia, Aphrodite, Apollo,
 apotropaic text, Ares, aretology, Artemis,
 Asklepios, Athena, cult, curse, dedication,
 Demeter, Diktynna, Dionysos, Dioskouroi,
 Egypt, Eileithyia, Eleusinian mysteries,
 epiphany, epithet, festival, Ge, Gnosis, Helios,
 Herakles, Hermes, hero cult, Hygieia, hymn,
 impurity, incense, incubation, initiation, Jupiter
 Dolichenus, Korybantes, magic, Meter Theon,
 miracle, Mithraeum, mysteries, Nymphs, oath,
 Pan, Pankrates, Persephone, pilgrimage,
 pollution, Poseidon, priest, priestess,
 priesthood, purification, rider god, sacrifice,
 sanctuary, temple, Zeus
 - Adria 2061
 - Asia Minor 2089
 - Athens 25, 30-34, 38
 - Boiotia 555
 - Caria 1119
 - Chersonesos Taurica 836
 - Delos 895
 - Elis 545
 - Histria 789
 - Macedonia 665
 - Messenia 497
 - Olbia 853
 - 'pagan monotheism' 2102
 - Siphnos 944
 - Thessaly 598
 - and war 2118
- reliquary 1696, 1918
 remembrance 724, 1144 app.cr.
 reprisals 588
 rescript 1280
 retrograde writing 84/85, 107, 110, 1013,
 1529, 1941
 revolt; cf. s.v. riot
 - in Egypt 1775
 - slave 896
- Rheboulas 170
 Rhegion 547

- Rheskouporis I, king of the Bosporan
 kingdom 862
 Rheskouporis II, king of the Bosporan
 kingdom 869
 Rhodes, Rhodian 952, 968
 - administration of the Peraia 1967 bis
 - amphora stamp 706, 810, 842/843,
 850, 879/880, 902, 1132, 1152,
 1535/1536, 1630, 1638, 1701,
 1746/1746 bis, 1762, 1862, 1883,
 1970
 - amphoras, capacity 901
 - Italians 1049(1)
 - in Olbia 849 bis
 - and Phaselis 1476
 - sling bullet 1882(12)
- riddle 1156
 rider 680
 rider god
 - Danubian 750
 - Thracian rider 691, 734, 820, 820 bis
- ring 1894
 - bronze 1958
 - copper-alloy 697, 976/977, 1914(1-
 3)
 - gold 981, 1039 bis(6); 1080, 1903,
 1923, 1946, 1948-1952
 - silver 1893, 1947
- riot 2057
 road 545, 678 bis, 744
 - construction 777, 1130
 - maintenance 545, 2000
 - protection 1815 app.cr.; 2057
 - via Egnatia 632
- rock-cut inscription 75, 83-85, 276, 285,
 525, 579, 582-584, 638, 641, 947,
 1312, 1390, 1441-1443, 1600, 1818
- Roman
 - citizenship 415, 662, 785, 1060,
 1148, 1317, 2041, 2053
 - death of Roman citizen 1247
 - honored in Abdera 730
 - honored in Olympia 548
 - as municipal elite 662
 Romanization 1582
 Rome 1103; cf. s.v. army, consul, embassy,
 emperor, equestrian order, fleet, lex, provincial
 administration, provincial governor
 - and Asia Minor 2055/2056
 - and Boiotia 551
 - and Chersonesos in Tauris 837
 - and Knidos 1121
 - and Kommagene 1539
 - and Lykia 1452
 - and Maroneia 743
 - and Troizen 415, 420/421
 - as new Athens 293
 - colonies 1317
 - influence on political institutions
 551, 1988, 1990
 - law 259, 473
- roundel, copper-alloy 1914(4/5)
 rumor 1591
 rupestal inscription; cf. s.v. rock-cut inscription
- Sacred War, Third 568
 sacrifice 50, 57, 172, 256, 498, 931,
 971/972, 1148, 1271, 2093, 2095,
 2097/2097 bis
 - plunging animals into the sea 903
 - of pregnant animals 2091, 2097 bis
- sacrificial animal 931 (price), 2091 (pig)
 sacrificial calendar 34, 38, 50, 58, 917,
 1331 bis, 2097 bis
 saffron 663
 Sages, Seven 1097(19/20), 1594(3)
 sailor 1013
 - divine protection 527, 641, 658,
 2101
- saint, Christian; cf. s.v. Babylon
 Salaminioi 257
 Salamis 248, 257
 salary 61, 2036 (doctor); cf. s.v. wage
 sale; cf. s.v. deed of sale
 - of animals 730

- of confiscated property 957
- contract of 421, 1314
- of slaves 730
- Salmoxis 777 bis
- salt 418
- 'saltcellar' 117, 347
- Samaritans 1729, 1732
- Samos 902, 968, 1110
 - Athenian cleruchy 194
 - digamma 998
 - pottery 114
- Samothrake 744, 777, 1989
 - Great Gods 784 bis, 933
 - mysteries 612 app.cr.; 723
- san (letter) 83
- sanctuary 237, 986, 1264, 2097; cf. s.v.
 - dedication, inventory
 - access 1829, 2097
 - arbitration in disputes 1971
 - bank 573, 1979
 - boundary stone 73, 743, 1980
 - federal 605
 - finances 887, 889, 1979
 - guarantor of treaty 1971
 - judicial hearing in 1971
 - private 1641
 - propaganda 427
 - protection 2097
 - publication of documents 1971
- Sappho 48, 110
- sarcophagus, lead 87
- Sassanid Wars 1643
- satyr 2047
- Sauromates I, king of the Bosporan kingdom 862
- Sauromates II, king of the Bosporan kingdom 862
- scale 1924
- scapegoat 94/95
- sculptor 12, 47, 62, 64, 78, 82, 298, 513, 577, 628, 905, 916, 960, 974, 1125, 1270, 1394, 1427, 2104
 - workshop 1877 app.cr.
- sculpture 423; cf. s.v. relief, signature, statue, statuette
- seal 2065
 - copper-alloy 1935
 - lead 1003, 1032-1035, 1088-1091, 1605-1620
- sealing 1517, 1759, 1821
- seat inscription 1711/1712
- security, public 2057
- security horos 40, 287-290
- seer 53
- seizure of individual 1452 app.cr.
- Seleukids 2027; cf. s.v. era
 - garrison 1590
 - system of weights 1629, 1697
- Seleukos I 2095
- Seleukos IV 1591
- Selinous 547
- senator 1378 app.cr.; 2105
 - Cretan 988
 - Macedonian 678
 - Messenian 512
 - Pontic area 785
- senatorial women 2120
- senatus consultum de Bacchanalibus 259
- Septimius Severus 1061, 1623
- Serdaioi 547
- Seven Sages 1594(3)
- sexuality 110, 127, 1209; cf. s.v. erotic
 - graffito, love, obscene text, prostitution
- shepherd 84/85
- shield strap, iron 712
- ship
 - in grave reliefs 1995
 - model 1594(4)
 - name 525/526
 - transportation 744
- shop, indicated by numeral 1594(9)
- Sidon 136
- siege 2036
- Sigeion 51, 59
- siglum
 - L, indicating era 1687

- sign
 - abbreviation 1025, 1032-1035, 1065, 1098, 1286, 1398, 1566, 1585-1588, 1686(2); 1694/1695, 1751, 1824, 1877
 - magical 1025
 - non-alphabetical 1025
- signature 1790, 1800, 1804, 1810, 1818; cf.
 - s.v. lamp
 - artist's 717, 1706
 - coroplast's 461/462
 - gem-cutter's 1086, 1886(1); 2020
 - on glass vase 652/653, 825 bis, 1097 bis, 1594(6); 2022
 - on kiln support 1628
 - on lamp 49, 370-373, 401, 646, 1880 app.cr.
 - of letter-cutter 1764
 - mosaicist's 704, 1546, 1584
 - potter's 48/49, 107, 112, 132, 395, 478-493, 578, 637, 695, 833, 1151, 1154 bis, 1884
 - sculptor's 78, 298, 383, 513, 577, 628, 641, 916, 960, 974, 1125, 1394, 1419 B; 1427, 1445
 - vase-painter's 105
- signum 1045
- Silanion, sculptor 82
- silver
 - cup 1039 bis(5)
 - jug 776(2)
 - leaf 1041, 1096, 1923
 - phiale 742, 776
 - reliquary 1918
 - ring 1947
 - spoon 1930, 1957
- Simonides 572
- Sinope
 - amphora stamp 356, 810, 818, 843, 851, 860, 879, 883(12); 1970
- situla 686, 1921/1922
- Skiathos 572 (and Delphi)
- Skythian
 - archers in Athens 13
 - kings and Greek cities 826
 - police in Athens 79
- slave 131, 498, 667, 743, 915, 972, 986, 988 bis, 1052, 1064; 1136 app.cr.; 1199 app.cr.; 1288 app.cr.; 1394 app.cr.; 1488, 1771(4); 1975, 2021 (gladiators), 2106; cf. s.v. freedman, manumission
 - administrator 1367, 1458, 1488
 - association 635 bis, 2106
 - and cult 2106
 - dedication of 667, 685, 698
 - distribution of money to 1274
 - group identity 2106
 - market 896
 - price 2106
 - public 13, 2106
 - ransoming of 1452 app.cr.
 - reproduction 915
 - revolt 896
 - sale of 730
 - trade 2106
- sling bullet
 - clay 1010
 - lead 331, 1270, 1882
- Smyrna 1990
- snake, sacred 1854
- society 551 (Boiotia), 730 (Abdera), 743 (Maroneia), 878 (Tanais), 986, 988 bis (Crete); cf. s.v. adoption, benefactor, elite, ephebe, equestrian order, euergism, family, foreigner, foster child, freedman, friendship, hospitality, indigenous population, love, manumission, metic, migration, orphan, prostitution, slave
- Socrates 82, 307, 943, 1156/1157, 1465
- soldier 895, 1770(3); cf. s.v. army, billeting, military settlement, officer, veteran
 - exclamation 1882(16/17)
 - Ptolemaic 1770(7)
 - Roman 822
 - Thracian in Roman army 681 app.cr.; 729

- Solon 10, 44, 72
 song, choral 1271
 Sophistic, Second 1279
 Sophocles 1194 app.cr., 1890, 2051
 sorcerer 91
 soul 612 app.cr.; 1771
 Spain 1727 (garum)
 Sparta 612
 - and Boiotia 564 bis
 - and Delos 893
 - colony in Taras 393
 - foundation of Kibyra 1458
 - Spartans buried in Athens 321
 Spartokids 21/22
 speaking stele 1770(4, 8)
 spear butt 501
 speech impediment 736 app.cr.
 spindle whorl, graffito on 980(41)
 spoon
 - iron 1807(2)
 - silver 1930, 1957
 stadium 173
 stamp 1904-1913; cf. s.v. amphora stamp
 - on amphora stopper 1821
 - bread stamp 378, 683, 1953/1954
 - on kiln support 1628
 - on loomweight 335-337
 - on mortar 1627
 - on oscillum 1049(3)
 - on pithos 374
 - on plate 637
 - on tile 433-437, 467, 494, 532-534, 538/539, 594, 682, 721, 1011, 1049(3/4)
 - on vase 395, 696, 1151, 1154 bis, 1243/1244
 statue 62, 65, 67, 294/295, 297/298, 304, 382, 406, 415, 423, 475/476, 499, 512/513, 515/516, 520, 531, 546, 548/549, 553, 593, 628, 679, 719, 753/754, 780, 787, 849 bis, 916, 998
 ter, 1123, 1133, 1251/1251 bis, 1321, 1432, 1435, 1445/1446, 1450 bis,
 1467-1474, 1483/1484, 1495, 1503, 1528, 1540, 1594(5 bis); 1622, 1645/1646, 1706(2); 1863
 - base 2005, 2114
 - cost 2005
 - equestrian 553, 1645, 2005
 - gilded 1320
 - graffito on 1867
 - honorific 1987
 - imperial 2005
 - paid by family members 553
 - placing of 218, 246
 - restoration 1106
 - re-use 2005
 - tax on 1641
 statuette 68, 70, 82, 385, 461/462, 499, 546, 1071
 statute 259 (of association)
 step-father 1308
 Stobi 664
 stoichedon; cf. s.v. writing
 stone-cutter
 - identification of 212, 241, 927, 1245
 - workshop 665
 Strabo
 - 15.3.15 1314
 Straton, king of Sidon 21, 136
 Stratonike 2095
 street 267, 970 (upkeep); cf. s.v. road
 Styberra 664
 subdivision, civic 924, 931, 1054, 1986; cf. s.v. deme, phratry, tribe
 subscriptio, imperial 1280 app.cr.
 subscription 560 bis
 suicide 553
 summa honoraria 1102, 1990
 sundial 708, 724, 743, 777, 1598(30)
 supplication 94
 Sybaris 547
 symposion 104
 - and vase inscriptions 48, 104
 - sympotic poetry 48

- synagogue 377, 380, 536, 1649 bis, 1721, 1732-1742, 1752, 1849, 1974, 2039
 syncretism 1659 app.cr.; 1841
 Synnada 1407
 synod 671
 synoikismos 1320
 Syracuse 547
 Syria, Syrian
 - gods 1062
 - in Italy 1040, 1074
 - provenance of inscriptions? 1940/1941, 1956, 1961/1962
 Syros 1989
 syssitia 986, 990, 999
 tablet
 - bone 832
 - bronze 326/327, 550, 1005, 1055, 1073, 1316, 1541, 1860
 - gold 1068
 - lead 391, 585, 867, 959, 1018, 1020-1028, 1069
 tabulae Iliacae 2122
 Taras 393, 547, 1049(2)
 Tauromenion 1989
 tax 52, 135, 777, 1114, 1401, 1452 app.cr.; 1723 app.cr.; 1767; cf. s.v. customs, harbor revenues
 - assessment 915
 - exemption 597, 1108
 - on iron 1108
 - on mummies 1825
 - on statues 1641
 Tegea 564 bis
 temple 1273, 1320, 1595
 Tenedos 158/159, 849 bis
 Tenos 229
 tent 498
 Teos 1973, 1989
 terrace, agricultural 40 bis, 1968
 territory 586 (of Elateia), 989, 1986; cf. s.v. arbitration, delimitation
 - dispute over 415, 418, 528, 530, 678
 bis, 730, 1452 app.cr.; 2030
 - ownership 2030
 testament 1102, 1698
 Thamyris 562
 Thasos 59
 - alphabet 683
 - amphora stamp 352-354, 670, 706, 810, 842, 851, 860, 879, 969/969 bis, 975, 1535, 1862, 1970
 - pottery 1583(5)
 Theagenes of Thasos 972
 theater 20, 46, 167, 379, 537, 539, 595, 762/763, 765, 769, 1481, 1589, 1711, 2108; cf. s.v. actor, comedy, Dionysiac artists, mime, tragedy
 - assembly in 196
 Thebes 564 bis, 893 (and Delos)
 - Theban officer 1882(3)
 theft 1048
 Themistokles 91, 94
 Theodosia 854
 Theonoe 1546 app.cr.
 Theopompos 958
 theoria, theoros 572, 605 app.cr.
 theorodokoi 405, 409 bis, 574, 626
 Thera 54
 Therapne 564 bis
 Therasia 54
 Theseus 32, 46 (and Hadrian)
 Thessalonike 664
 Thessaly, Thessalians
 - hieromnemones 565
 - Koinon 605, 608 app.cr.; 910 ter
 - manumission 2107
 - and Mytilene 910 bis/ter
 Thracian
 - name 742, 773, 777 bis
 - religion 1315
 - rider in Roman army 681 app.cr.
 Thrasyboulos 133
 Thucydides 16
 - 2.8.4 464
 - 8.65.2 100

- tile
 - graffito on 438/439, 535, 736, 803, 805, 1092
 - inscribed 1399
 - mason's mark on 544
 - stamped 433-437, 467, 494, 532-534, 538/539, 594, 682, 721, 1011, 1049(3/4)
- timber 415, 418
- Tomis 785
- topos inscription 769
- torch-race 37, 262
- torque, sign of distinction 862
- tower 1451
- trade 52, 134/135, 699, 727, 772, 896, 954, 1049(3); 1644, 1999; cf. s.v. caravan, commercial graffito, export, import, market, merchant, price, sale
 - cereals 1826
 - fish 1970
 - grain 135, 161, 206, 208, 210, 261, 780 ter
- tragedy 1194 app.cr.; 2108
- traitor 91, 94
- Tralleis 574 app.cr.
- transition rite 2097 bis
- translation
 - from Hebrew to Greek 1733-1742
 - from Latin to Greek 1452 app.cr.; 2113
- transport
 - of mummies 1825
 - of stones 1130
- traveler, protection of 1600
- treason 92
- treaty 471, 547, 588, 743, 837, 839, 854, 910, 924, 1121, 1452, 1971, 2109
 - oath 985
 - violation 2109
- trial
 - against Roman magistrate 1103
 - concerning Romans and Lykians 1452 app.cr.
- tribe 986, 999, 1711, 2014 (Roman)
- tribute-quota lists 51, 54, 59, 720, 1129
- trilingual inscription 1644
 - Greek/Aramaic/Latin 1646
 - Greek/Hieroglyphic/Demotic 1816
 - Greek/Latin/Phoenician 1039
- tripod, marble 1706
- trishagion 1940
- Troizen 425
- trophy 14
- twins 2110
- tyrannicides 11, 218
- tyranny
 - in Athens 72
 - law against 1318 bis
- Tyrrhenians 261
- Tyrtaios 596
- underworld 647, 943
- unguentarium 1438
- uterine magic 1009, 1631, 1887(4); 1890(3)
- Utica 1873
- Vari 430
- vase; cf. s.v. amphora, dipinto, graffito, label
 - bronze vase 1881, 1933, 1963
 - glass vase 652/653, 825 bis, 951, 1076, 1097 bis, 1322, 1594(6), 2022
 - inscription on 48, 102-105, 107, 111, 113, 132, 392, 440-442, 478-493, 668, 982, 1047, 1838
 - lead 722
 - relief bowl 478-493
 - silver 1039 bis(5)
 - stamp on 374, 696, 1151, 1154 bis
- vase-painter 64, 68, 102-105, 107/108, 110, 113
- Vergil
 - Aen. 8.52 1581 app.cr.
- veteran 786, 1655 app.cr.; 1753, 1865
- via Egnatia 632
- victor

- athletic 37, 384, 559, 608 app.cr.; 1472-1474, 1656/1657
 - declared by the spectators 1473
 - list 606/607, 2071
- victory
 - list 1061, 1656/1657
- village 784, 954, 1440, 1452 app.cr.; 1754
- vineyard 415, 915, 1017
- violence 1775, 2030
- vita 941, 1698
- voodoo-doll 87
- vote 1100
- wage 61
- wall painting
 - dipinto on 1155-1242, 1242 bis, 1551, 1565, 1574/1575, 1807
 - graffito on 402, 705, 1155-1242, 1547-1550, 1552-1567, 1569-1573, 1576-1578, 1580/1581
- war 200, 548 bis, 564 bis, 651, 793, 837, 854, 862, 894, 955, 1110, 1247, 1284, 1329, 1452 app.cr.; 1502 app.cr.; 1503, 1622/1623, 1770(7); 2030, 2036, 2118/2119; cf. s.v. Aristonikos, booty, captive, casualty list, Chremonidean War, defense expenses, fleet, fort, garrison, hostage, Lamian War, Macedonian War, Mithridatic Wars, Peloponnesian War, Phokian War, piracy, Sacred War, Sassanid Wars, siege, trophy
 - exclamation of soldier 1882(16/17)
 - finances 464
- war dead 267, 553
- watch-tower 1451
- water-mill 678
- wealth 1274
- wedding
 - bridal dress 1914(4)
 - rite 1133 app.cr.
- weight 523, 776, 812, 1039 bis(5); 1335
 - bronze 811, 983, 1594(1); 1635, 1714, 1900, 1917
 - glass 1900, 1915
 - indication of 776, 1723
 - lead 328-330, 702, 750, 813, 819, 1255, 1281, 1369-1388, 1629, 1697, 1717, 1964/1965
 - marble 466
 - mould for weight 821, 1389
- weight system 1075 app.cr.
 - Athenian 81
 - Byzantine 1932
 - Ptolemaic 410
 - Seleukid 1629, 1697
- welcome address 1598(6)
- well 333
- Western Greeks 547
- wine 1171, 1221, 1291, 1999
 - Chios 1072
 - consumption 106, 1291 app.cr.
 - sieve 1956
 - trade 1128
- witness 1120
- womb, wandering 1631
- women 986, 990, 1052, 1251 ter, 1770(8); cf. s.v. queen
 - association of 29, 1597(4)
 - citizenship grant 597
 - death at childbirth 2110
 - dedications by 301, 2080
 - exclusion from cult 971
 - guardian 1413 app.cr.
 - Hekatomnid 1099 quater
 - office-holding 1990
 - participation in cults 258, 1148
 - public activities 2120/2121
- wood, protection of 498
- workshop 76
 - boundary stone 277
 - mark 1921
 - pottery 128, 478-493
 - rented 1999
 - security horos 288
 - of situlae 1921

writing 2122/2123; cf. s.v. abbreviated writing.

abbreviation sign, boustrophedon

- charcoal, used for writing 668

- dairesis 758

- guidelines 1063, 1073

- ligature 665

- painted letters 1292, 1668, 1764, 1815

- pointille inscription 87

- punched letter 776, 1541, 1963

- punctuation sign 1073, 1398, 1655, 1877

- relief letter 1723

- retrograde writing 84/85, 107, 110, 1021, 1047, 1529, 1941

- stoichedon 9, 92, 147, 150, 164, 166, 173, 177, 189, 207, 210, 252, 413, 509, 514, 1118

- stop 1088

- syllabic break 173, 1827 app.cr.

Xanthippos 93

Xenophon

- *Hell.* 5.2.25-36 564 bis

- *Hell.* 6.5.27-32 564 bis

- *Hell.* 7.1.33 537

- *Hell.* 7.1.38 537

young men 553, 1015, 2118, 2124

Zalmoxis 777 bis

Zankle 547

Zeus 46 (and Hadrian), 426, 569, 679

- Hypsistos 30

- Melichios 26

- Olympios 547

zodiac 1739 app.cr.

<i>IG I²</i>	<i>SEG LV</i>	<i>IG I³</i>	<i>SEG LV</i>	<i>IG I³</i>	<i>SEG LV</i>
580	309	101	16, 963	436-451	61
865 A/B	40	104	41	472	62
1905	2125	105	55	477	63
		110	1998	502	11
<i>IG I³</i>	<i>SEG LV</i>	114	724	506	65
1	52, 257	118	16, 41, 1998	507-509	1972 (2)
5	50	124	963	515	2
6 B/C	32	127	963, 1998,	523-525	547
11	56, 2109		2109	590	11
13	1998	130	893	614	66
14	41, 55, 1967 bis	133	1972 (5), 1998	618	11
15	1967 bis	138	13	620	33
17	51	142	963	628	33
27	1972 (3)	155	1998	631	66
29	2109	156	963, 1998	633	33
34	261, 1967 bis,	165	1998	690	66
	1998	167	56	695	67
35	231	237	41	699	68
36	231, 261	247 bis	1972 (2)	718	66
37	16, 2109	248	1972 (2), 1979	824	33, 69
38	16	250	2097 bis	832	31 I
39	16, 52, 2109	253/254	1972 (2)	847	2
40	16, 41, 52, 55,	255	31 (d), 57	873	35, 309
	2070, 2109	255 A	14	876	31
41	52	256 bis	34, 38, 58,	913	2032
52	45, 1972 (4),		2097 bis	948	31 (a), 1998
	1998	258	1972 (2), 1979	950	31 (b), 70
52 B	2	259-271	724	964	31 (a)
53/54	2109	259-290	59	977/978	2
60	1998	260	1129	1018	724
61	53, 1998	262	1129	1031	72, 257
66	41	264/265	1129	1032	946
67	261	267	1129	1049	31 (a), 73
68	261, 893, 1998	276-282	724	1064	31
71	16, 54, 724,	290	724	1087-1090	74
	1129, 1998	310	1869	1132	1998
75	261, 2109	369	31 (d), 60	1144	77
76	2109	377	99	1147	13, 2070
77	724	381	31 (a)	1172	13
78	1972 (4), 1998	383	31/32, 45, 60	1180	13
83	1998, 2109	386	32, 1979, 1998	1190	13
84	1998	387	1979	1192	13
86	2109	389	31 (d)	1234	11
89	2109	418	41	1256	78
90	45	421-430	957	1290	2010

<i>IG I</i>	<i>SEG LV</i>	<i>IG II</i>	<i>SEG LV</i>	<i>IG II</i>	<i>SEG LV</i>
1322 bis	82	140	18, 1998	337	30
1376	79	141	21, 136, 1998	344	160
1377-1379	720	171	193	345 + add. p.	20, 166
1382	31 (b)	211	141	659	
1453	45, 81, 1972	212	21, 1998	346	20, 167, 196
	(1, 5),	213	17	347	20, 168
	1997/1998	218	18, 151, 724	348	20, 189
1453 B	2017	219	152, 163	349 + add. p.	170
1454	963	220	153	659	
1467	546	222	18, 893	350	23
1472	546	224	154	351	6, 20, 166, 171,
1488/1489	376	226	18, 21		173
1492/1493	81 bis, 963	230	18, 2109	353	175
1516	11	232/233	158/159	356 + add. p.	179
1905	2125	234	157	660	
1952	2	236	2109	359	187
		243	160, 200	360	1998
		244	18, 209	363	210
<i>IG II</i>	<i>SEG LV</i>	254	138	367	191
1	1998	257	155	368	160
6	1998	264	213	372	23
10	17, 1998	266	139	372 + add. p.	20, 196
17	31 (a), 2070	268	241	660	
19	17	269	219	375	197
29	18, 1998	270	220	380	23
31	21	271	140	383 b	23
34	209, 1998	275	142	392-396	23
35	1998	276	200	398 a-b	23
43	17, 41, 261,	277	2118	399/400	23
	724, 1998	283	161, 261	408	177
70	17	293	192	409	207
73	16	294	143	414 b	215
77 + add. p.	133, 724	296	144	414 c	214
658		300	155	416 b	194
105	564 bis, 1998	302	145	421	201
107	18	303	137	423	234
109	160	306	209	424	221
111	17, 1998, 2109	311	146	427	222
112	17	312	206	429	20, 202
113	178	313	147	430	212
114	17	314-316	148	431	223
116	17, 1998	323	149	432	224
120	1972 (6)	328	164	434	188
125	142, 1998	334	18, 172	435	198
134	17	336 B	236	438	23
138	17				

<i>IG II</i>	<i>SEG LV</i>	<i>IG II</i>	<i>SEG LV</i>	<i>IG II</i>	<i>SEG LV</i>
439	225	798	17	1186	39 (III)
444	226	800	180	1187/1188	39 (II)
446	227	802	43	1191	39 (II/III)
448	23, 211	834	43, 2118	1192	39 (IV)
450	218	835	43	1197/1198	39 (III)
452	176	844	591, 2118	1199	39 (I)
457	1972 (4)	854	724	1200	39 (III)
479/480	1998	949	39 (I), 254,	1201	39 (II)
488	155		2097 bis	1202	39 (III)
505	43, 2118	956/967	2118	1203	251
515	219		960	1327	39 (IV)
539	203		971	1998	1203
543	156	1001	43	1205	39 (III)
544	228	1006	2118	1207/1208	39 (I)
545	23, 43	1008	2118	1209	39 (II), 2118
548	236	1011	17	1210	39 (II)
549	209	1013	291, 1998	1214	39 (IV), 2099
551	20, 195	1023	245	1215	39 (III)
583	1998	1028	17, 724	1220	39 (I)
601	216	1035	248 bis	1229	2099
624	20, 166, 171,	1039	24	1232	257
	173	1043	24, 244	1236	2050 (2)
644	238-240	1069	247/248	1237	1998
645	239	1072	2	1252/1253	2051 (4)
645-647	238	1076	30	1260	257
646	2095	1086	248/248 bis	1261	31
653/654	2095	1092	30	1262	241
657	2118	1097	249	1280	39 (II)
659	31 I	1099	250	1290	31
660	43, 229	1100	1, 248 app.cr.,	1313	39 (II)
661	17		473	1320	2051 (1)
666	1998, 2118	1119	248/248 bis	1322	1968 (3)
667	1998	1126	545	1326	292
672	17, 2095	1132	1973	1327	1975
674	6	1135 + add.	985	1330	295
677	2118		1136	1331	2051 (1)
682	43, 209	1146	35, 309	1335	724
687	2118	1156	39 (II)	1339	29
710	661	1173	39 (I)	1343	29
735	17	1174	1972 (3)	1346	29
744	43	1177	612	1351	29
768	43	1178	39 (I, III), 253	1356	38
772	17	1179	39 (I)	1358	34
781	17	1183	38, 261, 1979	1362	498
791	43	1184/1185	39 (IV)	1365/1366	2106

IG II ²	SEG LV	IG II ²	SEG LV	IG II ²	SEG LV
1368	29, 259, 1975	2892	248	4217	1, 381
1369	29, 1975	2934	6	4222	1
1425	724	2937	2106	4223	2077
1514-1530	260	2940	2106	4256	294
1514	2007, 2080	2943	8	4257	47
1529	2007	2947	724	4318	31
1534	31 (d)	2948	292	4363	298
1579	257	2963	29	4371	7, 31 (d)
1604-1632	2, 2013	3042	1	4372	298
1609	946	3056	1	4380	298
1622	200	3083	1	4423	307
1623	261, 946	3163	1	4429	7
1627	261, 946	3173	293	4503	7
1628/1629	261	3175	1	4506	7
1631	261, 946	3182	46	4511	299
1646	44	3206	257	4545	31 (d)
1672	257, 261, 2091	3251	1	4571	300
1713	238	3270	2	4583	31
1723	248	3286	824	4585	31
1945	263	3311-3314	46	4596	31
1961	724	3321/3322	46	4611	300
1962	2013	3440/3441	8	4613	300
1963	24	3444	1539	4630	181
1966	264	3451	1	4639	298
2044	265	3459	257	4645	2015
2332	43	3504-3506	291	4671	301
2334	43	3538	35, 309, 2115	4675	303
2350	780 ter	3546	291	4683	1867
2361	29, 265	3597	1	4688	301
2492	266, 1979	3669	381	4692	30
2495	266	3678	30	4758	33
2498	1979	3738	30	4771	30, 31 (d)
2499	1869	3777	294	4817	2106
2617-2619	267	3781	295	4895	47
2634-2638	3	3782	47	4902	2104
2635	274 bis	3785-3789	248	4921 a	304
2637	276	3827	548	4960/4961	306
2639	31 (b)	3828	47	4986	300
2670	40	3829	2104	4991	303
2747/2748	3	3939	291	4994	31 (d)
2750	3, 286	3969	297	5035	46
2777-2781	2122	3990	1368 app.cr.	5058	35, 309
2798	31	4071	35, 309	5059	30
2820	298	4193	30	5071	1869
2878	291	4215	1371 B app.cr.	5096	2099

IG II ²	SEG LV	IG II ²	SEG LV	IG IV	SEG LV
5098	31 (d)	11348	2106	727	627
5103	31 (d)	11678	321	752	418, 425
5129-5131	31 (d)	12023 a	315	757	425, 612
5149	31	12553	40	758	415
5185	1, 31 (a), 46	12562	40	759	419
5206	1	12609	8	760	2070
6214	1995	12794	6	764	1213 app.cr.
6419	1	13030	80	768	1869a
6485	1995	13184	305	787	415
6720	43	13200	40	791	415, 420
6791	6	13353	1981	793	419
6810	2015	13355	1981	835	415, 421
7151	2010	13359	1981	836	415
7425	317	13363	1981	839	417
7721	43	13470	1981	1551	376
7726	43	13481	1981	1571	419
7866/7867	43	13506	1981		
7878	43	13510	1981	IG IV ^{2.1}	SEG LV
7889	200	13543	1981	68	1998
8231/8232	8			71	418
8358	8	IG III	SEG LV	72	424
8395	1995	1882	8	76/77	418, 425
8581	43	3496	8	88	1328
8628	724	3519	40	94	724
8793	724	3545-3547	8	95	626
8883	2051 (3)			98	498
8934	8	IG III	SEG LV	102/103	959
8938	8	App.		109	498
9286-9293	724	24	325	121-124	427
9287	777 bis	102/103	325	121	422
9453	1995			122	422, 2110
9725	40	IG IV	SEG LV	128	428, 2076
9756	8	121	720	131	426
9975	43	133	2122	297	1869
10219-	8	190	377	305	429
10222		203	403	306 C	513
10229	320	292	1988	393	498
10362	946	294	1988	400	498
10453-	720	490	382, 406	406	423
10455		556	2109	428	423
10826	381	591	1978	457	423
10949	8	623/624	408	466	423, 429
11118	315	651	375	475	423
11143	1995	683-691	612	478	423
11329	6	684	1328	483	423

<i>IG IV^{2.1}</i>	<i>SEG LV</i>	<i>IG V.1</i>	<i>SEG LV</i>	<i>IG V.2</i>	<i>SEG LV</i>
497/498	423	1447	508	2874	324
515	423	1451	508	3055	555
560	423	1455	508, 516	3073	498
570/571	423	1458	530	3078	498
576	423	1470	520, 530	3098	555
653	2124	1471	520	3250	558
683	423	1472	520, 530	3314	2107
687	2118	1532	498	3330	2107
794	376	1552	527	3414	2074
796	376	1576	478/479	4127	553
955	422			4131	605 app.cr.
		<i>IG V.2</i>	<i>SEG LV</i>	4135/4136	555
<i>IG V.1</i>	<i>SEG LV</i>	6	498	4138	553
1	464	6 A	498	4141/4142	553
20 A	472	274 I	2107	4147/4148	553
21	473, 935	295	536	4153/4154	555
116	474, 2099	343	2033	4253	17
170	498	357	498		
209	498	362-366	541	<i>IG IX.1</i>	<i>SEG LV</i>
249	465	419	542	12	580
497	465	450	537	63	2107
583	475, 2099	469 (5)	539	86	2107
584	2099	469 (6)	538	87	587
586	2099	559	531	97/98	586
589	465, 476, 2099			101	586
593	2099	<i>IG VII</i>	<i>SEG LV</i>	119	2107
598	2099	88	1	129	587
608	465	235	498	873	591
822	1879	295	661	938	1213 app.cr.
962	470	430	298		
1108	432	522	238	<i>IG IX^{2.1}</i>	<i>SEG LV</i>
1110	433	579	2110	6	591
1147	2001 (12)	1675	555	9	597
1208	468 bis, 1428	1779	2107	17	605 app.cr.
1256	495	1785	563	17 A	591
1349	543	2234	2115	31 A	591
1374-1377	530	2383	551	31 G	591
1384	528	2407/2408	564 bis	82 c	597
1390	497/498, 933	2419	967	88	2035
	app.cr., 2035,	2427	556	96 a	597
	2091, 2097 bis	2708	553	169	591
1398	505	2713	553	170	2109
1431	519, 530, 2043	2715/2716	553	175	1973
	(2)	2733	552	185	591
1442	530	2870	2014	189/190	591

<i>IG IX^{2.1}</i>	<i>SEG LV</i>	<i>IG IX.2</i>	<i>SEG LV</i>	<i>IG X.2.2</i>	<i>SEG LV</i>
193	591	866	597	164	665
247	942	943 + add.	605 app.cr.	171	665
298	596	1109	498	173	665
419	595	1229	598	188	685 app.cr.
583	591	1285/1286	598	191	665
624-640	591	1290	597	195	665
654	591	1296	597	208	665
665	724			218	665
709 a	2107	<i>IG X.2.1</i>	<i>SEG LV</i>	230	665
717	588	<i>passim</i>	662	233	665, 667, 685
717 A	2033	2	666		app.cr.
719	591	3	666, 713	250	665
740	2052	43	715	252	665
1750	626	54/55	714	276	665
		58	713	278/279	665
<i>IG IX^{4.1}</i>	<i>SEG LV</i>	89	2074	281	665
844	635	105	2074	300	665
p. 9 no. 63	628 (4)	107-109	713	309	665
		115	2074	319-320	665
<i>IG IX.2</i>	<i>SEG LV</i>	120	2074	322	664
9	608 app.cr.	142	719	323-328	665
11	608 app.cr.	146	824	331	665
27/28	597	183-185	719	333	665
34	608 app.cr.	188/189	664	336	665
62/63	2052	222	714	348/349	665
66 b	608 app.cr.	284	2106	360-363	665
69	608 app.cr.	516	1359 app.cr.	378/379	632
74	2107	564	824	410	636
89	1984, 2030	786	1981		
90/91	2050 (2)	804	2111	<i>IG XI.2</i>	<i>SEG LV</i>
103	954	824	1974	146 A	2091
105-289	1979	1021	2015	154	2095
206 IIb	608 app.cr.	1028	666	161 B	893
257	608 app.cr.			162 B	893
219	608 app.cr.	<i>IG X.2.2</i>	<i>SEG LV</i>	164 A	893
458	597	9	665, 685 app.cr.	189	893
517	605 app.cr.,	18	665	199 B	893
	1233 app.cr.	18 A	667	202	893
528	605 app.cr., 607	48	665	203 B	893
531	606	63	665	224 B	1251 app.cr.
538	608 app.cr.	65	665		
549/550	606	68	665	<i>IG XI.4</i>	<i>SEG LV</i>
562	605 app.cr.	70	665	115	946
715	1233 app.cr.	74	665	544	2052
851	597	135-137	665	547	1991

<i>IG XI.4</i>	<i>SEG LV</i>	<i>IG XII.2</i>	<i>SEG LV</i>	<i>IG XII.5</i>	<i>SEG LV</i>
572	2052	325	2043 (4)	310	723 app.cr., 943
691	780 ter	330	912	444	2118
705	724	331	913, 2012	445	941
760	946	343-349	915	471	946
811	1129 app.cr.	421 c	1315, 2101	481	944-946
840	946	422	2101	482	944, 946
1036	2095	494	2118	483	947
1056	837	537	2032	486	945
1061	1973	542/543	911	491	948
1102/1103	661	563-566	911	499	946
1263	2074	724	2013	542	724
1299	1975	1190	723 app.cr.	544	1979
		1241	916	611	946
		1259	968	653	946, 953, 1989
<i>IG XII.1</i>	<i>SEG LV</i>			654	498
31	2106			658	954
49/50	1967 bis	<i>IG XII.3</i>	<i>SEG LV</i>	715-717	1989
57	2096 (2)	Suppl.		823/824	955
71 quater	2096 (2)	1624	914	872	1199 app.cr.,
383	597				1968 (4)
386	724	<i>IG XII.4.1</i>	<i>SEG LV</i>		1975, 2013
836	666	133	922	912	2013
910	1974	140	923	937	2013
		152	924	946	2013
		153	922	1011	2035
<i>IG XII.2</i>	<i>SEG LV</i>	156	498	1061	2118
15	1989	169	498	1075	952
35	910, 1452	299	925		
	app.cr.	306	926	<i>IG XII.6</i>	<i>SEG LV</i>
43	910 ter	307	928	2	961 bis
96	910 bis	309	927	6	837
125	824	311	930	12	1275 app.cr.
163	2053			42	963
184	2014	<i>IG XII.5</i>	<i>SEG LV</i>	46	720
260	1833 app.cr.	2	2032	56	2095
489	978	15	940	150	963
499	498	53	952	160	2118
510	1452 app.cr.	108	498	169/170	2097
527	1989	109	1971, 2109	218	2118
		112/113	893	238/239	963
<i>IG XII.3</i>	<i>SEG LV</i>	129	2035	255	1979
87	931 app.cr.	143	942, 2099	285	962, 2052
91	2013	261	666	351	1110
169	2035	299	941	596	593 app.cr.
173	1452 app.cr.	304	723 app.cr.	610	2006
194	1213 app.cr.	307	941	1197	1246
248	1968 (3)				

<i>IG XII.6</i>	<i>SEG LV</i>	<i>IG XII.8</i>	<i>SEG LV</i>	<i>IG XII</i>	<i>SEG LV</i>
1198/1199	1267 bis	134	724	Suppl.	
1200	899	155/156	724	p. 208	910 ter
1201	1267 bis	161	724	pp. 212-	941
1202	1323 bis	170/171	724	214	
		170 d	933		
<i>IG XII.7</i>	<i>SEG LV</i>	171 b	933	<i>IG XIV</i>	<i>SEG LV</i>
5	964	215	724	1	1029 bis
25	964	220	724	7	1029
40	964	267	724	54	1030
43	2122	561	724, 2014	102	2101
53-60	964	676	1995	112	1030
58	965	p. 40 A	724	139	1030
61	965	166.1/2		174	1030
62	964			205	2110
66-70	964			239	1004
82/83	964	<i>IG XII.9</i>	<i>SEG LV</i>	240	1015
101/102	964	90	498	243-245	1014
151	964	157	1477 app.cr.	247	1014
182	964	199	661	250	1014
189	964	207	2095	359	1006, 1054
191	964	218	724	405	1013 (1)
215	964	234	1251 app.cr.,	422	1013, 1015
237	1979		1428	432	1015
271	2064	235	1251 app.cr.	574	2101
281	964	245	983	600	1594 (2)
282	2122	906	1974	605	1038
288	964	1187	661	607 a-q	2066
318	964	1273/1274	45	608	1039
386	2118			612	1055
389	608 app.cr.	<i>IG XII</i>	<i>SEG LV</i>	613/614	1054
411	964	Suppl.		617	1013
413/414	964	3	605 app.cr., 910	637	1049 (5)
418	2050 (2)		bis	644	1048
441	964	12	910 ter	645	1049 (1)
447	964	114	1989	666	2014
449	964	168	1979	746	1513
455	964	229	945	882	1045
477	964	236	1979	952/953	2012
485	964	311	2095	956	1974
506	964	315	2118	966	2012
509	968	331	972	1102	1061
515	1979	353	971	1293	724
		414	1979	1295 + add.	2048 (3)
<i>IG XII.8</i>	<i>SEG LV</i>	533	2099	p. 698	
4	41	651	945/946	1302	1050
		p. 111			

<i>IG XIV</i>	<i>SEG LV</i>	<i>SEG II</i>	<i>SEG LV</i>	<i>SEG VII</i>	<i>SEG LV</i>
1517	1066	845	322 app.cr.	146	1741 app.cr.
1897	1064	850	1973	170	1721
1942	2010			243	1704
1973	1995	<i>SEG III</i>	<i>SEG LV</i>	335	1764
2040	2010	122	43	339-343	1761
2067	2010	226	249	423	1780
2290	1040 app.cr.	363	553	428	1780
2293	1040 app.cr.	496	720	481	1829
2342	723 app.cr.,	563	724	484	1770 (2)
	2108	594	829	497	1770 (3)
2413 (17)	1005	1866	736, 816	658	1827
2417 (1)	1335, 1386 B app.cr.	<i>SEG IV</i>	<i>SEG LV</i>	768	1770 (1)
		1	1029 bis	770-772	1770 (1)
2417 (2)	1381	37-39	1018	799	1770 (10)
2410 (11a)	951	49	1013, 1015	<i>SEG IX</i>	<i>SEG LV</i>
2420 (1)	1969	58	1015	3	1861, 2033
2420 (4)	2122	73	1073	4	248 bis
2450 (5)	2122	171	904 bis	8	2053
2516	1974	402-408	1328	9	2033
2521	2110	490	1983	72	2033
2433	2014	573	2010	101	824
2549	1088	601	1989	192	2033
<i>SEG I</i>	<i>SEG LV</i>	<i>SEG VI</i>	<i>SEG LV</i>	<i>SEG X</i>	<i>SEG LV</i>
52	31 (e)	109	1315, 1404	27	31
70	412			105	56
96	549 bis	<i>SEG VII</i>	<i>SEG LV</i>	<i>SEG XI</i>	<i>SEG LV</i>
248	429	2	1591	343	408
362	2095	39	1589	385 b	414
529	2108	133	1646 app.cr.	813 a	476
567	1770 (10)	139	1644	861 b/c	479
570	1770 (11)	141/142	1644	926-928	498
582	1770 (9)	144	1644	956	547
584	2037	156	1644	972	528
<i>SEG II</i>	<i>SEG LV</i>	196	1594 (7)	984	498
7	39 (III)	279	2104	993-995	499
73	1477 app.cr.	297/298	1655 app.cr.	1002	524
369	2014	300	1655 app.cr.	1010	525
430	665	305	1683 app.cr.	1012	526
431	665	799	2122	1112	550
545	1968 (3)	895/896	1752	1142	542
568/569	1968 (1)	<i>SEG VIII</i>	<i>SEG LV</i>	1163	531
580	1989	21	1686	1180 a	546
721	1477 app.cr.				

<i>SEG XI</i>	<i>SEG LV</i>	<i>SEG XIV</i>	<i>SEG LV</i>	<i>SEG XVI</i>	<i>SEG LV</i>
1205	547	593	1005	571-574	1018
1206	576	604	2032	623	2122
1209	547	702	2106	794	1847 app.cr.
1211	547	819	1643		
1212 a	547	1417	2015	<i>SEG XVII</i>	<i>SEG LV</i>
1214	547	2383	2015	19	2109
1227	546			78	47
1232	546	<i>SEG XV</i>	<i>SEG LV</i>	206	546
		84	2070	312	639 app.cr.
<i>SEG XII</i>	<i>SEG LV</i>	104	17	319	664
87	18, 1997	155	39 (III)	320	724
100	957	210	1869	381 D I	1539
311	677, 2026	244	547	392	11
314	677, 2026	246	547	415	2096 (1)
354	724	251	2061	488	1079 (16)
373	666	252	547	524	1293-1298
376	724	260	549 bis	584	1866
385	498	332	553	759	2014
470/471	1118	517	941	817	2033
1112	1323	519	946		
<i>SEG XIII</i>	<i>SEG LV</i>	564	961	<i>SEG XVIII</i>	<i>SEG LV</i>
31	37	591	1005	13	18, 172
258	468 bis	619	1068	245	591
404	664/665	661	1106/1107,	557	2105
408/409	724		1745	570	1503 app.cr.
412	724	809	2085	578	1534
424	1980	815	1983	599	1654 app.cr.,
492	2001 (21)	856	1780		1655 app.cr.,
521	498	867	1835		1674 app.cr.
534	1390			631 a/b	1816
586	1973	<i>SEG XVI</i>	<i>SEG LV</i>	644 (a/b)	1780
594	2014	13	2106		
601	1835	28	553	<i>SEG XIX</i>	<i>SEG LV</i>
<i>SEG XIV</i>	<i>SEG LV</i>	37	101	204	226
12 D 209	66	42	2070	426	629 (6)
12 D 210	67	51	150	438	665
241	8	52	17, 160	451-454	724
339	527	193	2070	687	724
341	525	225	1984	884	1595
342	527	228	8		
546	952	263	294	<i>SEG XX</i>	<i>SEG LV</i>
553	413-415	404	665	76 (a-c)	1872 app.cr.
565	1233 app.cr.	490	1539	77 (b)	1872 app.cr.
	941	541	1005	92 (d)	1872 app.cr.
				302	1526

SEG XX	SEG LV	SEG XXIII	SEG LV	SEG XXIV	SEG LV
376	1636	216	518	246	309
453	1733-1742	219-222	506	275	8
453 (h)	1741 app.cr.	253	546/547	343	392
473	1741 app.cr.	263	549 bis	628	942
504/505	1780	463	598	711	632
546	1843 (2)	477	635	717	724
786	1369	489	655		
787	677				
SEG XXI	SEG LV	SEG XXIV	SEG LV	SEG XXVI	SEG LV
289	180	94	151	72	18, 134, 1997
323	236	109	195	76	189
464	28	151	39 (IV)	77	202
469	28, 242	154	2118	98	17, 2118
469 C	31 (a)	192	263	121	247, 2118
527	34, 257, 2091,	284	528	134	2097
	2097 bis	303/304	547	234	300
530	258	309	547	267	301
542	34, 38, 2097 bis	312-314	547	426	1992
793	47	318	547	449	422
1093	87	382	724	461	471
1620	1882 (16)	448/449	628 (1)	524	2097
		450	628 (3)	624	574
		451	628 (2)	672	604
		454 (a)	629	778	2111
SEG XXII	SEG LV	491	629	821/822	724
116	39 (IV)	491	665	845	2031
117	39 (I), 254	495	665	982	656 app.cr.
336	547	496	2106	1049	2118
339	2109	524	666	1084	2097
410	551	530	2014	1112-1116	1018
506	958	558 a	704	1115	1019
508	959	574	720	1123	1013, 1015
		612	689	1125-1135	1039 bis
SEG XXIII	SEG LV	614	2014	1139	612 app.cr.
57	179	627-647	724	1216	1084 app.cr.
121	313	633	746 bis	1227	1984
137	314	655	724	1306	2118
156-160	314	902	859	1392	2001 (3)
161	314, 2070	1095	792	1633	1593, 1594 (3)
189	409 bis, 626	1175-1185	1780	1641	1645 (2), 1647
205	507			1646	1656/1657
207	507			1703	1769
208	498, 506, 510,	SEG XXV	SEG LV	1717	1772
	530	112	1972	1800	2118
215-217	506, 530	118	1984		
215	517	155	39 (III)		
		239	166		

SEG XXVII	SEG LV	SEG XXVIII	SEG LV	SEG XXIX	SEG LV
60	17	968	1334	1403	2014
115	17	1072-1076	1399	1592	1636
205	605 app.cr.	1075	1402		
245	666	1245	2070	SEG XXX	SEG LV
249	683	1315 (1-3)	1539	61	261
260	677	1405	1703	325	325
261	677 bis, 2097	1429	2118	380	2097
306	715	1496	1845	385	418
323	724	1516	1845	409	1833 app.cr.
335-337	724	1568	1048	439	553
340-346	724	1587	1963	531	2107
350	724			569	666
504	911	SEG XXIX	SEG LV	570	2014
515	939	116	17	585	708
545	2097	155	3	597	777 bis
631	990, 1972 (2)	159	286	608	2125
656	1020 app.cr.	167	263	660/661	724
911	1644	188	181	686-695	724
938	1473 app.cr.	192	248, 2048 (2)	697-700	724
942	1501	215	315	746	911
966	1882 (6)	300	380	785	724
1001	1921	309	380	801 b/c	807
1210	1039 bis	310	389	801 e/f	807
1540	2118	332	392	1071	958
		340	391	1073	956
SEG XXVIII	SEG LV	361	2070	1117-1123	1007
37 (4)	101	390	477	1119	2097
60	2118	395	530	1120	1007
103	39 (IV), 261,	401	2037	1132	2061
	2097	515-519	598	1149	1040 app.cr.
203-206	3	529/530	605 app.cr.	1175	959
205	273	542	598	1244	2014
206	274	564	598	1286	1148
421	2097	566-568	598	1358	1272
214	1539	571-573	598	1360	1319
408	2109	571	935	1605	1526
558	724	582	679	1627	2050 (3)
587	724	596	598	1746	1213 app.cr.
749	2118	648	598	1801	1092 app.cr.
750	2097	794	724	1835	2106
827 bis	1079 (2, 18)	1007	1833 app.cr.		
840	1315, 2101	1130	2118	SEG XXXI	SEG LV
891	2118	1165	2006	26	63
929	2090	1191	1299 app.cr.	74	151
953	1988	1369-1372	1399	108	247

SEG XXXI	SEG LV	SEG XXXI	SEG LV	SEG XXXII	SEG LV
122	29, 2097	1301	1467	1206	724
267 (1)	1882 (3)	1316	1483 app.cr.,	1224	1299 app.cr.
267 (4)	331		1502 app.cr.	1234	1299 app.cr.
277	63	1400	1703	1237	1300
288	389	1406	2122	1467	1636
308	1992	1548	1830 app.cr.	1572	1780
353	2037	1585	1008 (2)	1663	724
356 A/B	545	1604	1882 (1)	1691	1882 (12)
358	548 bis, 1971	1605-1607	1882 (6)		
520	2115	1609	1882 (14)	SEG XXXIII	SEG LV
576	608 app.cr.			10	56
580	606	SEG XXXII	SEG LV	57 bis	80
593-595	650 (23-25)	50	17	83	203
596	650 (31)	76	152	101	199
597	650 (29)	79	164	134	985
598	650 (27)	86	205	147	34, 58,
599-601	650 (36-38)	91	191		2097/2097 bis
602/603	650 (44/45)	110	17	169	266
604	651	147	39 (IV)	196	299
605/606	655 (7/8)	158	197	199	1
607	659 (3)	233	3, 272	284	149
608/609	659 (5/6)	236	3	328	547, 576
613	649	242	254	329	548 bis
631	2014	371	410	535/536	724
634	1371 B app.cr.	456	2097	564-566	724
712	826	460	2014	582	803
885	2014	468	2014	599	1063
920	2125	496	2118	638	985
924	1891 app.cr.,	503	562	679	1972 (3, 6)
	2125	628/629	642	680	946
926	824	636	665	855	1108
953	2001 (9)	655	665	946	1154
966	1882 (1)	675	724	957	1167 app.cr.
976	750 app.cr.	687	805/807	1035-1041	548, 1988,
985	730, 1972 (1)	828	941		2064
998	1288 app.cr.	859	980	1039	1989
1002	1975	871	987, 994	1089-1093	1336
1036	1299 app.cr.	872	988	1177	2001 (5)
1072	2045	918 B	1012	1188	824
1081-1086	1399	920	2125	1270	1715
1088-1096	1399	924	2125		
1106	1417	928-930	1016	SEG XXXIV	SEG LV
1116	824, 2014	1086	1079 (9)	95	31 (e)
1127	1112	1149	2001 (20)	103	39 (III)
1130	1418	1154	1256	170	272

SEG XXXIV	SEG LV	SEG XXXV	SEG LV	SEG XXXV	SEG LV
171	3, 281	389	544	1820	531
261	152/153, 191	399	388		
321 c	529	458	959	SEG XXXVI	SEG LV
349 a	646 app.cr.	564	598	24	253/254
355	564 bis	636	610	39	66
398	587	681	650 (47)	72	1998
460	429	682	650 (32)	145	134
558	1984	684	650 (33)	149	20, 171
678	664/665	685	650 (28)	156	187
685	1477 app.cr.	687	650 (39)	164	17
698	724	686	650 (30)	165	238
708-710	724	688	650 (42)	167	238
713	724	689	650 (41)	267	308, 2097
735	803	690	650 (40)	321	402
980	1013 (2)	691	650 (34)	331	405
1022	1053	692	650 (43)	353	2099
1122	1245	693	650 (48)	376	2097
1205	1308 app.cr.	740	724	389	550
1250	1999	744	694	397	2118
1306	1967	750	667	426	1998
1542	1279, 1765	765	724	505	2122
1561	1812 app.cr.	770	724	555	2118
1593	1765	823	724, 1452	617	667
1723	420		app.cr.	626	661
			773	635	665
SEG XXXV	SEG LV		923	2097	640
12	63		999	1007	642
63	162		1014	1013	694
67	165		1021	1018	758
71	20, 168/169		1051	1068	765
74	180		1071	1079 (5)	815 bis
75	190		1143	1272	855-858
76	230		1169-1173	1293-1298	927
83	237		1169	1293 app.cr.	954
84	238		1183	2118	970
113	256, 2097		1327	2108	1398 app.cr.,
144	302		1407/1408	1447-1449	2086
154	2048 (2)		1410-1411	1447-1449	973
156	297		1476/1477	2118	1263
239	164, 167, 175,		1483	2014	1263 bis
	179/180, 191,		1601	1780	1274
	197, 210		1613	1843, 1851	1399-1401
				app.cr.	1456
329	189			1830 app.cr.	1457
354	550		1681	1829	1601
369	550		1682		1860, 2116,
					2122
					700 app.cr.

SEG XXXVII	SEG LV	SEG XXXVIII	SEG LV	SEG XXXVIII	SEG LV
39	270		246	1644	1746
70	139, 192	120	250	1649	2122
81	197	121	410	1677	1765
93	985	303	321	1680	1780
103	40	333	321	1680	1780
105	38	369	547	1693-1695	1765
157	321	451	1981	1855	1860, 2116,
214-220	325	457	628 (4)		2122
230	187	518/519	634	1889	246, 1864
332	529	546	635 bis	1917	1869
340	1998	572	649 bis	1926	1625
345	537	599	1063	1927	1807 (2)
353	544	632	667	1976	724
497	612	663	665	2010	1048
503	598, 618	674	724	2032	1993
504	598	675	665		
515	597	679-686	665	SEG XXXIX	SEG LV
555	665	712	665	10	238
589	720	716	665	69	192
611/612	724	717/718	720	78	167, 179, 204
661	857 app.cr.	722	724	89	166/167
674	826	731/732	724	91	178, 189, 202
698	985	734	724	99	201
753	988	772	2020	101	238
768/769	1018	786	2097	114	238
837	1082 (2)	850	946	148	39 (I), 255
838	1079 (1), 2031	853	2097	170	1979
961-980	1248	961/962	1018	203	263, 266
970	724	975	1013	210	37
1020	1283, 2118	1019	2101	235	307
1186	2004	1036	1079 (7)	236	300
1231	1500	1048	1100	261	316
1319	1636	1107	1138 app.cr.	324	133, 166, 181,
1349	2064	1170	1967		191, 193, 206
1445	1595	1210	2080	358	430, 824
1458	1643	1283-1294	1399	370	321, 464
1533	1961 app.cr.	1310 B	2090	383	508
1537	715	1311 A	2090	384	530
1641-1648	1765	1450	1483 app.cr.	388	520, 530
		1462	1452 app.cr.,	388 bis	530
SEG XXXVIII	SEG LV		2057	398	544
13	1972 (2)	1476	1992, 2118	402	712
68	235	1536	1843 (3)	456	824
113	242	1544	1582	558	2122
		1578/1579	1644	605	666

SEG XXXIX	SEG LV	SEG XXXIX	SEG LV	SEG XL	SEG XLV
606	1213 app.cr.	1787	2020	1658	2020
647	724	1805	1546 app.cr.	1763	1636
666	724	1851	1477 app.cr.		
729	2097			SEG XLI	SEG LV
745 A	905 (4)	SEG XL	SEG LV	16 (d)	92
746 a	905 (2)	19	61	71	255, 300
759	903	70	155	76	39 (III)
826	724	124	77	122	74, 267/268
878	955	174	3, 270	134	183
939	980	175	286	152	295
987	1018	307	646 app.cr.	155	313
988	1030	357-359	494	182	31 (b)
992-994	1014	362	499, 501	210	2125
1003	1012	367	508	217	294
1019	1018/1019	492/493	1981	239	111
1020	1018, 1463 bis	513-515	650 (11-13),	250	301
1021	1018/1019		2015	266	382
1064	724	516	655 (9)	301	430
1088	1079 (8)	539	696	322	2109
1089	1921	542	678 bis	323	506
1096	1098	563	978	328	1683 app.cr.
1176 E	1153	567	724	329	519
1180	1452 app.cr.	581	724	347	47
1198	946	587	803	353	508
1206	1245	605	824	546	649 bis
1242	1248	611	832, 2070	516	2014
1243	1247, 1452	629	849	598/599	724
	app.cr., 1989,	777 a/b	988	625	2119 (2)
	2056	816	2070	725	45
1244	1247, 2056	901	1072	739	2097
1285	1999	1001	1983	744	2097
1339	672 app.cr.	1035	1287 app.cr.	773	1019
1342	1377	1044	2106	886	1073
1388	1450, 2059	1088	1299 app.cr.	987	1247
1426	2030	1124	1325 B	1003	1133, 1251
1577	1593	1126	1331		app.cr., 1283,
1617	1634	1129	1328		1989, 2064,
1675	1765, 1827	1172	177, 210		2093
	app.cr.	1278	2125	1076	1279
1692	1780	1384	1590 (1)	1147-1157	1399
1700	1765, 1818	1434-1440	1634	1159-1166	1399
	app.cr., 1823	1500	2122	1210	1418
1711	1771 (4), 2014	1505	1706 (5)	1339	1455, 2059
1753 bis	1379	1521	2122	1364-1365	1452 app.cr.
1760-1762	1921	1567 (7)	1829	1381	1463, 2059

SEG XLI	SEG LV	SEG XLII	SEG LV	SEG XLIII	SEG LV
1390	2057	812	988	350	659 (2)
1407	1978	820 (3)	1015	381	677 bis, 2118
1411	2118	850	1266 app.cr.	400	683
1412	1980	853	1013	475	820
1422	951	893 bis	1087 bis app.cr.	483	773
1498	1980	899	1047	486	724, 772
1500	1980	973	1079 (5)	489	720
1537	2111	983	2014	510	872
1634	742	990	1891 app.cr.	519	896
1750	382	1019	1129 app.cr.	549	2101
1767	2083 4(a)	1065	2070	550	920, 929
1771	1994	1096	1807 (2)	604	987
1788 (3)	1872 app.cr.	1107	1329	629	1018
1831	1048	1164-1179	1399	630	1116, 2091,
1843	87	1181-1184	1399		2097/2097 bis
1864	1882 (16)	1385-1407	1634	644	933
1880	250	1423-1429	1708-1710	646	1047
1882	2124	1500	1765	660	1975
		1516-1545	1765	686	1088
		1545	1776	699	2053
SEG XLII	SEG LV	1565	1827	721	1116
1	50	1568	1765	766	1153
5	51	1576	1765	797	1980
94	229	1577	1835	892	2108
97	229	1600	1765	893 C	1974
104	259	1675 A/B	1865	900	1053
111	309	1751	472	911	1393, 1393
116	39 (I-II)	1764 A/B	1865	963	1463 bis
208	313	1765	2020	1096	1760
238	2077	1796	1987	1121	1765
248	210	1801	299	1133	1841
295	429	1839	1807 (2)	1176/1177	1765
316	476	1844	2112	1200	1890
395 C	546			1215	259
501/502	598	SEG XLIII	SEG LV	1228	1594 (6)
579	694	24	249/250	1232	1983
580 A	2124	26	39 (I)	1294	181, 300
583	674 app.cr.	103	2085	1303	2085
625	780 ter	135	2109		
642	741	163	498	SEG XLIV	SEG LV
646	2006	205	560 bis	12	62
691 b	2051 (2)	300	611	175	259
708/709	832	317	628 (4)	216	34
755	2053	348	639	244-246	3
774	955	349	655 (4)	248/249	3
785	970				

SEG XLIV	SEG LV	SEG XLIV	SEG LV	SEG XLV	SEG LV
251	3, 253	1340	1732 app.cr.	1143	2125
293	380	1412	1760	1210	136
425	573	1450	1765	1244	988
443	612	1584-1676	1605-1620	1330	1000
505	2097	1577	1807 (2)	1429 (1)	1047
525	2014	1636	1551 app.cr.	1442	1057
570-573	724	1736	953	1452	1050
575	724	1737	1068, 1096,	1456	1013
577	724		1631	1495	1079 (14)
590-601	724	1756	2085	1500	1100
602	677 bis	2340	528	1502	1102
603/604	724			1508	1111
607/608	724	SEG XLV	SEG LV	1512	2049 (3)
611	724	61	158/159	1702-1707	1399
612	724, 1981	66	213	1818	1730
678	893	69	209	1825	1503 app.cr.
685/686	849	71	212	1827	1500
752	1009	77	194	1828	1502 app.cr.
760	1369-1388	78	190	1878	1590 (2)
778	1016	122	255	1891	1921
781	1071	220	209	1894	1604
810	1381, 1383	231	133, 166, 181,	1904	1636
	app.cr.		191, 193, 206	1906	2125
810 app.cr.	1335	232	259	1914	1627
851 bis (2)	1081	287	474	2025	1760
867	1110	302	2110	2127-2147	1822
886	2049 (3)	329	523	2198	1888
893	2010	469	573	2203	1921
935	1254	479	2118	2232	724
938-942	2053	694/695	2122	2253	2020
939-941	1018	703	655 (5)	2261	724
951	2067	709 b	951	2261	519
963	1866	766	661	2278	1138 app.cr.
977 B, D	2001 (11)	780	705	2295	1987
987	1315, 2101	839	724	2298	1987
990	1988	867	724	2299	410
1008	1375	881-883	724	2299 on p.	1015
1011 A	1371 A app.cr.	956	951, 1322	676	
1011 A/B	1372		app.cr.	2303	724
	1144		985	840	474
1218 app.cr.	1502 app.cr.		1000	854	1994
1219	1452 app.cr.	1028 (17)	884		
1312	1636	1038	896	SEG XLVI	SEG LV
1316	1593	1108	911	2	234
1338	1921	1118	916	52	63

SEG XLVI	SEG LV	SEG XLVI	SEG LV	SEG XLVII	SEG LV
87	93	1592	1605 app.cr.	2	182
95	92	1627-1639	1399	27	255
119	157	1655	1414	30	181
149	39 (I)	1681	1967	49	2097
153	39 (III)	1709 (II)	1460 app.cr.	95	78
154	39 (I)	1769	2050 (3)	99	92
189	52	1776	1593, 1594 (8)	155	39 (IV)
225	251	1781-1785	1593	189	251
391	473	1788	1642	196	293
437	542, 550	1796-1798	1644	209	293
453	548	1809	1634	212	293
470	546	1917 (no.	1716	218	293
472	546	118)		234	293
528	552	1925 (1)	1716	303	410
535	552	1926	1716	377	478, 480
715	666	1929	1716	379	494
738	678 bis	1937 (1)	1716	380	517/518
752	1009	1959 (3)	1716	411	521
754	694	1967 (2/3)	1716	427	542
802	37	1979	1716	447	548
840/841	724	1980 (1)	1716	449	548
850	742	1983	1716	487	197
854	724	(13/14)		488	2097
859/860	724	1985	1716, 2040	512	560 bis
874	773	1987/1988	1719	565	594
901	2021	1993	1716	862	718
923	2097	1994 (7)	1716	891	2118
1082	924	1995 (2)	1716	901	687
1088	917	1995 (5)	1716	954	2021
1199	980	1999	1716	974	2106
1241	1008 (2)	2019	1727	1006	2125
1275/1276	1018	2170 (12)	2014	1026-1036	724
1313 bis	2122	2170 (25)	1771 (2)	1067-1070	724
1337 (1)	1062	2171	1765	1072-1074	724
1368	1082 (1)	2225	1686 (2)	1073	1981
1375-1377	1753 bis	2230	1929	1088	758 app.cr., 759
1393	1999	2246	2083 4I	1103-1106	724
1400 (1-3)	1132 (11-13)	2278	473	1125	2119 (2)
1409 (1/2)	1132 (14/15)	2319	1477 app.cr.	1134 app.cr.	805
1422	1693 app.cr.	2340	418, 420, 542,	1177	2119 (2)
1469	2045		724, 904	1178	253
1480	1272	2359	7, 298	1218	42
1519/1520	1300	2361	1641	1272	912
1547	1318 app.cr.	2390	1693 app.cr.	1273	915
1562	1318 bis			1291	1981



SEG XLVII	SEG LV	SEG XLVIII	SEG LV	SEG XLVIII	SEG LV
1295	941	12	313	1099	939
1363 (2)	980	25	158/159	1104	2118
1363 (4/5)	980	42 C	255	1111	927
1377	986	71	61	1114	939
1442	959	82	77	1130	952
1459-1461	1018	89	2032	1210 bis	988
1461	1022 app.cr.	91	113	1216	997 bis
1533	1079	96	18, 1972 (1)	1245	1017
1533 (2)	1079 (17)	105	196	1297	1069
1533 (4)	1078, 1079	108	238	1330	2034
	(15)	150	266	1373	998 bis
1536 (9)	1079 (19)	152	266	1405	1247
1538	1079 (6)	172	288	1419	2125
1539	1079 (20)	173	289	1460-1462	1299 app.cr.
1555	1106/1107,	285	251	1467	1299 app.cr.
	1745	354-356	325	1502	819, 1374 B
1560	1111	380	530		app.cr.
1563	2013 bis	421	420	1507	2113
1568	2013 bis	460	2099	1525	1439
1615	1980	476 B	485/486	1541/1542	1439
1646	724	490	508	1557	2048 (1)
1656	2105	519	541	1561	1476 app.cr.
1666	1317	536	548	1572	1980
1699-1703	1399	575	2104	1585-1587	1458
1745	1428, 2013 bis,	588	2118	1601	1433 bis
	2030, 2118	660	609	1604	2106
1806	1457	663	598	1605	1433 bis, 1458
1820 B II	1995	694	658	1606	1458
1931	1593	721 A	671	1609	1458
1939	1594 (10)	743	678	1741	1501
1963	1593	783	678 ter	1802	2093
1967	1551 app.cr.,	785	666	1848/1849	1624
	1593	796	632	1851	1593, 1594 (9)
2058	1706 (7)	903	724, 2074	1867	2111
2086	2049 (2)	904/904 bis	724	1869/1870	1593
2278 bis	1628	913	2006	1917	1754
2323	2085	931	1361 app.cr.	1972	1628
2233	1807 (2)	959	777 bis	1973 (1-6)	1780, 1789
2277 (11)	1015	1021 (1)	1882 (1)		app.cr.
2337	298	1037	2097	1983	1765
2357	1993	1040	42	2007	1765
2360	1990	1042	1975	2038	1848
		1067	1861	2040	1765
SEG XLVIII	SEG LV	1085	916	2101	1860
11	293	1092	931 app.cr.	2103	293

SEG XLVIII	SEG LV	SEG XLIX	SEG LV	SEG XLIX	SEG LV
2117	2000, 2004, 2054	729 (3) 752 753	1981 923 685 app.cr.	1813 1845 1912	1416 app.cr. 1419 app.cr. 1482 app.cr., 1484 B app.cr.
2132	550	776	2125		1502 app.cr.
2142 (6)	1546 app.cr.	793	2014	1912 app.cr.	2125
2158	1765	815-818	664	1988	1593
2185	724	829	1981	1989/1990	1728
2204	719 app.cr.	833 (1)	951	2034	1745
		885	729	2084	1753 bis
SEG XLIX	SEG LV	886	724, 744	2097	1758
2	83	888	724, 744	2101	2204
24	293	889-892	724	2205	1593, 1594 (3)
26	51	891	743	2205	1819
39	66, 68, 78	894	724	2211/2212	1765
47	136	931	1361 app.cr.	2319	1830 app.cr.
57	61	986-991	724	2322	1769
62	65	989	777	2326	1765
64	65	993	727, 773	2357	259
101	167	1000	724	2426	2020
106	218	1029	1974	2440	520
141	39 (I)	1084	909	2443	1546 app.cr.
238	314	1119 bis	936	2470	2083 (1)
314	325	1135	959	2477	472
319	87	1136	958		
328	1882 (3)	1205 (1)	982	SEG L	SEG LV
374	424	1245	999	2	293
376	425	1294	1369-1388	45	946
414	501	1301	959	50	55
419	501	1370	1030	54	57
421	517/518	1353	1047	69	63
425	511, 514/515	1426 B	2006	138	34
483	259	1481-1483	1155	143	155
486	546	1502	1251 app.cr.	157	249
491 (5)	424	1523	1256	212	7
491 (12)	425	1536	724	260	720
495	1370 app.cr.	1556	1102	309	478
501	133	1611	1770 (6)	352	409 bis
556	2052	1683	1311 app.cr.	409	481
586 (1/2)	1882 (1)	1729	2106	420	2023
586 (4)	1882 (10)	1746	1980	433/434	2023
621	17	1750	1313	455	2037
653	638	1764	1331 bis	552	654
676	673	1804	1399	569	674
677	672 app.cr., 2021, 2125	1805	1307 app.cr.	575	676, 683
707	682	1810	1980	578-583	2021

SEG L	SEG LV	SEG L	SEG LV	SEG LI	SEG LV
597	698, 2105	1611	1837	615	569
613	706	1653	1869	617/618	569
621	1882 (15)	1685	420	620-623	569
635	2021	1690	151	625/626	569
637	1987	1705	218	641	2013 bis
673	724, 778	1712	66, 68, 298,	643	589
694	862 app.cr.		307	707	706
711	862 app.cr.	1716	218	737	616
745	915	1725	421	746	629 (3)
747	941	1736	1390 app.cr.	757	646 app.cr.
766	931 app.cr., 932			773	700, 707
767 ter	935	SEG LI	SEG LV	796	675
772	942	2	10	797	676, 683
902	984, 987	14	293	858	707
904	993	15	79	903	972
932	987	17	193, 302	908	170
937	986	19	80	911-913	724
1008	1369-1388,	29	53	916	729
	1383	43	69	958	840
1017	1017	50	77	969	853
1030	1039	72	210	982	860
1036	1074	78	219	1000	893
1065	1070	81	170	1013	1113 B app.cr.,
1087	2006	84	214		1535
1096	1102, 1108	87	217	1023	2104
1097	1102	89	215	1054	931 app.cr.
1100/1101	1111	157	250	1105	978, 2116
1173	1154	188	308	1128	983
1176	1247	247	7	1171	997 bis
1186	1382 app.cr.	298	323	1185	1007
1189	1300	358	405	1202-1373	2125
1195	2095, 2118	410	412 ter	1380	1013 bis
1211/1212	2056	416	1978	1401	1040 app.cr.,
1315	1475 app.cr.	434	422		1074
1335	1394 app.cr.	435	426	1427	2053
1355	1492	439	464	1446	1069
1382	1539	449	471	1468 (3)	1079 (14)
1384	1583 (10)	471	514	1468 (4)	1079 (9)
1384 app.cr.	1583 (15)	472	511, 523	1468 (8)	1079 (11)
1394	2106	482	530	1468 (9)	1078, 1079
1400-1461	1593	493	520		(15)
1460/1461	1651 app.cr.	502	525-527	1470	1085
1515	1741 app.cr.	507	539	1471	1087
1530	1753	521	548	1472	1086
1551	1769	611	28	1507	1972

SEG LI	SEG LV	SEG LII	SEG LV	SEG LII	SEG LV
1515	1119	85	86	1036 app.cr.	1703
1522	2125	94	168		1146
1584	1247	97	173		1148
1624	1300	99	220		1162
1626	1878 app.cr.	133	258	1163/1164	1285, 1311
1739-1745	1399	143	2		app.cr.
1747	1399	155	74, 267/268	1164 app.cr.	1393
1749-1755	1399	216	2034		1190
1783	1415-1416	253	325		1252
1813	1967, 2057	323-326	411	1312	2013 bis
1832	1452 app.cr.,	370	490	1397	1440 app.cr.
	2013 bis	483	548	1416	1398 app.cr.
1832 B	1456	508	560	1430	1452 app.cr.
1837	1499	519	902	1456 bis	1502
1896	1534	521	568	1458	1505, 1508
1910 A	1575	534	569	1464 bis	1978
1910 B	1574	538	577	1464 ter	1521 bis
1911	1570	585	53	1489	1527
1919	1641, 1753 bis	613 C	706	1497	1536
1994-2004	1593	648	706	1503	1539
2042	1748 (1)	654	2125	1504	1545
2045	1748 (1)	700	1882 (15)	1537	1594 (13),
2049	1753, 1753ter	711	773		1655 app.cr.
2068-2072	1755	713 ter	788	1564	1594 (7)
2082	1764	730	2119 (2)	1567	1593
2107-2109	1780	731 bis	2070	1568	1629 (4)
2129	1770 (1), 1808	735	2119 (2)	1569	1635
2144 (1)	1821	741	864 app.cr.	1574	1638/1639
2150	1825	743	860	1576	1596, 1647
2159	1765	757	897		app.cr.
2184	1776	763	952	1593	1594 (5 bis)
2228/2229	652 app.cr.	817	57	1596-1599	1593
2279	1466 app.cr.,	822	986, 998 bis	1601-1611	1593, 1686
	1973	826	988	1613	1593
2281	472	881	1594 (2)	1616	2037
2342	426	883	1002	1641	2125
2362	1693 app.cr.	887 (3)	1005	1650	1040 app.cr.
		913	1009	1662-1664	1724
SEG LII	SEG LV	935	1029 bis	1721	1753 bis
9	321	936 bis	1013	1745	1769
22	251	940 (2)	1038	1786	1825
36	51	942	2066	1795 (2)	1770 (6)
48	31 (d), 50	946	1074	1798	1830 app.cr.
59	72	948	1040 app.cr.	1801	2037
76	48	988	1069	1835	246, 1864

SEG LII	SEG LV	SEG LIII	SEG LV	SEG LIII	SEG LV
1843	1866	325/326	2125	850	666
1850	2125	354	413,	856 A	931 app.cr.
1866	1879	364	427	872	941
1877	2083 (2)	365	428, 2076	877	961 bis
1896	1767	367	426	907	967
1929	136	370	465, 476	918	970
1977	612	373	467	921	978
1982	1313	384	530	928	331
1991	759, 1582	385	534	929	706
2068-2072	1748 (5)	387	508	957	1969, 2123
		461	561	990	1006 bis
SEG LIII	SEG LV	463	556	1038	1018, 1025
7	1998	464	557		app.cr.
8 bis	211	485	566		1039
13	61, 65	488	569		1074
14	32, 60	524	706		1074
25	295	530	598		639
27	248/248 bis,	550	606		1073 app.cr.
	250, 259, 263,	566	616		2032
	265	567 ter/567	625, 2125		722
35	261, 294	quater		1103 app.cr.	1886
37	170, 191, 211	579	647		1107
48	52	591	672 app.cr.,		1109
58-62	59		2125		1113
63	60	596-600	679		1118
64	74	603	681		1142
74	81	626	674		1149
93	162	658-660	724		1153
94/95	211	670	773		1162 (1)
98	240	672 bis	706		1162 (3)
103	237	675-704	724		1163
105	229	716/717	789		1223
123	60	750 (2)	825		1280 bis
145	248/248 bis	761	835		1291
153	60	775	826		1306
170	256	784	853		1312
174	260	786	856		1327/1328
176	261	795 bis	864		1378 B app.cr.,
193	74, 268	800	865		2105
205	181	808 bis	884		1344
207	306	811	1049 (7)		1345
216	193	813	1048		1355
254 bis	71	815	902, 1113 B		1372
282	391		app.cr.		1427
283	403		906		1428
					860
					1504
					1428

SEG LIV	SEG LV	SEG LIV	SEG LV	SEG LIV	SEG LV
1520	1419	2234	1686	214	38
1587	2088	2245	476	215	255
1627	1450, 2059	2263	1641	216	34, 2097 bis
1696-1703	1481-1491			226	724
1717	1501	SEG LIV	SEG LV	244	280
1755	2093	3/3 bis	2018	248	282
1762	1539	5 E	136	250	271
1763	1082 (4)	6	19	251	281 bis
1775	1547-1581	15	272-274, 286,	309	2125
1803	1096, 1631		288, 317	360	317
1813	1644	17	2, 429	376	2125
1814	1648	19	38	416	390
1819	2125	23	193, 306	417	2125
1825	1593	29	2125	427	411, 412 ter
1841	1917 app.cr.	30	24	436	2125
1842	1961 app.cr.	34	102	446	542
1853	1961 app.cr.	43	54	447	498
1855	1725	58	253	448	542
1896	1753	60	58	453	507
1897	1753 ter	63	59	461	513
1935	1843 (1)	71	65	466	510
1942	1780	75	70	468	410
1980	1825	87-91	90/91	489	544/545
1993	1836	89-91	100	493	549
2045	1863	107	134	511	563, 2125
2096	2125	108	135	529	598
2101 (9)	1890 (5)	110	151	530	572, 598
2106	2020	136	160	532 bis	574
2128	1934	140	200	534 bis	2045
2132	2125	141	161	536	1053
2139	1921	152	166, 169, 189,	536 app.cr.	1056 app.cr.
2143	2083 4I		202	537	576
2153	1826	153	189	538	588
2159	1056 app.cr.,	156	171, 173	552	598
	1975	158	172	559	606
2161	1770 (3), 2057	163	176	560	607, 608 app.cr.
2163	2125	170	17	574	2125
2177	2016	175	211	576	626
2180	261	182	205	577 A	628 (1)
2191	735, 743, 955,	183	211	579 bis/ter	643-645
	2036	184	23	592	658
2194	777 bis	198	244	606	694
2210	2057	205	261	607	2125
2221	2067	208	261	614	2125
2225	259, 1313	211	257	624	133, 151

SEG LIV	SEG LV	SEG LIV	SEG LV	SEG LIV	SEG LV
640	724, 744, 2125	1210	1878 app.cr.	1794 (3)	1890 (5).
641-644	724	1226	1733-1742	1794	1037 app.cr.
648 bis	772	1255	1391	(16/17)	
656	815	1256	2045	1805	1958 app.cr.
695	826	1273	2125	1811/1812	1981
696	829	1304	2125	1830	473
715	896	1334	2125	1831	53, 177, 207
722	906, 2076	1346	1426	1833	2002
723	2125	1376	1444	1834	295
736	927	1390	2125	1840	2011
744	917	1399	1458	1843	2013
814	975	1413	1465	1847	1037 app.cr.,
828	986	1454	1490 app.cr.		1890, 2081
834	987/988	1463	1499	1848	1080 app.cr.,
849	989	1464 (17)	1502 app.cr.		1885, 1887
850	990	1531	410, 2093	1849	24
880	1007	1537	1528	1853	1244 bis
888	1010 app.cr.	1538	2125	1862	2040
897	2053	1555	2093	1864	2045, 2108
928	1014	1574	1584	1868	2057
942	1030	1579	1643	1881	1048
951 bis	1049 (1)	1595	1733-1742	1883	1099 ter
952	1049 (4)	1595 bis	2125	1896 bis	1000
955 (4)	2125	1623	1644	1905	2125
961/962	1049 (5)	1625	1513, 2053	1911	878
977	1049 (6); 2125	1628	1651, 1655	1919	2052
984	1078		app.cr., 1671	1920	2125
1020	1101/1102,		app.cr.	2180	136
	2118	1636	1593		
1029	1104 app.cr.	1641	2037	CIG	SEG LV
1031	250, 1105	1666	1721	518	1
1042	2086	1670 (8)	1053 A app.cr.	889	8
1043-1046	2125	1677	2125	925	2015
1049	2125	1692	1752	1830 b/c	660
1052/1053	2125	1700	1753 bis	1830 d	659 (1)
1067/1068	2125	1703	1764	1834	650 (3)
1074	1115	1704	1748 (5), 1755	1835	650 (7)
1075	1114	1709	1764	1836	650 (10)
1100	795 app.cr.	1710	1766	1837	650 (1), 2061
1117 app.cr.	1113 B app.cr.	1712	2125	1837 I	655 (3)
1145	1138 app.cr.	1718	1775	1837 d	655 (2)
1145 app.cr.	2125	1720	1816	1837 e	655 (1)
1164/1165	1129	1734	1770 (10)	2340	2013
1184	2045	1743	1836	2727/2728	2124
1197	2045	1757	1841		

<i>CIG</i>	<i>SEG LV</i>	<i>Agora I</i>	<i>SEG LV</i>	<i>Agora XVIII</i>	<i>SEG LV</i>
2782	1408 app.cr., 1409 app.cr.	3738 4514	44 163	T148	1998
3067-3070	1973			<i>Agora XIX</i>	<i>SEG LV</i>
3615	2096 (4)	<i>Agora XII</i>	<i>SEG LV</i>	H1	73
3660	1324 A, 1325	p. 12 note	330 app.cr.	H30/H31	74, 267
	B	26		H7	1980
3822 c	1399	p. 78 note	904	L3	41
4081-4095	1399	12		L4	2091
4152 (d)	1370 app.cr.			L4a/b	34, 257
4155	1053	<i>Agora XV</i>	<i>SEG LV</i>	L10	266
4178	1392	9	28	24	44
4406/4407	1872 app.cr.	42	312 app.cr.		
4478	1644	45	39 (II)	<i>Agora XXI</i>	<i>SEG LV</i>
4483	1644	89	1998	1-11	2122
4485/4486	1644	110/111	1998	F 131-F132	111 app.cr.
4488-4490	1644	115	17, 1998	F 139	111 app.cr.
4500	1644	251	238	F 154	111 app.cr.
4711	1838 app.cr.	260	243, 2099	Ha 1	106
4714	1838 app.cr.	293	291	Ha 12	106
5149	1865				
5327	1029	<i>Agora XVI</i>	<i>SEG LV</i>	<i>Agora XXV</i>	<i>SEG LV</i>
5866	1052	1	51	1065	93
6219	1066	52	17	1140	100
6421 + add.	2015	69	182	p. 142-161	1998
p. 1268		72	162		
6468	1039 bis	73	1998	<i>I.Eleusis</i>	<i>SEG LV</i>
6845 b	2015	75	172	13	50
6851	1324 A, 1330	76	165	85	2097
	A	79	168/169, 724		
6913	650 (35)	81	204	<i>Petrakos,</i>	<i>SEG LV</i>
8340/8341	2061	82	208	<i>Δήμος</i>	
8544	1381	92	190	<i>Ραμνοδντος</i>	
8545	1335	94	215	2-4	39 (II)
8822	1399	95	196	6	39 (III)
8894	1390	100	23	7	39 (II)
9062	1631	104	23	9	39 (II)
9136	1865	135	230	14-18	39 (II)
9313	8	165	239	28	39 (II/III)
9315	8	213	17	31	39 (III)
9470	1004	217	17	39	39 (II)
9517	1014	310	17	54	39 (II)
9519	1014	332	1998	59	39 (II)
9894 a/b	377	337	248/248 bis	73	39 (II)
9900	8			159	297
				181	1972 (2)

<i>Clairmont, CAT</i>	<i>SEG LV</i>	<i>Corinth 8.3</i>	<i>SEG LV</i>	<i>IvO</i>	<i>SEG LV</i>
1.820	314	314	386	406-415	548
1.864	558	316-318	386	419	548
2.156	80	321	386	421	548
2.882 b	318, 2015	323	386	423	548
2.949	314	327	386	425	548
2.980	2015	332	386	427	548
3.319	315	513	384	446	546
3.383c	2015	522	389	453	548
3.451a	315	550	388 bis, 2111	473	2099
3.846	315			476	546
4.850	315	<i>IPArk</i>	<i>SEG LV</i>	610	546
Suppl. 33,	320	3	498	653	546
PE 48		9	1972 (4)	657	1981
		20	498	717	546
		32	498	934	548
<i>Corinth 8.1</i>	<i>SEG LV</i>	34	498		
14	391			<i>I.Oropos</i>	<i>SEG LV</i>
71	383	<i>IvO</i>	<i>SEG LV</i>	110	608 app.cr.
135	388	2	1972, 1998	217	608 app.cr.
260	384	7	1998	278/279	2097
522	1981	9	1998	290	205, 564 bis
530	1981	11	1998	300	197
534	1981	22	547	308	1503 app.cr.
542	1981	24	547	341	298
551	1981	61/62	548	383	2104
556	1981	64	546	389	553
561	1981	66	548	529	559, 607, 608
566	1981	171	545		app.cr.
640	1981	186	905 (2)	653	1995
		198-204	548		
<i>Corinth 8.2</i>	<i>SEG LV</i>	207	548	<i>I.Thesp.</i>	<i>SEG LV</i>
2/3	386	240/241	546	313	562
14	386	242	548	1246	564
122	386	249	546/547		
124/125	386	258	546		
132	386	259	548 bis	<i>CID I</i>	<i>SEG LV</i>
		315	548	1-3	566
<i>Corinth 8.3</i>	<i>SEG LV</i>	317/318	548	7	572
41	383	319	548	8	566
176	386	326	548	9	566, 2033
226	381	328	548	9 bis	566
264	381	330	548	13	572
269	381	335	548		
272	382	396-400	548	<i>CID II</i>	<i>SEG LV</i>
304	380	403/404	548	22/23	572

<i>CID</i> II	<i>SEG LV</i>	<i>F.Delphes</i>	<i>SEG LV</i>	<i>Feissel,</i>	<i>SEG LV</i>
p. 312	1972 (3)	III.5		<i>Recueil</i>	
		19 A	959	36	1981
		31	959	67	1981
<i>CID</i> III	<i>SEG LV</i>			89	715
1/2	28	<i>F.Delphes</i>	<i>SEG LV</i>	94	718
		V.3		134	2111
<i>CID</i> IV	<i>SEG LV</i>			215	1879
2	573		569		
117	28				
<i>F.Delphes</i>	<i>SEG LV</i>	<i>Gonnoi</i>	<i>SEG LV</i>	<i>I.Beroia</i>	<i>SEG LV</i>
III.1		93	666	<i>passim</i>	662
		112	598	1	666, 677
129	576	157/158	598	bis/678, 2097	667, 677
155	2045	167	598	3	686
318	591	191	598	4	678
463	1324 B	204	598	7	667
469	2108			30-32	667, 677
497	724	<i>I.Apollonia</i>	<i>SEG LV</i>	45	667
526	2014	1/2	2061	46	667
		4/5	2061	49	698
<i>F.Delphes</i>	<i>SEG LV</i>	8	1008	53	667
III.2		7-9	2061	68	664, 2043 (1)
13	28	303	2061	102 A	664
32/33	28			387/388	2021
48/49	28	<i>I.Bouthrôtos</i>	<i>SEG LV</i>	497	2021
68	1973	182	634	499	719
137/138	28	186	635		
213	1984			<i>I.Leukopetra</i>	<i>SEG LV</i>
226	553	<i>I.Epidamnos</i>	<i>SEG LV</i>	25	698
<i>F.Delphes</i>	<i>SEG LV</i>	1/2	2061	37	698
III.3		527	632	53	698
				57	698
124	2052, 2118	<i>EAM</i>	<i>SEG LV</i>	78	698
218 B	1973	<i>passim</i>	662	p. 222/223	1371 app.cr.
383	902	87	661		
401/402	2014	108	664	<i>Philippi</i> II	<i>SEG LV</i>
		174	682	2	664
<i>F.Delphes</i>	<i>SEG LV</i>			226	664
III.4		<i>Dimitsas,</i>	<i>SEG LV</i>	240	729
		<i>Ἡ Μακε-</i>		296	2021
124	569	<i>δονία</i>		188	708
183	569			326	681 app.cr.
187	569	16	2021	430	674
191	576	286	1308 app.cr.	540	700
355	575	357/358	632	607	681 app.cr.
456	576			725	
460	569				

<i>I.Thrac.Aeg.</i>	<i>SEG LV</i>	<i>IGBulg. I²</i>	<i>SEG LV</i>	<i>IGBulg. III</i>	<i>SEG LV</i>
<i>passim</i>	724	254	785	1454	758 app.cr., 767
E1-E83	730	281	815		app.cr.
E84-E104	778	295	785	1517	761 app.cr.
E107-E167	777	305	859	1537	761 app.cr.
E168-383	743	306 bis	729	1559	729
E168	1452 app.cr.	317	785	1570	824
E185	744, 2125	322	785	1590	824
E203	2074	323	2119 (3)	1635	773
E212	745	333 bis	747	1690	2001 (19)
E213	746	342	747	1741 bis	824
E389-391	746 bis	343 sexes	785	1873	758 app.cr.
E400	780 bis	346	785	1874	1869
E401-432	780	348	785		
E433-457	779	355 bis	747	<i>IGBulg. IV</i>	<i>SEG LV</i>
E458-477	774	356	785	1972	729
		369/370	785	2057	748 (2)
<i>IGBulg. I²</i>	<i>SEG LV</i>	388	741	2270	755 app.cr.
13	784 bis, 2119	388 bis	2118		
	(3)	392	2119 (2)	<i>IGBulg. V</i>	<i>SEG LV</i>
14	785	395	785	2352	729
15 bis-16	785	400 I	785	5011	785
24 bis	785	474	2101	5072	785
46-48	784 bis/785			5136	741
50-51 bis	785	<i>IGBulg. II</i>	<i>SEG LV</i>	5328	824
57/58	785	695	814	5385	820
63 bis	785	709	824	5408	760 app.cr.
64-68	785	777	787	5409	2014
70 bis	785	816	2021	5416 bis	729
104	724	867 bis	820	5453	2010
106 bis	785	868/869	820	5468	758 app.cr., 759
111	785	909	755 app.cr.	5483	729
131	785			5485	729
144 bis	785	<i>IGBulg. III</i>	<i>SEG LV</i>	5557 ter	724, 772
150	784 bis/785	882	729	5591	761 app.cr.
162	785	915	729	5703	748 (3)
167	785	1024	2010	5773	748 (2)
178 bis	872	1040	766	5776	748 (1)
186	784 bis	1046/1047	756		
186 ter	785	1144	758 app.cr.	<i>I.Perinthos</i>	<i>SEG LV</i>
188	785	1170	729, 758 app.cr.	20	1374 B app.cr.
204	785	1174	758 app.cr.	49	1655 app.cr.
222	2066	1183	729	248/249	750 app.cr.
224	785	1187	856		
231	785	1447	764	<i>I.Histriae</i>	<i>SEG LV</i>
250	784 bis	1449	761 app.cr.	8	777 bis

<i>I.Histriae</i>	SEG LV	<i>I.Kallatis</i>	SEG LV	<i>IOSPE I²</i>	SEG LV
12	792	73 B	785	80	862 app.cr.
15	792	75	785	85	862 app.cr.
54	789, 793, 2035,	99/100	785	91	862 app.cr.
	2119 (1, 3)	104	785	92/93	856
55-57	785	109	785	94	862 app.cr.
66-69	785	111-113	785	95	856
75	796	117/118	785	129	856
97	794	120/121	785	134	856
100	785	174	785	148	856
101	803	222	785	168	826, 849 bis
106	805			180	855 app.cr.
113	789	<i>I.Tomis</i>	SEG LV	184	2024
114	789, 859	2	2119 (1)	192	855 app.cr.
119	789	25	785	201	855 app.cr., 857
143	785	52	785		app.cr.
144/145	789	57-59	785	223	742
146	785	60	780 ter	270	829
169/170	789	61	785	349	2119 (2)
173	789	71/72	785	352	829, 2118,
178/179	785	77	785		2119 (2)
181	785	79	785	353	2119 (2)
191	785	82 B	785	402	839
193	785	95-97	785	519	2010
198	785	102/103	785	670/671	849 bis, 826
203/204	785	116	785	672	826, 849 bis,
207	785	123	785		2119 (4)
223	785	180	785	691	839, 2053
234	724, 780 bis	188	785		
259	798	190	786	<i>IOSPE II</i>	SEG LV
268	785	204	785	41	862 app.cr.
275	785	244/245	785	75	826
291	785	249	785	358	862 app.cr.
339	785	273	785		
373	785	298/299	785	<i>IOSPE IV</i>	SEG LV
380	789	344	824, 2021	431	862 app.cr.
		366	785		
<i>I.Kallatis</i>	SEG LV	369	785	<i>CIRB</i>	SEG LV
26	2119 (1)	443	785	6	862 app.cr.
31/32	785	465	785	6 a	864
40	612			7	865
43	2119 (4)	<i>IOSPE I²</i>	SEG LV	27	826
44	785, 1974	32	829, 855 app.cr.,	36 A	862
45	785		2118	39/40	862 app.cr.
47	2069	35	855, 2119 (2)	53/54	862
48	612	77/78	826, 849 bis	58	862

<i>CIRB</i>	SEG LV	<i>I.Olbia</i>	SEG LV	<i>I.Délos</i>	SEG LV
65	835	27	826	442 A	889
76-105	861	35-38	855 app.cr.	443	889
104	1974	75	855 app.cr.	443 B	890
119	866			461	893
137	861	<i>I.Délos</i>	SEG LV	502 A	498
145	2107	2	2032	509	2035
147	835	66-68	893	1263	2074
710	2107	71	893	1439	893
884	835	73	893	1441	893
951	856	80	893	1450	893
967	1974	87/88	893	1497 bis	17
984	862	95	893	1497-1509	42
985/986	871	97/98	893, 1979	1506	2052
1016	835	100	893, 1979	1507	17
1034	835	104	1979	1512	2052
1048/1049	862	104.12	893	1513	795 app.cr.
1053	862	104.82	893	1522	29
1059	835	104.101	893	1526	896/897
1119	862	110-113	892	1529	2116
1122	862	115-116	892	1536	896/897
1134	845 app.cr.	118-122	892	1560	978
1213	862 app.cr.	119-121	893	1647-1649	238
1237	862	124	892	1683	887
1238	878	124 be	892	1686-1688	887
1241	878	125/126	892	1688	896
1242	2040	128	892	1699	896
1245	878	132-134	892	1717	887
1263	1974	133 be	892	1722	887, 896
1278	878, 2040	161 B	893	1735/1736	887
1281	1974	199 B	893	1877	2099
1282	878, 1974	203 B	893	2075	238
1283	1974	219 B	893	2103	2074
1285/1286	1974	287 B	893	2165-2172	887
1287	846 app.cr.	290-469	1979	2486	2051(1)
1288	1974	298 A	894	2605	2099
		313 a	894	2612	887
<i>IGDOP</i>	SEG LV	319 a/b	893	2628	899
25	2031	320 B	894		
44	829	338	2091	<i>EAD XXX</i>	SEG LV
58	789	380	893	495	898 app.cr.
73	789	385	893		
77	789	399 A	889	<i>Suppl.Epigr.</i>	SEG LV
93	794	421	893	<i>Rhod.</i>	
		439	893	1	907, 920
		442	893	16	905

<i>Suppl. Epigr. Rhod.</i>	<i>SEG LV</i>	<i>Iscr. Cos</i>	<i>SEG LV</i>	<i>Samothrace</i>	<i>SEG LV</i>
18/19	905	ED 3 A	931 app.cr.	2	724
22	905	ED 5	919 (4)	22	724
		ED 16	928, 931 app.cr.	62	933
		ED 43	473, 935		
<i>I. Linds</i>	<i>SEG LV</i>	ED 62	931 bis	<i>I. Cret. I</i>	<i>SEG LV</i>
1	905	ED 82	1994	V.9	988
2	906, 1969,	ED 91	931 app.cr.	V.20	988
	2118	ED 111	931 app.cr.	V.22	988
11	704	ED 144	931 app.cr.	V.25	988
34 D	2076	ED 145	917, 928, 931	VII.5	988
90	1125 app.cr.		app.cr.	VIII.33	2118
98 b	1125 app.cr.	ED 177	923	VIII.39	988
106a	905 (4)	ED 180	917, 933 app.cr.	IX.1	2118
157	905 (1)	ED 182	927	XVI.48	2118
164	905 (1)	ED 215	933 app.cr., 934	XVII.8	987
199	905 (2)		bis	XVII.21	987
203 c	905 (2)	ED 224 a-c	930	XVII.38	987/988
233	2096 (2)	ED 236	931 app.cr.	XVII.52-55	988
245	905 (5)	ED 241	2097 bis	XVII.137	988
641	1974	EV 2	919 (3)	XVIII.9	985
		EV 18	1315	XVIII.11/12	987/988, 999
<i>PH</i>	<i>SEG LV</i>	EV 18 A	933	XVIII.13	988
10	926	149/150	1980	XVIII.16-43	988
27	934	177	925	XVIII.18-23	987
34	2103			XVIII.32-40	987
61	919 (5), 924	<i>Maiuri, NS</i>	<i>SEG LV</i>	XVIII.45/46	988
138	938, 2015	15	905	XVIII.49	988
325	918	p. 251 no.	1270	XVIII.53	987
bis/325ter		II		XVIII.55	987/988
348/349	918			XVIII.56	988
351	918	<i>Tit. Cal.</i>	<i>SEG LV</i>	XXII.12	988
356	918	74	931 app.cr.	XXIV.1	1996
361-366	918	79	917	XXIV.24	988
367	926/927	117	933	XXVII.1	905 (1)
371/372	918	137 B	919 (6)	XXXIV.1	2052
382	918, 2013	XII	924		
388	918	XIII/XIV	923	<i>I. Cret. II</i>	<i>SEG LV</i>
391	918	XXIII	666	V.19	2118
401	919 (1)	XXVI	919 (5), 924	V.35	988
409-411	918	pp. 28/29	920	V.37	988
416	918			X.7	998 bis
418/419	918	<i>Tit. Cam.</i>	<i>SEG LV</i>	X.10	998 bis
		44	905 (2)	X.13	998 bis
<i>Iscr. Cos</i>	<i>SEG LV</i>	110	1972 (3, 6)	XII.21	905 (1), 1996
ED 2 a/b	930	153	903	XVI.3	905 (1)

<i>I. Cret. II</i>	<i>SEG LV</i>	<i>I. Cret. IV</i>	<i>SEG LV</i>	<i>IGDGG I</i>	<i>SEG LV</i>
XVI.13	988	267	987/988	2	2032
XXV.3	987	278	988	11 b	2122
XXV.17A	987	292	991	12	2032
		293	987/988	40	1055
<i>I. Cret. III</i>	<i>SEG LV</i>	294	988	41	1013
II.2	1000	300	988	73	2122
III.3	838 app.cr.	304	988	pp. 12-15	1969
III.7	987/988	323	992		
III.25	988	398	988	<i>IGDGG II</i>	<i>SEG LV</i>
IV.5	2116	409	988	53	1073 app.cr.
IV.7/8	978, 2116	444	987	98	1073
IV.9	2030, 2118				
IV.10	2030	<i>IGDS</i>	<i>SEG LV</i>	<i>Arena I²</i>	<i>SEG LV</i>
IV.20	988	29-40	1018	59-71	1018
IV.38	995	27	1019 (9)	59-61	1019 (1-3)
		29	1019 (1), 1020	62	1019 (5)
<i>I. Cret. IV</i>	<i>SEG LV</i>		app.cr.	63	1018
1-159	988 bis	30	1019 (5)	64	1019 (6)
4	989	31	1019 (2)	65	1021 app.cr.
9	989/990	32	1019 (7)	66	1019 (7)
13	989	33	1019 (4)	67	1019 (4)
14	988 bis	35	1019 (6)	69	1019 (8), 1022
20	989	36	1019 (8), 1022		app.cr.
41	838 app.cr., 988		app.cr.	70 bis	1019 (9)
	bis, 990	37	1019 (3)	71	1019 (10)
43	989, 988 bis	40	1025 app.cr.		
46	989	86	1029 bis	<i>Arena III</i>	<i>SEG LV</i>
47	988 bis	93	576	59	1013
64	989/990	134 B	959	72	1013
72	838 app.cr., 986,	159	1008 (2)		
	988 bis -990	162	1008 (1)	<i>Arena IV</i>	<i>SEG LV</i>
73	989	173 note 19	1008 (3)	63	1073 app.cr.
75	988 bis/990	187	1015	76	2122
76	988 bis	204-212	1007		
78	988 bis-990	207	1007	<i>Arena V</i>	<i>SEG LV</i>
79-81	990			62	1029 bis
121	986	<i>IGDS II</i>	<i>SEG LV</i>	66	576
176	2118	26	1018	69	576
201	988	27	1018/1019		
222/223	2108	28/29	1018	<i>I. Catania</i>	<i>SEG LV</i>
224	988	31-38	1018	179	1082 (4)
250	984, 988	31	1021 app.cr.	<i>I. Lipari</i>	<i>SEG LV</i>
251	984, 987/988	32	1020	2	1013
254	988	33	1021		
266	987	p. 72	1018		

	SEG LV	ICUR	SEG LV	TAM II	SEG LV
<i>I.Messina</i>					
10	1013 (1)	7170	1030	1038	1196 app.cr.
12	1013 (1)	16156	1067	1044	1488 app.cr.
15	1013 (1)	27221	1065	1062	1488 app.cr.
20	1013 bis			1068	1468 app.cr.
29	1013 (1)	IGF	SEG LV	1150	1488 app.cr.
33/34	1013 (1)	131	1974	1156	1488 app.cr.
46/47	1013 (1)			1183	2109
60	1013	TAM I	SEG LV	1185	1476 app.cr.
		44	1500	1203	1467
<i>I.Napoli</i>	SEG LV			1204	1483 app.cr.
50	1513	TAM II	SEG LV	1206/1207	1472 app.cr.
		158-160	1452 app.cr.	1220	1467
		175	1493		
<i>I.Porto</i>	SEG LV			TAM III	SEG LV
16	1060	188-190	1482 app.cr.		106
		261	1502 app.cr.		2057
<i>I.Reggio Calabria</i>	SEG LV	264/265	1502 app.cr.		1196 app.cr.
		278	824		1359 app.cr.
1	1055	311	1482 app.cr.	TAM IV.1	SEG LV
8	1013	319	1502 app.cr.		1365 bis
35	1056	338	1488 app.cr.		20
60	1057	349	1483 app.cr.		37
		382	1483 app.cr.,		43
			2124		1389
<i>I.Velia</i>	SEG LV			53/54	1365
7	1073 bis	427	1482 app.cr.		1357 app.cr.
10	1073 bis	438	1288 app.cr.		189
34	1049 (7)	466	2106		1999
pp. 55/56	1073 bis	550	1452 app.cr.		262
		575	1502 app.cr.		2000
<i>IGUR</i>	SEG LV	585	1503 app.cr.	TAM V.1	SEG LV
2/3	2012	640	1974		7
26	780 ter	672	1482 app.cr.		1287 app.cr.
111	1062	742	1483 app.cr.	25/26	1289 app.cr.
148	2012	765	2124		46
160	1975	771	1469 app.cr.		91
239	1060	794	1456		115
240	1061	847/848	1490 app.cr.		122
242	1060	870	1490 app.cr.		1286 app.cr.
246	1053, 1974	896	1452 app.cr.		213
717	1036 app.cr.	905	1492		1878 app.cr.
833	1064	910	2050		218
986	2015	967	1488 app.cr.		235
1181	1066	1005	1488 app.cr.		2015
1305	2010	1019	1488 app.cr.		1286 app.cr.
1344	2010	1026	1488 app.cr.		1878 app.cr.
1350	2010	1032	1488 app.cr.	TAM V.2	SEG LV
					618 b
					789
					2006
					1878 app.cr.
					1878 app.cr.
					833
					1878 app.cr.

TAM V.2	SEG LV	MAMA VII	SEG LV	IGR I	SEG LV
849	1878 app.cr.	330	1308 app.cr.	1258	1835
913	824	351	1308 app.cr.	1260	1835
935	824			1387	1062
929	1878 app.cr.	MAMA VIII	SEG LV	1500	2001 (19)
960	2124	58	1308 app.cr.		
975	1146	175	824	IGR III	SEG LV
1000	1878 app.cr.	330	1308 app.cr.	4	780 ter
1128	1878 app.cr.	351	1308 app.cr.	6	2014
1199	1304 app.cr.	410	1102	7/8	1389
1203	2124	411	2001 (7)	41	840
1371	978, 2116	413	1102	60	1374 B app.cr.
		430	1108	84	1370 app.cr.
		446	2101	159	2113
TAM V.3	SEG LV	484	1428	223-234	1399
1473	1382 app.cr.	486	553	407	2000
1539	723 app.cr.,			409	2000
	1975, 2090,			449	2057
	2106	MAMA IX	SEG LV	471	1327
1540	1440 app.cr.	178 P1	1407	474	1371 B app.cr.,
1702	1293				1483 app.cr.
1703	1294	MAMA X	SEG LV	481	1280 app.cr.,
1704	1295	89	1359 app.cr.		2057
1705	1296	178	1980		
1706	1297	437	1974	488	1482 app.cr.
1712	1298	p. 61-66	1419 app.cr.	690	1455, 2059
1882	2085			729	1463, 2059
1895	2090	IGR I	SEG LV	767	1494
		10	2014	773	724, 1471
		41	2012		app.cr.
MAMA I	SEG LV	469	1013	800/801	2124
306	1427 app.cr.	511	1039	828-831	724
		524	1381		867
MAMA III	SEG LV	533	1098 bis		1526
408	1514 app.cr.	536	1095		935
577 a	1514 app.cr.	552	2108		2001 (13)
		773	2021		1033
MAMA V	SEG LV	782	1655 app.cr.		1644
185	1359 app.cr.,	796	1374 B app.cr.	1050-1053	1644
		810	1869	1432-1434	824
MAMA VI	SEG LV	907	862 app.cr.		1492
74/75	1408 app.cr.	951	1099 ter	1538/1539	724
87	1112	1107	824, 840		1644
162	1147	1179	1817	IGR IV	SEG LV
274	1359 app.cr.	1183	1825		33
		1254	1835		85
MAMA VII	SEG LV	1256	1835		2050 (3)
58	1308 app.cr.			136	1325 B, 1326

IGR IV	SEG LV	Aphrodisias and Rome	SEG LV	I.Didyma	SEG LV
149	1326			287	1148
152	1327			293	1148
159	1329, 2023	5	1103		
404	2001 (2)	7/8	1101	307-388	1148
444	2001 (14)	15	1108		1148
514	1512 app.cr.	28	2023		1148, 2014
518	2106	43	1102		2124
538	1419 app.cr.	51	1108		361
571	1407				498
582	2057				372
683	2113				2124
914	1683 app.cr.				403
940	1539				1148
945/946	1539				415
949	1539				479
954	1539				1989
998	2050 (3)				1972 (4)
1072	938, 2015				492
1157	2014				1980
1182	1827				
1272	2108				
1364	2006				
1377	2106				
1379	2015				
1450	2108				
1519	1056 app.cr.				
1527	1053 A app.cr.				
1558	724				
1572	2057				
1587	1439				
1741	2014				
<i>I.Alexandria Troas</i>					
62	1980				
<i>I.Amyzon</i>					
26	1972 (1)				
<i>Aphrodisias and Rome</i>					
1	1101				
2	1503 app.cr.,				
	2118				

I.Ephesos	SEG LV	I.Ephesos	SEG LV	I.Iasos	SEG LV
720	1245	3437 A	750 app.cr.	276/277	2124
852	1152 ter, 2014	4101 a/b	1152 ter	612	1110
921	1179 app.cr.	4114	381		
987/988	1245	4119/4120	1153		
1005/1006	1245				
1008	1245				
1010	1199 app.cr.,				
	1245				
1040	1186 app.cr.				
1049	1199 app.cr.				
1078	1173 app.cr.				
1135	2108				
1161-1169	1152 ter				
1213	2072				
1231	2072				
1246	2072				
1304	1210 app.cr.				
1321	1209 app.cr.				
1386	1152 ter				
1420	1153 bis				
1455	2035				
1503	2072				
1521	2001 (1)				
1525	1968 (1)				
1543	824				
2065	1152 ter				
2070/2071	2045				
2213	1654 app.cr.				
2246 A	1153				
	2254				
2304	1152 ter				
3011	1179 app.cr.				
3016	1179 app.cr.				
3018	1179 app.cr.				
3023	1245				
3047	381				
3057	381				
3062	381				
3068	1152 ter				
3071	1146, 1183				
	app.cr.				
3214	1131 app.cr.				
3217 a-b	2001 (9/10)				
3239	1152 ter				
3255	1304 app.cr.				
<i>I.Erythrai</i>					
	1				
	8				
	28				
	111				
	112				
	114				
	126				
	201				
	207				
	235				
	503				
<i>I.Hadrianoi</i>					
	135				
<i>I.Heraclea Pontica</i>					
	1				
	70				
<i>I.Iasos</i>					
	1				
	2/3				
	25				
	30-34				
	32				
	37-39				
	41/42				
	44-50				
	53-57				
	59-64				
	69-71				
	84				
	88				
	232				
	235/236				
	249				
	269				
<i>I.Ilion</i>					
	1				
	3				
	10				
	25				
	31				
	32				
	33				
	84				
	106				
	122				
<i>I.Iznik</i>					
	58				
	59				
	60				
	87				
	117				
	1034				
	1035				
	1061-1067				
	1082				
	1129				
	1231				
	1232				
	1242				
	1250				
	1261				
	1281				
	1336				
	1340				
	1344				
	1450				
	1466				
	1486				
	1503				
	1578				
	1581				
	1582				
	II. p. 39-44				
	1349 app.cr.,				
	1381				

<i>I.Kalchedon</i>	SEG LV	<i>McLean, Konya Museum</i>	SEG LV	<i>I.Magnesia</i>	SEG LV
10	1972 (6)			17	1252, 2118
14	2101	181	1508	20	1252
68	1368 app.cr.	182	1506	32	628 (1)
		183	1509	46	1252
<i>I.Kaunos</i>	SEG LV	220	1510 app.cr.	53	1989
46-48	1118	222	1504	54	1973
51	2010			57	1989
66-68	2071	<i>I.Kyme</i>	SEG LV	61	1252
70-72	2071	12	1989	89	1973
		17	1313	97	1284, 1989
<i>I.Kibyra</i>	SEG LV	19	2023	98	498, 1989,
1	1452 app.cr.	37	1314		2118
2	1101	42-44	2072	100	108
11/12	2112			101	1275 app.cr.
21	1460 app.cr.	<i>I.Kyzikos</i>	SEG LV	116	1266 app.cr.
37	2112	146	1315	158	1251 ter, 2121
41	1683 app.cr.	248	1462 app.cr.	179	1146
46	2112	297	1869	192	2045
48	1439	407	1462 app.cr.	236	1980
254	1412 app.cr.				
<i>I.Labraunda</i>	SEG LV	<i>I.Labraunda</i>	SEG LV	<i>I.Magnesia am Sipylus</i>	SEG LV
		23	1693 app.cr.		
<i>I.Kios</i>	SEG LV	40	1099 I	1	1993
79	978, 2116	56	2106	15	2072
113	1346 app.cr.	59	2106		
<i>I.Knidos</i>	SEG LV	<i>I.Lampsakos</i>	SEG LV	<i>I.Manisa</i>	SEG LV
31	2055			230	1293-1298
33	1121, 1452	1	1989	433	1293-1298
	app.cr., 2053	7	1315, 2101	457	1293-1298
36	1122 app.cr.	9	1318 app.cr.	464	1293-1298
58	2053			481	1293-1298
59	2023	<i>I.Laodikeia am Lykos</i>	SEG LV	<i>Milet I.3</i>	SEG LV
83-85	1122 app.cr.	5	1275 app.cr.	31/31 a/b	1264
94	1124 app.cr.	17	1425	33-38	2118
147/148	1048	38	1967	33	1972 (3)
185	1124 app.cr.	42	1602	37	1972 (4)
221	1120	53	1426	79	1270
301	1126	63	1112	82	724
<i>McLean, Konya Museum</i>	SEG LV	114	2114	122	1267 app.cr.
59	1510 app.cr.	<i>I.Magnesia</i>	SEG LV	124	955
66	2043 (3)	7	608 app.cr.	133	1264
179-183	1505	11	724	138	1972 (4)
180	1507	16	1252, 2024	139	1251 app.cr., 1972 (4), 2095

<i>Milet I.3</i>	SEG LV	<i>I.Mylasa</i>	SEG LV	<i>I.Pisid.Cen.</i>	SEG LV
141	1972 (4), 2118	902	1275 app.cr.	44	2105
145	1989	961	1452 app.cr.	110	1440 app.cr.
147	1989			116	1440 app.cr.
148	902	<i>I.Parion</i>	SEG LV	127	1472 app.cr.
149/150	2109	27	1463 bis		
155	2118			<i>I.Priene</i>	SEG LV
178	1264	<i>I.Pergamon</i>	SEG LV	1	1272, 1993
442	1264	40	1999	3	1993
<i>Milet I.6</i>	SEG LV	156	1996	4	1989
187	1264	163	1973	6	1989
		189	1333	7	1129 app.cr.
<i>Milet I.7</i>	SEG LV	204	1334	10	724
265	1148	219	1333	11	1979
		226	1333	14	1993, 2095
<i>Milet VI.1</i>	SEG LV	232	1333	16	1993
139	608 app.cr.	236	1481 app.cr.	17	1428, 1993
213/214	1268	241/242	1333	18	1989
275/276	1980	245	2030	20	1979
279/280	1980	249	2056	25	1275 app.cr.
		336-338	2072	37	902, 2024,
<i>Milet VI.2</i>	SEG LV	371	1333		2030
733	612 app.cr.	381	1333	40	902
734	1465	404	1333	41	902, 1275
		408	1333		app.cr.
<i>Milet VI.3</i>	SEG LV	412	1333	44	1979
1278	2125	416/417	1333	47	1428
1301-1303	2071	426	1333	52	1275
		430	1333	57	1989
<i>I.Miletou- polis</i>	SEG LV	436	1333	59	1275 app.cr.
1	1331 bis			66	1275 app.cr.
<i>I.Mylasa</i>	SEG LV	<i>I.Perge</i>	SEG LV	71	1428
1-3	957	56	1450, 2059	83	1989
102	1131 app.cr.	86	1450 bis	105	1983
137	1428	89-100	1450 bis	106	1999
207/207B	1131 app.cr.	315	1472 app.cr.	108	1274, 1979,
210	1131 app.cr.	331	1967		1988, 2064
253	1968 (3)	<i>I.Pessinous</i>	SEG LV	109	1988
255	1968 (3)	<i>passim</i>	1399	111	1273/1274,
314	1980	76	1400		1276
501	1131 app.cr.	132	1402	112	1274, 1988
605	498	141	1400	113	1273/1274,
814	1968 (1/2)	143	1403		1276, 1428,
					1988, 2045
				114	1274

<i>I.Priene</i>	<i>SEG LV</i>	<i>I.Sestos</i>	<i>SEG LV</i>	<i>I.Strato- nikeia</i>	<i>SEG LV</i>
117	1273/1274, 1276	1 53	1428 824	220 a	1133
123	1274			251	2064
129	1274	<i>I.Side</i>	<i>SEG LV</i>	266	2064
156	1272	18	1980	289	2064
164-168	1980	55	1513	293	2064
184	1980	375	1451	310/311	1146
190/191	1980	377/378	2089	318	2106
193	1980, 2072	Tep 1	2000	407	2106
195	1273, 2072			450	2106
197	1980	<i>I.Sinope</i>	<i>SEG LV</i>	486-491	2106
290	1270	22	1463 bis	504	1135 app.cr.
313 no. 489	1233 app.cr.	117	1974	508	724
				678	1146
<i>I.Prusa</i>	<i>SEG LV</i>	<i>I.Smyrna</i>	<i>SEG LV</i>	813	1134 app.cr.
1001	1989	128	1270	849	1980
1066	1346 app.cr.	191	1131 app.cr.	1024	2124
		199	1288 app.cr.	1046	1146
<i>I.Prusias</i>	<i>SEG LV</i>	295-297	1282	1104	1135 app.cr.
1	1999/200	468	2108	1105	1980
6	1999/2000	543	2106	1109	1134 app.cr.
8	1999/2000	573	1989, 2109	1124	1145 app.cr.
9	1374 B app.cr., 1999/2000	574	2076	1262	1396 app.cr.
12	1999/2000	578/579	1989	1381	1136-1144
20	1999/2000	581	1989		
48	1999/2000	604	1280	<i>I.Sultan</i>	<i>SEG LV</i>
50	1999/2000	678	1281	<i>Dağı I</i>	
107 a	1346 app.cr.	697	1282	47	1980
		725	2072	393	1428
		733	1475 app.cr.		
<i>I.Rhod. Per.</i>	<i>SEG LV</i>	765	2072	<i>I.Tralleis</i>	<i>SEG LV</i>
4	1980	772	2057	(und Nysa)	
251	904 bis	844 a	1282, 1974	<i>I</i>	
601	666	844 b	1282	110	2108
		901	1279	195	1502 app.cr.
<i>I.Sardis</i>	<i>SEG LV</i>				
1	1979			<i>I.Tyana</i>	<i>SEG LV</i>
75	1053 A app.cr.	<i>I.Strato- nikeia</i>	<i>SEG LV</i>	32	2114
79	1056 app.cr.	4	666	135	1980
119	1293 app.cr.	10	2024, 2076		
		16	2099	<i>Strubbe,</i>	<i>SEG LV</i>
<i>I.Selge</i>	<i>SEG LV</i>	47	1980	<i>Arai</i>	
17	1999	203	1146	<i>Epitymbioi</i>	
		205	1146	101-107	1357 app.cr.
		218	1146		

<i>Petzl, Beicht- inschriften</i>	<i>SEG LV</i>	<i>IGLS I-VII</i>	<i>SEG LV</i>	<i>IGLS I-VII</i>	<i>SEG LV</i>
55	1309 app.cr.	852	1739 app.cr.	1677	1621
		852 B	1597 (4), 1598 (13)	1691-1694	1621
		852 C-E	1597 (4)	1705	1621
<i>RECAM II</i>	<i>SEG LV</i>	857	1597 (2)	2659	1763 app.cr.
74 A	1399	870/871	1598 (14/15),	2886	1593, 1594 (3)
122-125	1399		2049 (1)	2930	1594 (5)
289	824	873	1598 (16)	2989	1594 (4)
387	1308 app.cr.	874/875	1598 (1/2)	4009	1646 app.cr.
		944	1601	9119	715
<i>IdC</i>	<i>SEG LV</i>	988	1698	9407	2108
8	1514 app.cr.	998	1598 (17),		
p. 219/220	841		2049 (1)	<i>IGLS XVI</i>	<i>SEG LV</i>
		1000-1003	1598 (18-21)	360	1750 app.cr.
<i>I.Kition</i>	<i>SEG LV</i>	A			
2014	1528	1002	1599	<i>IGLS XXI.2</i>	<i>SEG LV</i>
		1010/1011	1598 (22/23)	74	2040
<i>I.Kourion</i>	<i>SEG LV</i>	1013	1598 (24)	142	1760
38	1847 app.cr.	1014	1597 (5), 1598 (25), 2049 (1)	153 (20)	1764
57	2118				
<i>IGLS I-VII</i>	<i>SEG LV</i>	1015	1598 (26)	<i>IGLS XXI.4</i>	<i>SEG LV</i>
36	1544	1016	1598 (27),	105/106	1764
46	1539		2049 (1)	107-114	1761
174	1640	1019	2049 (1)		
224	1625	1022	1598 (28)	<i>I.Estremo Oriente</i>	<i>SEG LV</i>
718	1513	1026/1027	1597 (6/7),	4	862
750	1598 (3), 2049 (1)		1598 (29/30)	32	1584
		1120	1598 (31)	96	1644
751	1598 (4)	1122 B	1598 (32),	103	1589
751 III (D)	1599		1599	107	1589
758	1597 (1)	1122 D/E	1599	153	1643
769 A	1597 (3)	1122 G	1599	191	1591
769 B	1597 (3), 1598 (5)	1123 A	1598 (33)	261	1643
		1123 B	1598 (33),	412/413	1644
770/771	1598 (6/7)		1599	416-418	1590
771	2049 (1)	1123 D	1598 (33),		
776	1598 (8)		1599	<i>Jens.d.E.</i>	<i>SEG LV</i>
786	1598 (9)	1261	1641	509	1589
798	1598 (10)	1265	1656/1657	513	1589
801	2049 (1)	1346	2014	605-607	1590
809	1598 (11)	1356	824	702	1643
832	1602	1598	1624	803	1643
851	1597 (4), 1598 (12)	1599	1107, 1624		
		1600	1624	<i>I.Gerasa</i>	<i>SEG LV</i>
		1675	1621	185	1752

<i>I. Gerasa</i>	SEG LV	SB	SEG LV	<i>Lefebvre, Recueil</i>	SEG LV
285-287	1752	6647	1770 (11)		
		6653	1771 (6)	222	1806
		6659	1770 (9)	224	1806
<i>SB</i>		6706	1770 (10)	551	1810
26	1829			789-791	1765
411	1843 (1)			793-797	1765
418	1780			808	1765
458	1771 (2)				
462	1780				
668	1780				
675	1780				
720	1771 (2)				
1405-1413	1780				
1449	1819				
1553	1780				
1638-1652	1780				
1654-1663	1780				
1676/1677	1780				
1679	1780				
1681	1780				
1683-1686	1780				
1724	1780				
2063-2064	1780				
2066	1780				
2102	1780				
2104-2110	1780				
2114	1780				
2119	1780				
2126/2127	1780				
2655-2658	1780				
3990	1770 (1)				
3999-4003	1780				
4229	1770 (5)				
4245	1826				
4527	1830 app.cr.				
4564	1780				
4983	1780				
4985/4986	1780				
5707/5708	1780				
5755/5756	1820 (1/2)				
5765	1770 (13)				
5829	1770 (3)				
5988	1780				
6172	1771 (1)				
6178	1770 (2)				
6234	1771 (6)				

<i>I. Portes</i>	SEG LV	<i>JIGRE</i>	SEG LV	<i>Syll.³</i>	SEG LV
61	1826	96	1769 (2), 1771	633	1971
65	2014		(3), 2039	635	498
67	1772, 1825	99	1771 (7)	643	2118
71	1812 app.cr.	101	1771 (5)	656	724
86	1817	104	1771 (3)	662	2052
88	1827	106	1771 (7)	674	1984
89	1827 app.cr.	110	1771 (5)	679	2030
		113	1771 (6)	683	2030
		114	1771 (3)	692	1984
		132	1769 (2)	694	1452 app.cr., 2064
<i>I. Prose</i>	SEG LV				
8-10	1816				
16	2093				
59	1772, 1825				
		<i>Syll.³</i>	SEG LV		
		24	971	695	1994
		34/35	576	699	2052
		37/38	2033	702	2052
		46	1979	705	1984
		47	547	708	793, 2035, 2119 (1,3)
		141	639	709	829, 2119 (1)
		147	261	710 (A/C)	2014
		167	1099 quater	715	1055
		169/170	1099 quater	721	2052
		206	22	725	906, 2076
		211	862 app.cr.	729	2035
		241	959	731	2119 (1)
		283	958	735/736	498
		354	2035	736	933 app.cr., 2035
		359	417	742	1503 app.cr., 1993
		372	2095		
		382	2052		
		390	967, 2095		
		398	2076, 2118		
		422	498		
		460	1973		
		529/530	548		
		546 B	2035		
		568	1503 app.cr.		
		572	2013		
		575	661		
		577	1989		
		589	1994		
		590	921		
		591	1981		
		596	2035		
		620	955		
		622 B	591		

<i>Syll.</i> ³	<i>SEG LV</i>	<i>OGIS</i>	<i>SEG LV</i>	<i>CIJ</i> ²	<i>SEG LV</i>
991	683	537	1399	715-715 (a- i)	8
1012	498	540/541	1399	718/718 a	380
1014	2096 (3)	544	2027	719	412 bis
1023	1972 (4)	548	824	720	536
1097	1869	552-554	1502 app.cr.	721	543
1106	917	565	1482 app.cr.	721a	495
1109	1975	566	1502 app.cr.	721b	496
1159	2070	584	2001 (13)	721c	505
1160	629 (5)	629	2001 (6)	729	1974
1163	629 (12)	632/633	1644	797	1399
1170	422	638	1644	866/867	1752
1173	2012	640/641	1644	1404	1721
1247	536	666	1812 app.cr.	1452	1771 (2)
1259	2031	674	1825	1488	1771 (6)
		677	1814 app.cr.	1502	1771 (1)
<i>OGIS</i>	<i>SEG LV</i>	708	1827 app.cr.	1508	1770 (2)
6	2095	709	1279	1510	1770 (11)
11	2095	717	872	1516	1771 (6)
50/51	1973			1530 A	1770 (13)
54	2027, 2118	<i>GIBM</i>	<i>SEG LV</i>		
56	1816	894	1983	<i>IJO II</i>	<i>SEG LV</i>
86	1270, 2118	927	1324 A	14	2086
90	2093	1048	1601	14 B	1089 app.cr.
130	1841	1098	2048	42	1974
212	2095	1491	543		
213	1989			<i>ISE</i>	<i>SEG LV</i>
219	2027, 2118	<i>I.Louvre</i>	<i>SEG LV</i>	33	1972 (4)
221	1319	1	1816	35	1984
229	1993	4	1772	42	1984
253	1589, 2027	41	1780	51	528
315	1399			55	586
327	2118	<i>I.Varsovie</i>	<i>SEG LV</i>	62	553
329	666	31-37	1593	68/69	553
332	1994	39	1593	71	553
335	2030	72	2010	84/85	553
339	2118	75	1771 (4)	89	553
402	1539			107	553
405/406	1539	<i>CIJ</i> ²	<i>SEG LV</i>	109	677, 2026
414	8	162	2039	131	792
427	8	270	1974	135	1452 app.cr.
442	1147	662-664	1085	166	1103
458	1983	675	1095	169	1100
483	1300	676	1098 bis		
502	1407	694	1721, 1974		
519	2004	712/713	8		

<i>JIWE I</i>	<i>SEG LV</i>	<i>LSAG</i> ²	<i>SEG LV</i>	<i>LSAM</i>	<i>SEG LV</i>
189	1089 app.cr.	p. 241 no. 20	1969	85	1980
<i>JIWE II</i>	<i>SEG LV</i>	p. 245	547	<i>LSCG</i>	<i>SEG LV</i>
56	2014	p. 248	547	18	34, 2097 bis
268	2039	p. 248 no.	1013	20	258
539	1089 app.cr.	11		20 B	2097 bis
542	1974	p. 261 no.	2122	28	2097 bis
576	1974	19		33	172, 1994
		p. 275 no. 3	1029 bis	47	1869
<i>LSAG</i> ²	<i>SEG LV</i>	p. 275 no. 6	576	65	498, 2097 bis
p. 76 no. 1	2032	p. 275 no. 8	576	72	973
p. 77	101	p. 288 no. 5	1079 (5)	85	904 bis
p. 85 no. 10	980	p. 303 no. 2	2123	92	1994
p. 94 no. 1	2032	p. 304 no.	2122	96	971, 2097 bis
p. 94 nos.	2123	23		102	2103
2/3		p. 305 no.	947	118	959
p. 94 nos.	2123	40		146	2097 bis
5/6		p. 434 A	980	151 B	2097 bis
p. 95 no. 29	2122	p. 434 B(ii)	980	154	931 app.cr.
p. 117 no.	2122	440	2122	154 A	1323
16		p. 464 no.	1079 (4)	156 A	2091
p. 177 nos.	1018	A		166	933 app.cr., 934
28 a-c		p. 470 no. 6	2122	169 A	919 (1)
p. 182 no. 6	2070	p. 471 no.	2122	173	1972 (4)
p. 199 no.	1021 app.cr.	1a		177	1521 bis
16 a		p. 471 no.	2123		
p. 202 no.	2122	1d		<i>LSCG Suppl.</i>	<i>SEG LV</i>
66				14	242, 1994
p. 203	502	<i>LSAM</i>	<i>SEG LV</i>	18/19	2097 bis
p. 203 no. 2	2032	3	2092	20	258
204-206	500	8	2106	38	572
no. 7		13	2092	43	498
p. 206 no.	502	15	2106	63	971
11		16	1323	64	2097 bis
p. 214 no. 2	1323	20	723 app.cr., 1975, 2106	94	903
p. 230 no. 2	2122	25	2096 (3)	95	2097 bis
p. 230 no.	629 (3)	26		120	612
13		2091			
p. 230 no.	629 (2)	32/34	1994	<i>Wessel, IGCVO</i>	<i>SEG LV</i>
17		36	1277	238	1030
p. 239 no. 1	2032	37	2118	316	1014
p. 240 no. 3	2032	41	2097 bis	324	1030
p. 240 no.	1969, 2122	56	1113	329	1030
18	(22)	79	2092	409	1082 (1)
		81	2118	456-458	1030

	SEG LV	GV	SEG LV	GV	SEG LV
<i>Wessel,</i>					
<i>IGCVO</i>					1360 app.cr.
511	1030	444	724	1983	1702
544	1030	481	1593	2000	2066
557	1030	581	1981	2005	
709	1014	618	408, 412		
724	1082 (4)	643	1770 (11)	<i>Kaibel, EG</i>	<i>SEG LV</i>
816	1030	651	2106	431	1601
943	1030	688	1770 (10)	841	1869
1016-1018	1030	695	2010	860	956
1327	1014	704	1601	932	1656/1657
1459	1014	732	672		
		749	596	<i>Merkelbach-</i>	<i>SEG LV</i>
		764	1758	<i>Stauber,</i>	
<i>CEG</i>	<i>SEG LV</i>	850	1770 (13)	<i>SGO I</i>	
19	2007	857	1360 app.cr.	01/01/03	1126
26	2007	894	2051 (3)	01/02/01	2118
40	2007	952	2010	01/09/03	2010
89	2010	1129	1995	01/12/01	2034
105	2007	1138	1770 (1)	01/21/01	2097 bis
139	2007	1150-1152	1770 (1)	02/09/03	1107
167	2007	1153	1770 (3)	02/09/13	1107
177	1500	1159	2010	02/09/15	1107
193	2007	1185	1995	02/09/24	1106/1107,
271	69	1238	1770 (2)		1745
326	1969	1240	1770 (9)	02/09/31	1107
380	576	1247	1770 (1)	02/09/97	1107
403	1969	1308	1770 (4)	03/05/02	1758
418	2007	1312	1770 (12)	03/05/04	2010
429	2007	1313	1854	06/02/18	1334
432	2032	1451	909 bis		
439	93	1509	2010	<i>Merkelbach-</i>	<i>SEG LV</i>
449	577	1572	612	<i>Stauber,</i>	
452	2007	1595	2010	<i>SGO II</i>	
454	2032	1600	2010	08/01/40	553
561	314	1603	553	09/01/03	978
601	2007	1614	2015	09/05/16	2118
662	651	1680	1770 (10)	10/02/28	1393
674	941	1684	2010		
727/728	724	1693	1995	<i>Markelbach-</i>	<i>SEG LV</i>
888	553	1702	2010	<i>Stauber,</i>	
1184	2007	1767	564	<i>SGO III</i>	
		1791	408	15/03/01/15	1399
<i>GV</i>	<i>SEG LV</i>	1830	1995	/03/02	
137	2110	1871	943	15/03/03	1399
296	1399	1887	1770 (5)	15/03/05	
377	2110	1938	2010	15/03/06	1399

	SEG LV	Meiggs-Lewis,	SEG LV	IAG	SEG LV
<i>Merkelbach-</i>					
<i>Stauber,</i>					
<i>SGO III</i>		<i>GHIIGHI²</i>		41	1656/1657
15/03/99	1399	30	2033	67	1513
		33	13	79	1061
<i>Merkelbach-</i>	<i>SEG LV</i>	67 bis	471	84	1056 app.cr.
<i>Stauber,</i>		72	60	85	1656/1657
<i>SGO IV</i>				<i>CIL I²</i>	<i>SEG LV</i>
18/04/01	1458	<i>Rhodes-</i>	<i>SEG LV</i>	1696	1049 (1)
18/12/01	2090	<i>Osborne,</i>		2226	1039
18/12/07	1470 app.cr.	<i>GHI</i>			
18/19/01	2089	21	136	<i>CIL II</i>	<i>SEG LV</i>
19/07/01	2118	22	261	p. 1025 XII	1084 app.cr.
20/03/03	1602	63	38	(IV)	
20/03/05	1601	69	142		
20/05/05-	1624	72	158	<i>CIL III</i>	<i>SEG LV</i>
20/05/07		79	19	348	1407
20/08/01	1593	81	172	359	1
20/13/03	1593, 1594 (3)	94	173	495	508
20/29/01	1644	98	179	549	1
21/07/02	1702			651	664
21/09/02	1704	<i>RC</i>	<i>SEG LV</i>	3076	650 (25)
21/12/01	1706 (4)	3	1428	7445	786
22/05/02	1107	10-13	1319	10599	1098 bis
22/05/06	1107	14	2095	12415	814
22/35/02	715	18-20	1319	12418	815
22/42/05	715	30	2118	12422	764
22/71/02	1758	52	2118	14184 (9)	824
22/91/01	1590	55-61	1399	14416	785
		61	2118	p. 801	415
<i>Tod, GHI</i>	<i>SEG LV</i>	<i>Staatsver-</i>	<i>SEG LV</i>	<i>CIL III</i>	<i>SEG LV</i>
54	1991	<i>träge</i>		<i>Suppl. 1</i>	
161 A	1099 quater	111	1971	6771	1399
162 B	1099 quater	146	588	7266	423
158	2109	260	1099 app.cr.	7363-7365	632
166	141	308	1971		
193	170	429	2118	<i>CIL IV</i>	<i>SEG LV</i>
199	179	451	639	12	1052 (3)
		481	2118	1665	1052 (2)
<i>Meiggs-</i>	<i>SEG LV</i>	482	838 app.cr.	4839	1052 (2)
<i>Lewis,</i>		523	2118	4861	1052 (2)
<i>GHIIGHI²</i>		545	924	9246	1052 (2)
3	941	551	2109, 2118		
10	2109	552	2109	<i>CIL IV Suppl.</i>	<i>SEG LV</i>
20	547			6370	988
28	576				

<i>CIL V</i>	<i>SEG LV</i>	<i>CIL IX</i>	<i>SEG LV</i>	<i>ILS</i>	<i>SEG LV</i>
7870	1967 bis	328	1623 app.cr.	478	2014
7914	1967 bis			1330	1374 B app.cr.
		<i>CIL X</i>	<i>SEG LV</i>	1465	785
		3812	1045	1477	1407
<i>CIL VI</i>	<i>SEG LV</i>	6569	2014	1529	1390 app.cr.
422	1062	7563-7578	2066	1874	1039
451	752			2182	681 app.cr.
1507	819	<i>CIL XI</i>	<i>SEG LV</i>	3737	1045
2074	752	5992	862 app.cr.	4292	1062
9214	1506 app.cr.			6375	1452 app.cr.
12139	2019	<i>CIL XII</i>	<i>SEG LV</i>	7791	2014
30922	837	1859/1860	1370 app.cr.	8791	2015
17655	1063	3170	820	8842	2014
35066	2019			8850	840
36802	1062	<i>CIL XIII</i>	<i>SEG LV</i>	8852	2014
		1807	1374 B app.cr.	8869	1644
<i>CIL VIII</i>	<i>SEG LV</i>	10611	1095	8870	2057
10474	1866			8887	2014

